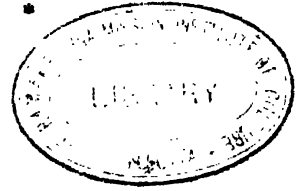


31119

Prabuddha Bharata

OR AWAKENED INDIA

* * * *



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

VOL. XXXVI

JANUARY—DECEMBER, 1931

Editorial Office :
MAYAVATI, ALMORA, HIMALAYAS

Publication Office :
4, WELLINGTON LANE, CALCUTTA

Subscription: Inland Rs. 4
Foreign 3\$ or 11sh.

Inland: Single Copy
Annas Seven.



INDEX

TO

PRABUDDHA BHARATA

VOL. XXXVI

	PAGE
Adjustment of Social Institutions to Modern Conditions—by K. P. Jayaswal, M.A. (Oxon.), Bat-at-Law	384
After Three Years' Stay in India—by Madeline R. Harding	445
Ashrama in Himalaya, An—by Arthur Geddes	471
Ashtavakra Samhita—by Swami Nityaswarupananda 44, 99, 150, 195, 254, 806, 858, 406, 450, 511, 563, 616	824, 398
Avasthatraya—by V. Subrahmanya Iyer, B.A.	824, 398
Awakened India's International Cultural Relations—by Dr. Taraknath Das, M.A., Ph.D.	271
Baroda Library System, The—by Newton Mohun Dutt, F.L.A.	618
Benoy Kumar Sarkar on the Economic Development of India, Prof.—by Shiv Chandra Datta, M.A., B.L., F.R. Econ. S.	37, 98, 141, 188, 245, 298, 344
Biology in Education and Human life—by Prof. A. V. Hill, F.R.S.	88, 146
Buddhist Tantrism—by Dr. B. Bhattacharyya, M.A., Ph.D.	491
Burning of Darkness—by Nicholas Roerich	531
Cambridge University—by E. F. Malcolm-Smith, M.A., Ph.D. (Cantab)	547
Charlotte Elizabeth Sevier	2
Child-garden Schools for India—by Sister Nivedita	596
Confusion about the word 'national'—by the Editor	579
Death, The Scientific View of—by Swami Abhedananda	585
Destiny of India, The—by Charles Johnston, I.C.S. (Retired)	193
Divine Promise, The—by M. H. Syed, M.A., L.T.	186
"Education" which does not Educate—by Dr. G. S. Krishnayya, M.A., Ph.D. (Columbia)	333
Einstein on Religion—by Rev. John Haynes Holmes	350
Fresh Resolve, A—by the Editor	8
Guru Nanak : The Awakener of a Sleeping Nation—by Prof. Teja Singh, M.A.	220
Guru Angad—by Prof. Teja Singh, M.A.	295
Guru Amar Dass—by Prof. Teja Singh, M.A.	341
Guru Ram Dass and Guru Arjun—by Prof. Teja Singh, M.A.	401
Guru Hargovind and Guru Har Rai—by Prof. Teja Singh, M.A.	433
Guru Harkrishan and Guru Tegh Bahadur—by Prof. Teja Singh, M.A.	497
Guru Govind Singh—by Prof. Teja Singh, M.A.	535
Has Man Free Will?—by Sister Devamata	612 ✓
Helps to Meditation (From Chinese Sources)	251
Hindu Temple in Providence, U.S.A.	404
"Hinduism invades America"—by the Editor	161
How does Man Survive?—by Mrs. C. A. F. Rhys Davids, D.Litt., M.A.	226
Human and the Divine, The—by Eric Hammond	399
Human Elements in the Life Divine—by Swami Saradananda	68 ✓
"I am the Way"—by the Editor	61
In a Philosophical Mood—by Prof. M. H. Syed, M.A., L.T.	450
Influence of Indian Thought on the Thought of the West, The—by Swami Ashokananda	169, 283, 282

	PAGE
In the Dock of the Accused—by the Editor	419
Legends—by Nicholas Roerich	594
Letter to the Editor, A—by Dr. Taraknath Das, M.A., Ph.D. ...	448
Matter for Serious Thought—by the Editor	218
Mayavati Charitable Dispensary	457
Mediaeval Temple in South India, The—by N. Kasturi, M.A., B.L. ...	561
Memoirs of Sister Christine ... 54, 107, 157, 209, 261, 818, 865, 417, 469, 521, 578	578
Modern India through German Eyes—by Prof. Benoy Kumar Sarkar ...	487
Mother's Day in America, On the—by Swami Vividishananda ...	507
News and Reports ... 51, 108, 155, 205, 260, 812, 861, 415, 465, 517, 570, 621	621
Notes and Comments 47, 100, 152, 198, 255, 808, 855, 408, 460, 512, 565, 617	617
"Om" the Word of All Words—by V. Subrahmanya Iyer, B.A. ...	229
Page from my Diary, A—by Srimati Bhagirathi	458
Playing with Fire—by the Editor	869
Ramakrishna, Sri, A Sociologist is introduced to—by Melvin J. Vincent	608
Review ... 49, 102, 154, 202, 259, 810, 859, 418, 468, 516, 568, 620	620
Reality and Appearance—by Dr. Mahendranath Sircar, M.A., Ph.D. ...	76, 124, 177
Release of Philosophy, The—by Pramathanath Mukhopadhyaya	542, 607
Ritualism : Its Functions and Limitations—by Prof. D. S. Sarma, M.A.	598
Religion of Man, The—by Dr. Mahendranath Sircar, M.A., Ph.D. ...	827
Science and the Future and the Future of Science—by the Editor ...	816
"Seven Great Bibles"—by Dr. Taraknath Das, M.A., Ph.D. ...	892
Shakti Behind the Nation—by the Editor	112
Shivaratri Festival at the First Ramakrishna Math, The—[From the Diary of M.]	106
Spiritual Problem of Modern Man, The—by C. G. Jung	877, 485
Sringeri Math, The—by Swami Nikhilananda	288
Talk over the Radio, A—by Swami Nirvedananda	803
Tat Twam Asi—by Dr. Mahendranath Sircar, M.A., Ph.D. ...	425, 498
Thou Great Mother—by the Editor	472
Tragic Sense in Sanskrit Poetry, The—by Prof. S. V. Venkateswara, M.A., B.L.	476
Universal Science-Religion, The—by Romain Rolland	28, 83
Unpublished Letter of Swami Vivekananda, An	58
Visit to Ananda-Ashrama, California, U.S.A., A—by David Sullivan ...	188
Vivekananda, Swami—by Sister Christine	1
Vivekananda about Himself, Swami—[From the Diary of M.] ...	80
Vivekananda, the Alchemist of Modern India, Swami—by V. N. Mehta, I.C.S.	386
Vivekananda's Teachings, Swami, so-called contradictions in—by Swami / Suddhananda	15
Vivekananda's Message, Swami, Significance of—by Sir P. C. Ray ...	242
Will Christianity Displace Hinduism?—by Satyapriya Sharma	480, 558
What the Mahomedans should do—by the Editor	525
Whitehead's Idea of God, Professor—by M. A. Venkata Rao, M.A. ...	277
Women's Education in India—by Prof. D. K. Karve, B.A. ...	119
Worse than the Battle of Plassey—by the Editor	268

Prabuddha Bharata

VOL. XXXVI

JANUARY, 1931

No. 1



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

SWAMI VIVEKANANDA

BY SISTER CHRISTINE

Now and then, at long intervals of time, a being finds his way to this planet who is unquestionably a wanderer from another sphere ; who brings with him to this sorrowful world some of the glory, the power, the radiance of the far distant region from which he came. He walks among men but he is not at home here. He is a pilgrim, a stranger, he tarries but a night.

He shares the life of those about him, enters into their joys and sorrows, rejoices with them, mourns with them but through it all, he never forgets who he is, whence he came, or what the purpose of his coming. He never forgets his divinity. He remembers that he is the great, the glorious, the majestic Self. He knows that he came from that ineffable, supernal region which has no need of the sun or moon for it is illumined by the Light of Lights. He knows that he *was*, long before the time when—“all the sons of God sang together for joy.”

Such an one, I have seen, I have heard, I have revered. At his feet I have laid my soul's devotion.

Such a being is beyond all comparison, for he transcends all ordinary standards and ideals. Others may be brilliant, his mind is luminous, for he had the power to put himself into immediate contact with the source of all knowledge. He is no longer limited to the slow processes to which ordinary human beings are confined. Others may be great, they are great only as compared with those in their own class. Others may be good, powerful, gifted, having more of goodness, more of power, more of genius than their fellowmen. It is only a matter of comparison. A saint is more holy, more pure, more single-minded than ordinary men. But with Swami Vivekananda, there could be no comparison. He was in a class by himself. He belonged to another order. He was not of this world. He was a radiant being who had descended from another,

from a higher sphere for a definite purpose. One might have known that he would not stay long.

Is it to be wondered at that nature itself rejoices in such a birth, that the heavens open and angels sing paeans of praise?

Blessed is the country in which he was born, blessed are they who lived on this earth at the same time, and blessed thrice blessed are the few who sat at his feet.

CHARLOTTE ELIZABETH SEVIER

The news of the passing away of Mrs. Charlotte Elizabeth Sevier in London on the 20th of October last, just two days after her eighty-third birthday, will cast a deep gloom on all who had the good fortune to know her. She was one of those blessed souls who dedicated themselves to the furtherance of the cause of India and Vedanta. The turning point in her life was the meeting with Swami Vivekananda, which came about in London in the spring of 1896, when the Swami in the course of his second visit to England was delivering the famous lectures on Jnana-Yoga. She and her husband Captain J. H. Sevier, a non-commissioned officer in the British army, attended those lectures and were at once struck by the remarkable quality of the utterances. They had been earnest seekers after truth, but the hunger of their soul was not appeased by what they received from the churches. There was too much of doctrines and dogmas and too little of life, they thought. But when they met Swami Vivekananda they immediately felt that here was the man they had been searching for so long. The idea was deeply imprinted on their mind that the pursuit of the Advaita (Monistic) philosophy, without any compromise with dualism and its rituals, was alone sufficient to lead to the highest goal. Says Miss Josephine MacLeod: "Coming out of one of the Swami's lectures Mr. Sevier asked me,

'You know this young man? Is he what he seems?' 'Yes'. 'In that case one must follow him and with him find God.' He went and said to his wife, 'Will you let me become the Swami's disciple?' She replied, 'Yes'. She asked him, 'Will you let me become the Swami's disciple?' He replied with affectionate humour, 'I don't know. . . .' As they associated with Swami Vivekananda they came to know more and more of his wonderful personality and within a very short time made him their spiritual guide, placing themselves and their resources unreservedly at his service. The Swami, with the unerring vision of a seer, knew their hearts and accepted them as his disciples.

At the end of his strenuous summer work the Swami badly needed rest, and the Seviars arranged a six weeks' trip for him to Switzerland, themselves accompanying him and bearing the expenses of the journey. It was there that the Swami, amid Alpine scenery, told them of his desire to found a monastery in the Himalayas for the training of students and preachers of Advaita. The idea appealed to them, and their whole life henceforth was devoted to the fulfilment of it. In the winter of that year the Swami left for India, through historic Italy, and the Seviars accompanied him. They landed at Colombo on the 15th of January, 1897,

The unique ovation that greeted the Swami on his return to his motherland after four years of indefatigable work in the West is well-known. Wherever he went he was received with unprecedented enthusiasm. The Seviers accompanied him in most of these trips, and often bore the entire expenses of these journeys for the Swami and his whole party. The Swami was careful not to tax them overmuch, but they would volunteer to shoulder all expenses.

In the course of their travels the Seviers came to Almora in April, 1899, where they were shortly joined by the Swami. The question of choosing a suitable site for the proposed Himalayan centre was uppermost in their minds. The *Prabuddha Bharata*, which had been started two years ago in Madras under the inspiration of Swami Vivekananda, had, on the death of its gifted editor, Mr. Rajam Iyer, just ceased publication. The Swami told them that here was an opportunity for a great work—the kind of work that they contemplated doing. Accordingly the Seviers undertook to revive the journal, and at a rented house a Press was set up. Swami Swarupananda, one of the most brilliant disciples of the Swami, became the editor of the paper and Captain Sevier its manager.

The Seviers wanted the proposed Advaita centre to be as secluded as possible, and Almora, which is a district headquarters, was not quiet enough for it. So the search was carried on, and an isolated tea plantation, 50 miles east of Almora and 6,800 ft. above the sea level, was chosen. The place is one of the beauty spots of the world, commanding a magnificent view of the Snow Range extending for some 300 miles, and cut off from the outside world by a wall of imposing forests on three sides. There was (and still is) no

habitation within a mile and a half, and the nearest railway station, at that time, was 60 miles off, about four days' journey on horseback. Here then was a retreat after their heart. The property was purchased, the preliminary additions and alterations to the buildings were made, and in March, 1899, the Advaita Ashrama was started and the *Prabuddha Bharata* office with the Press removed to Mayavati, as they rechristened the place.

The pioneer's lot is always a hard one. The sturdy band of monks, with Swami Swarupananda at their head, cheerfully underwent the hardships and privations to make the place a centre of work as well as contemplation. The Seviers, leading a life of Brahmacharya (continence), shared these in full. They attended the scriptural classes conducted by Swami Swarupananda. The Captain in his manager's work was sometimes worried over the accounts, when Mrs. Sevier would tactfully extricate him from his difficulties by paying up the little discrepancies! She had the mortification of losing her husband in October, 1900, while Swami Vivekananda was in the West for the second time. His body was cremated in the Hindu fashion, with Vedic hymns chanted and everything. The Swami returned to India in December, and to console Mrs. Sevier he, in spite of his indifferent health, hastened to Mayavati and spent three weeks amid the winter snow. He was vexed to see the worship of Sri Ramakrishna going on at the Ashrama, which he had intended to be reserved for "Advaita and Advaita alone," and sharply reprimanded Swami Swarupananda.

The great Swami passed away in 1902 at the early age of 39. One can imagine Mrs. Sevier's grief over this bereavement. But she patiently bore it all. When in 1903 Mrs. Sevier exe-

PRABUDDHA BHARATA

cuted a Trust Deed for the Mayavati Ashrama, she in deference to her Master's wishes, made a distinct stipulation in it that no ritual except the Viraja Homa—the ceremony for the vow of renunciation of the world—should be performed on the Mayavati estate.

With the exception of two visits to England in 1901 and 1908, Mrs. Sevier lived mostly at Mayavati, paying occasional visits to Calcutta, Benares and other places, where she had the companionship of Western fellow disciples also working in India for her uplift or on a visit to this country.

* Swami Vivekananda held Mrs. Sevier in special esteem, and from the very first interview she had with him, he addressed her as mother. That was the name by which she was known in the Ramakrishna Order. Captain Sevier was called Pitaji (Father). Mrs. Sevier also referred to him by this name. Since the death of the Captain Swami Swarupananda took special care of Mrs. Sevier. So it was another tremendous blow to Mother when the Swami suddenly died of pneumonia in the year 1906. Swami Saradananda, the then Secretary of the Order, went to Mayavati to comfort her. Swami Virajananda, the second President of the Mayavati Ashrama, was as devoted in his services to Mother as Swami Swarupananda, and her life at Mayavati, as also at Shyamla Tal, another lovely retreat in the Himalayas which she helped to found in 1914, was made happy in all ways. She finally left India for considerations of health in March, 1916.

In England she led a very strenuous life, as she had to look after her sister who needed her help. It was War time, and she had to do much hard work, which had its inevitable effect on her health. Nevertheless she kept herself in close touch with the Ashramas

and the movement that were so dear to her, sending regular contributions for the maintenance of the Mayavati Ashrama (the other Ashrama she had endowed), until recently, when failing eye-sight and persistent heart troubles made communication with the outside world impossible for her. In her letters she signed herself "Old Mother."

Her life at Mayavati was a unique one. It was a life of consecration and service. She combined in her life the best of Eastern and Western nunhood. She was an out and out Advaitin (Monist)—as she signed herself in her articles—and not only believed in it as a creed, but also translated it into practice. She was intensely active, and wished the Ashrama members also to be so. Despite her comparatively frail body she was seen engaged in something or other. Her cheerful countenance was an index to the serenity of her mind. Her very presence was a continual benediction.

The Mayavati Ashrama, in her early days, had three buildings situated at different heights. The topmost one was the Ashrama proper, a double-storeyed building where the monastic inmates lived and worked. Each had a cubicle to himself on the upper storey and downstairs on one side was the sitting room with a large fire-place, and the Press and the book-binding department on the other. The sitting room also served as the *Prabuddha Bharata* office and as the dining room. Of the other two buildings, the upper one, being sunnier, was Mother's winter residence. It was also the guest-house in summer. Many distinguished guests, both Western and Indian, monastic and lay, availed themselves of Mother's invitation. Dr. and Mrs. J. C. Bose (now Sir Jagadish and Lady Bose), the late Sister Nivedita and Sister Christine, the late Mr. Ananda Mohan Bose and

the late Mr. C. R. Das with family were among the number. The lower building, a bungalow, was Mother's summer residence. For safety's sake it was arranged that she should sleep at night in the Ashrama building, where she occupied a corner room on the upper storey fitted with a bath. Subsequently two more buildings were added, one the *Prabuddha Bharata* office, and the other the Mayavati Charitable Dispensary.

At the Ashrama she dressed herself in the Indian Saree, but when going out visiting—as she did occasionally—she put on her English dress. She got up quite early, and after meditation left her room at daybreak for her bungalow. With the help of a servant she attended to her household duties, keeping the whole place spotlessly clean, cooked something for herself, while some of the things cooked at the Ashrama were sent down to her at noon. Everyday one of the Ashrama inmates was invited by turn to her afternoon tea, after which she came up to the Ashrama for joining in the game of croquet. Latterly, owing to her heart condition she had to be helped in making the ascents. In the intervals of household work she assisted in the editing of the Complete Works, or the Life, of Swami Vivekananda, or in reading proofs of these or the *Prabuddha Bharata*, while sometimes she contributed articles to this magazine. Two little brochures, *A Breath from the Himalayas* and *In the Land of the Mummies*, were subsequently published out of these articles. She wrote a delightful style. The evening at the Ashrama was devoted to meditation, after which there was supper in which Mother joined. Before retiring to her room she would read out to the Ashrama members, by the fire-side, interesting portions from books or

periodicals. She was a charming conversationalist.

She was sweetness and love personified. All who came in contact with her testify to this. The poor rustic folk of the neighbouring villages as well as old Ashrama servants speak of her as "a goddess." It was a fitting tribute to her kindness and active sympathy for all. She would present them with some fruits of the orchard, or some vegetables from the kitchen garden—in which she herself worked—and in cases of need give them substantial pecuniary help. This last she would manage in secret if there was opposition. She would prescribe simple medicines for the sick poor—an office which was afterwards taken over by the Charitable Dispensary which she helped to start. This Dispensary with its Indoor Ward is now a great boon to thousands of village people for many miles around.

Even animals had a share in her love. The Ashrama cattle would run to her and form a ring around her as soon as they heard her familiar voice, and she would talk to them as if they were human beings. The pony Mongal got also his due. Not even the goats were forgotten. She would keep vegetable peelings for these dumb creatures and distribute them among all. Her special favourite was Glama, a plain looking Bhotia dog, whose death later on visibly moved her. She remembered the animals in her letters from England, and every letter mentioned "pats to Glama!"

Her kindness to the Ashrama inmates was exceedingly great. Many a time she helped them through their difficulties with motherly advice and guidance. Such also was her attitude to other monastic members of the Order who were guests of the Ashrama. Mayavati being on one of the principal

routes to Manasarovar and Mt. Kailas, the Ashrama has always drawn some of them. She would look to their comforts during their stay, and saw to it that they were provided with the necessities of their journey when they left. It was a habit with her. Swami Suddhananda, the present Secretary of the Ramakrishna Order, relates the following anecdote pertaining to the Almora days: "One afternoon I went to visit the Seviars when it was tea time. I was rather shy with them. Mrs. Sevier eagerly pressed me to join them at tea, and coming to know that I was unaccustomed to the use of knife and fork earnestly requested me to use my fingers, and after the tea gave me a towel to wipe my hands." Again, speaking of his first visit to Mayavati, he says: "I had my turn at the afternoon tea twice. As far as I remember she prepared *blanc mange* for us, and expressed regret that she could not in that jungle feed me with the delicacies of Calcutta." Every year she made Christmas presents to the Ashrama inmates and servants, and this tender practice was continued even while she was in England.

She had deep veneration for Sri Ramakrishna. One day she was asked how, as an Advaitin, she looked upon him. Without a moment's hesitation she said, "Of all the perfect men that have appeared on earth I consider him the greatest." No wonder that she contributed a large sum towards the construction of the Belur Math, the headquarters of the Ramakrishna Order. Well might Swami Vivekananda write of the Seviars, "Mrs. Sevier is a jewel of a lady, so good, so kind. The Seviars are the *only* English people who do not hate the *natives*, Mr. and Mrs. Sevier are the only persons who *did not come to patronise*."

The following lines from Swami Suddhananda neatly sum up her character: "From the little opportunity I had of associating with Mother I noticed in her a boundless devotion to Swami Vivekananda and a profound sympathy for every kind of work inaugurated by him. Particularly she was enthusiastic about the preaching of Advaita Philosophy. In spite of her age she took great pains to regulate her life according to its principles, and practised rigorous self-discipline, austerity and self-sacrifice for its sake. She spent money unstintedly for the cause of Swami Vivekananda, specially for the preaching of Advaita, and gave herself up heart and soul to it. She had no issue; so her maternal instincts naturally flowed in abundance towards the disciples and admirers of Swami Vivekananda and towards all those who had associated with him. Such an example of complete transformation at the Swami's touch is rare."

The qualities of head and heart were equally well developed in her. She was exceptionally intelligent and could size up a man at a glance. Her opinion on contemporary events was always sound. The day the mails brought her news of the outbreak of the Great War she gravely remarked that it was the beginning of a world-wide conflagration. She exactly predicted which side each of the great powers would take and which side would win. She was capable of deep emotions, but she always kept them under restraint. She was a lover of beauty in nature and would not allow the Ashrama trees to be cut, or flowering plants to be denuded of their floral wealth. There was a natural dignity in her bearing, and everything about her was sweet and graceful. She loved humour, and used to see the sunny side of life.

She was forgiving to a degree. A

young man staying for some time at the Mayavati Ashrama had the foolishness to abscond with a few hundred rupees of the Ashrama money. He was arrested by the police and hauled up for trial. Mother looked at the unfortunate incident from quite a different angle, and sincerely wished that he might be let off. The boy, she pleaded, had committed the offence through mistake, but it would be blasting his life if he was branded with a jail sentence at such an early age. There were scores of such instances of her forgiveness. She believed in moral conquest rather than in brute force.

Of late she was suffering from distressing heart attacks, though she was being lovingly taken care of by her nieces. It was her remarkable vitality that enabled her to pull on so long. The following extract from a letter of one of her nieces describes the closing episode of her life :

"You will be surprised to hear from me again so soon and it is indeed strange that I should have written only on October 18th to give you an account of Mrs. Sevier's health and to tell you about her bad heart attacks, for, the next day the attacks came on more severe than before and on Monday the 20th a bad attack started about a quarter to 11 a.m. and she passed away at a quarter to 2 p.m. Mrs. Sevier was quite conscious up to within 10 minutes of her death, and she suffered a lot from the commencement of the attack until within 10 minutes before the end, when she passed peacefully

beyond our care. We miss our dear Aunt more than we can ever say, but for her—we cannot wish it to be otherwise. The funeral was on Thursday October 23rd. We had a short service in our Church (where Mrs. Sevier always enjoyed coming with us, as long as her health permitted). Then we went to Goldess Green where her body was cremated and her ashes thrown to the winds as was her own special wish (and *not* ours)! My Aunt left a wish for no flowers, she had often told us she did not want a lot of money spent on flowers, but of course she always loved nature in every form and we got one lovely Cross made of white Chrysanthemums and Harissei lillies which we wanted to be from everybody, for every soul she met was the better for having met her. . . . I had a letter from someone this morning who knew Mrs. Sevier very well and she says, 'Mrs. Sevier never preached religion, she lived it,' and what better could we say or hear of anyone."

The death of Mrs. Sevier takes away one of the most prominent benefactors of the Ramakrishna Order and a true, yet silent worker for the welfare of India. To the members of the Advaita Ashrama, Mayavati, and the Vivekananda Ashrama, Shyamla Tal, and to all those who had the privilege of associating with her, her demise is a personal loss. Her memory will be lovingly cherished by the Ramakrishna Order as of one who lived what she professed, who was a friend of the poor and needy, and who, above all, was in every sense of the word a Mother.

✍ A FRESH RESOLVE

BY THE EDITOR

I

To walk in the path of truth is not only like walking on the edge of a sharp razor, but is also a succession of falls. To succeed in that we must be prepared to meet with hundreds of failures, innumerable difficulties and various disappointments. The higher the ideal, the greater the struggle and the more tenacious must be the pursuit. We should be always alert that in the midst of darkness, we do not lose sight of the goal—we do not miss the ideal. Storms and struggles there must come on the way—but if we can keep our helm all right, there will come a time, when all of them will vanish and we shall safely reach the goal.

For that what is most needed is that we must be greatly introspective. Every now and then we should ask ourselves what we should do, what we are doing, and how far we fall short of the ideal. We should not let a single day pass without fully examining if we could not pass it better and where lay the mistakes, and should make a fresh resolve that we may be more careful the day following and thus go an inch nearer the goal. In the same way every new month should make us ponder over the activities of the one gone by, and as we reach the end of a year, we should look before and after to keep the vision of our goal clear before our eyes. For only by the renewal of efforts and by thus constantly making fresh resolves can we hope to realise the ideal in life. Anyone who has not been content with the material comforts of life, any one who has not been satisfied with a drifting life, will bear testimony to this fact.

Not only ordinary men, but even saints and sages, prophets and seers, persons who moulded the destinies of the world, had to go through tremendous struggles in life and pass through a long period of weary despair, before they became what they afterwards were.

As we are stepping into the threshold of a new year, we should also ponder for a moment to have again a clear vision of our ideal, so that we may thereby get fresh inspiration and fresh strength for struggle. Now, what is our ideal, what is the highest consummation of human life, what is the goal which should inspire one and all, in comparison with which all other purposes dim into insignificance?

In India, in the past, the question was asked, What is that by knowing which everything else will be known, what is that by getting which there will be no hankering for any other thing? Thus even in the hoary past, there was an attempt to realise the ultimate truth—to obtain the summum bonum of life. For the Aryans would say there is no happiness in small things—only by getting the highest can one expect to have real happiness.

We are afraid, if now in this age we say that the realisation of God is the highest goal of man—if we say that we may be busy with other things because we are incapable of attuning our mind to that high pitch, but that is the highest goal, which we should try to realise through all our baffled efforts and repeated failures, we shall be faced with a chorus of opposition from all sides. We live in an age when people are out to banish God and religion from their daily life, when it

has been the sign of enlightenment and refined culture to disown God. Whatever might be the reason which has resulted in such a dismal reaction and revolt, it is a fact that it is so. No one likes to hear about God, much less will a person try to know Him. God and things religious have been relegated to the region of fables and stories. We would like to give no more serious thoughts to them, than to myths and legends—nay, many will view with alarm any idea of God and religion entering into society. Let them be the monopoly of some professional people, who want to live in the dark or medieval ages; but the infection should not be spread over the society—that is the modern thought. In some countries legal measures have been taken to minimise the scope of religious activities, so that (should we say) all people cannot be religious. It may be that such reaction is the thoughtless outcome of many abuses that religion has met with in the hands of persons who outwardly profess to be all religious, but whose real life is just the reverse. In any case, the present situation is greatly to be deplored.

Mere ignorance is not so dangerous as when it allies itself with self-conceit. Not to know is the beginning of wisdom. But the person who knows not and yet thinks that he knows more than enough, is totally doomed. Not that the persons who decry religion or shudder at the name of God in the modern age, have given any serious thought to either; yet like the most frivolous dilettante, they will criticise them. Does it not prove that the less we know of a thing, the more vehemently we can criticise that? To talk about any subject requires at least some preliminary and fundamental knowledge of that—no man dare open his lips to talk

about science, history, politics, art, etc. in any decent society without knowing at least something about them, but the present age tolerates anyone passing any presumptuous remark about God or religion. Criticism is the conscience of truth, but in order that it may be really so, it must be sagacious and based on much thinking and preparation.

II

Three things which have given rise to 'Theophobia' in the modern age are, according to an American writer, Darwin's theory of Evolution, Freud's theory of psycho-analysis and Copernicus's discovery of the vastness of the universe. Now, to take them one by one, Darwin's theory has demolished the theory of creation as described in the Bible. It shows that man did not come to earth all on a sudden, but had to pass through a gradual process of many stages from the non-living to the living and even amongst the living beings it was after a long process of gradual development that man came into existence. Granting that Darwin was perfectly right in his theory, does that mean that we can ignore the divine factor in the process of creation? Does Darwin explain the whole of creation? Granting that the physical body of human beings is the outcome of gradual development, what about the principle which is the cause of this development? Supposing that we have explained the whole mechanism of the universe, what about the master-mechanic? The more we can reduce the whole universe to a fixed process, the more we should be filled with awe and reverence that there is something behind, which could be the author of this. And after all science has been as yet able to touch but the fringe of the magnitude of wonders

amidst which we are to live. Darwin himself said, "The births both of the individual and the species are equally parts of that grand sequence of events which the mind refuses to accept as the result of blind chance. The understanding revolts from such a conclusion." Every thoughtful man, though refusing to believe in God, has been compelled to admit the existence of something which is weaving the net of mysteries in the universe in which we find ourselves enveloped to our great dismay.

Freud is said to have given a death-blow to all higher pursuits, based on self-control and self-restraint. If Freud is to be believed, man is no better than an animal living mainly on erotic impulse and any higher destiny of mankind is impossible. To our great relief long before the days of Freud there had been people on earth who transcended the scope of Freud's theory and showed to us that the cultivation of moral virtues is not as impossible as to arrest a will-o'-the-wisp and that even on earth man can aspire after qualities which make him divine. It is said by one writer that Freud's was an exploded theory, even when first propounded, that it did not receive so much attention then as now and this is due to the ever-growing perverted instinct of man in the modern age—due to "lurch to immoralism, which is receiving benediction from erudition." One famous writer says: "For psychologists, in general, psycho-analysis was still-born, and has ever been as dead as a doornail. Only owing to the propaganda of psycho-analysis in the press, the general public began to take interest in the subject. . . ." According to a leading psychiatrist of Australia "On the very insecure foundation of a half-truth, Freud has built up a veritable woolworth tower of untruth.

. . . Freudianism has blazed its way around the world; but what good has come out of it?"

As to Copernicus standing in the way of our belief in God, the argument is much more wonderful. It is said that ever since the days of Copernicus, the universe has been found to be so vast, containing as it does between 20 to 80 billions of planets, that man is too trifling a being to expect to have any relationship with the Maker of the Universe. This logic is too puerile to require any refutation. The vaster the universe is found, the greater should be our awe and reverence for its author, in which our little ego will melt into nothingness and we shall have complete self-effacement to stand face to face with Truth.

III

We live in a scientific age. As science takes nothing for granted, but wants to prove everything by experiments and observation, we want to put God also under the scalpel and microscope before we shall believe in His existence. Besides science is so much flushed with conceit at the little discoveries it has made that it is dreaming of explaining the whole of universe and of even creating life, on the mystery of which religion lives its lingering life. As life has not been as yet created in the laboratory, we leave that question out of consideration. But why God does not submit Himself to examination with test-tube and crucible, the obvious answer is: for a particular branch of science, particular sets of instruments are necessary—so to understand God also we require not keen intellect but deep intuition. As the telescope serves no purpose to a chemist, the surgeon's knife is of no use to an astronomer, similarly anything except intuition is of no avail to understand God.

To deny God and religion altogether is to deny the past experience of the whole humanity. Of all the experiences of the human race, that of religion has been the profoundest. From the dawn of human history, when the first-created man was faced with the mystery of the universe, till now, through all failures and successes, sometimes even through blind and blundering experiences, men have been trying to find out the Reality behind the world. And we cannot say there have not altogether been persons who have been able to unfathom the mystery in which we are enveloped at least to some extent, who have succeeded in getting a glimpse of the Beyond. In spite of all acts of irreligion that have been done in human history in the name of religion, there have been born persons in the world who are the salt of the earth, and who have compelled admiration and reverence from the proudest atheists. In every religion there are saints and sages who conjure up visions of another world, where nothing but Truth, Justice, Love and Charity reigns, and their lives have been blessings unto humanity. From time to time when we are too much absorbed in our worldly pursuits and are unable to extricate ourselves, they have come to our rescue and by following their lead many have found the peace that passeth understanding. These saints and sages are a living protest against the assumption that God and religion are no better than myths.

We cannot forcibly convince a man of anything, if he is determined not to understand, and we cannot show anything to a man who is incapable of seeing. Why many are incapable of knowing God, the Upanishads give the reason: "God in His inscrutable ways has made the senses of man outgoing. So he looks to the outside

material world and not within himself. Only few blessed persons will turn their eyes inward and look within themselves to find out the ultimate Truth." That we do not turn to God indicates that we have not sufficient experience of the world. After enjoying the sweets and bitters of the world, when a man gets weary of life and all its transitory things, he naturally seeks if there is really any permanent object behind all the vanishing phenomena. Then goaded from within, he will seek God and religion and not wait for their proof at the hands of an erudite scholar or a veteran scientist. When an ignorant baby cries for its mother, it does so instinctively, and when the mother comes it recognises her invariably, though through no power of reason and discrimination. In the same way there come moments in our life, when we feel like crying for the Mother of the Universe and *believe* that She can come to our rescue and help. None of the religious men went to a laboratory first to experiment whether God exists or not—they instinctively felt that there is a Presence which nothing but our Ego and Self-conceit can hide, and they wept bitter tears to be purged of them. However much we question the validity of their experiences, to them they were as real as anything in the world, and they stood on them as on firm rocks and ignored the whole world.

But there is no use in theoretically believing in the experiences of the saints and sages, no use in taking for granted that God and religion are true—this attitude is worse than nothing and is born of mental inertia. If we say, God exists, if we admit that there is as much need for religion in our life as of food and air for bodily maintenance, we ought to prove by our personal experience that

what we say is really true. For sincerity is the sauce of life and an inconsistent man will simply drift like a piece of straw before a wind. If God is true, we need rush headlong to realise Him, and simply by the mere force of earnestness we shall be able to carry everything before us. Even for those who cannot summon up so much strength all at once, it is not that there is no hope altogether. For in every scripture we find the mention of gradual processes as to how the lukewarm people can be goaded to earnestness. And even though we fail to realise God after trying our best, what does that matter? Is it not more heroic to give ourselves to the love of God without absolutely expecting the reciprocation of the same from Him? The Bengali saying goes, "It is better to enjoy the taste of sugar than to become sugar itself"—meaning thereby that the struggle to realise God is much sweeter than the actual realisation. It is exactly what the great German philosopher, Leibnitz said: that if God asked him whether he desired Absolute Truth or the search for Truth, he would answer: "The Search for Truth. Absolute Truth for Thee alone."

IV

Now, if there is any need for the cultivation of religious principles in individual life there is need for that even in national life. For the sum total of individuals goes to form the nation. Therefore what is found in the individual life influences the national life, and the ideas which are strong in the nation permeate individual life. So it is necessary that our collective life also be guided by high moral virtues and noble thoughts. It is true we cannot make a man moral or religious forcibly by extraneous efforts: but that holds good as regards all other

things also—educational, political, social, etc. It is very difficult to impart education to a child, if there is totally no response from it from within—it is almost impossible to make a man patriotic, if the well-being of his motherland finds no consideration from him, and so on; but nevertheless we try to create an atmosphere wherein ideas of patriotism will be fostered, where people will find stimulus to value culture and the fruits of education. Similarly we should try to create an environment where people will appreciate the higher ideals of human life, though they may not all be able to follow them in practice. National thoughts should be given a new turn, and the whole outlook should be changed. Instead of scrambling for power and trying to live at the expense of other nations, a nation should see that it can contribute its quota to the leading the human race to higher goals and nobler purposes of life. Man is not born simply to live an animal life. He possesses higher instincts, he has got power to discriminate, will to choose and strength to regulate his action according to the higher laws of life. If he ignores these, what is there to differentiate him from an animal? Man through negligence may go down to the level of brutes and on the contrary may also raise himself to the plane of the divine, if he tries. So those who are at the helm to guide the destinies of a nation should seriously see that their energies are not spent simply with political activities but that their action is guided by higher motives.

Here, we are afraid, a school of politicians even in India, will raise the alarm that we have enough of religion and the like, that we want them no more, that religion has been the cause of the decline of India and the less attention we pay to it in

our life of political struggle, the better. These people do not know what they say—nor do they express their own independent opinions, but simply repeat and echo the thoughts of Western nations. They are dazzled by the material success of the free countries of the West and are in consequence blind to the good points of their own nation. In the West though persons are not altogether absent who are capable of turning their life to a higher level of thoughts, generally the ideas of "might is right," "personal aggrandisement at any cost" rule the national life. All noble considerations are stifled in the pursuit of material prosperity. But it was in India that the material prosperity of the nation did not check the growth of spiritual life and all material activities were actuated by sublime principles.

Those who say that religion has been the cause of the degeneration of India, betray a lamentable lack of the knowledge of Indian history. If religion is the cause of India's political serfdom, how was it that the Non-Aryans were conquered by the Aryans, how was it that the vast Mahommedan empire fell to pieces? In the history of the world many prosperous nations have sunk down to abysmal depths from the heyday of glory. Religion did not find an important place in the life of all of them. Can there be no other causes except religion for the downfall of a power? Why not try to find those causes? And is it not to be pondered over deeply that in India when spiritual thoughts reached the highest level, material prosperity also was at its best? History furnishes enough proof for that.

Yudhisthira who was called the "embodiment of virtues," performed two sacrifices, Ashwamedha and Râjasuya and came out victorious in that great war in which almost

all the states of the then India took part joining one side or the other. His religious nature did not let him shrink from the kingly duties or even in taking part in the bloody warfare, in which he saw his own kith and kin fall. To come to the historical period, Asoka who lived as a monk though occupying a kingly throne, inherited a vast empire and successfully maintained it during his long reign of 41 years. There is proof "beyond doubt that the empire reached the high watermark of greatness and glory under him." Yet he was an ideal king, and all his activities were actuated by very high standards. With reference to this one historian says, "India's greatness lies in the fact that she produced at least one Asoka, who still remains without a parallel in the history of the world." And it is strange that though a 'Bhikshu' Emperor could successfully administer the vast territory which stretched from the borders of Persia to Assam, and from the sources of the Ganges to beyond the banks of the Kistna, his successor fell a victim to internal dissensions and invasions from abroad and the Maurya dynasty fell within 50 years of the death of Asoka. Kaniska who was also known for his love of religion, could rule over an empire which, according to one tradition, "included the whole of Northern India including Kashmir and Magadha and his power extended to the borders of the desert of Gobi in Central Asia." Coming to the Christian era we find king Harshavardhana, who though a successful administrator was of an eminently religious temperament. Every five years he would perform a solemn religious ceremony at the confluence of the Ganges and the Jumna, in which his charities were beyond proportion. It is said that on one of these occasions, all being given away, "he begged from

his sister an ordinary second-hand garment." Yet the great king could maintain peace in the empire and protect it against foreign invasion. During the reign of these kings, not only the people lived in peace and prosperity, but art, literature, architecture, etc. received great attention—so much so that some of them still remain as monuments of the glory of ancient India.

And what is more wonderful is that these kings could successfully elevate the moral tone of the whole country. Though they did not lag behind in taking stringent measures to ensure peace and sometimes taking part in military activities and in fact doing all what even a modern king needs to do, they raised the moral standard of the nation to a higher level and the cultivation of nobler virtues did not fall into disuse. In the present age there is a general feeling of doubt whether material prosperity can be had without stifling our nobler instincts: for to gain our selfish end, collective or individual, we are ready to throw all higher considerations to the winds. But in ancient India, though the people were not all free from vices, generally their actions were pitched to a high standard. Many foreign travellers bear glowing testimony to this fact.

The fact is that religion is not the cause of degradation of India—as a matter of fact, it cannot be so of any country. If anything has hastened the degeneration of the country, it is irreligion. For when religion was active, there was life in the society. It was only in latter days that society became hide-bound by rigid laws—caste system became oppressive, women's activities were limited and their freedom curtailed, and gradually in every respect national life was at a low ebb. Formerly as much stress was given on Moksha (salvation) as on Dharma (duty), Artha

(wealth) and Kâma, (material enjoyment), so that people of all temperaments might find freedom for growth in their own way and ultimately be in a position to aspire after Moksha. But when religion lost its vitality, people fell into fixed ways of life in the name of religion, and there was much travesty of religion. If that be so, instead of denying and blaming religion, we should rather try to revive it, so that the elixir of religion may vitalise the nation again.

V

Any thoughtful man who observes the forces that are at play in the modern world becomes pessimistic about its future. Where is the world being led to? In the individual life self-aggrandisement has become the law, in the collective life also there is a vicious play of the same thing. A nation tries to live at the expense of another nation and exploitation is applauded as a national virtue. It seems all the forces of evil are at play to stifle all the forces of good. If man is the result of evolution from a lower animal, nowadays it seems his mind is undergoing atavism, and men are vying with one another to develop their animal instincts to the greatest measure. Is there no remedy for that? If a remedy is to come from anywhere to check the forces of destruction in the world, it will come from India; for India has once shown in history that the highest spirituality may live side by side with great material prosperity and even high military achievements of the nation. Not that material prosperity is by itself an evil, but the question is, to what use it should be put. Not that there will come a time when all people will be so perfect and virtuous that there will be no necessity for any military power, but it should be used to ensure peace and protection rather than as an instrument of

disruption. In short, the main idea which should guide the activities of the nation and to which her heart should beat, would be that the moral standard of the people is to be raised and an atmosphere is to be created in which our nobler instincts and higher virtues may grow and thrive.

One thing must be said here to make clear what we mean by religion. By religion we do not mean any credal religion or any particular dogma or form of worship, but that which is the essence and aim of all religions. By religion we mean that we should so clearly realise our unbroken and unbreakable relationship with the Maker of the Universe that we shall be high above the reach of all earthly sorrows or the temptation of any worldly joy; we shall be strong as adamant, pure as purity itself, invincible against all tyranny, unbend-

ing against any injustice; our love will transcend all personal considerations of loss or gain to overflow the whole creation and our unselfishness will reach such a limit that our little ego will be completely washed off. If this be our aim, there will be no quarrel between religion and religion, there will be no scope for any bigotry—religion will not stand in the way of national progress, but on the contrary will hasten it. And if we can mould our life according to this, we shall be a power and blessing to the country, the nation and humanity.

May we renew our zeal to realise this ideal in our life, both individual and collective, will be our prayer, as we ring out the old and ring in the new. And may also *Prabuddha Bharata* be an unfailing aid to the nation and all people concerned in this respect.

SO-CALLED CONTRADICTIONS IN SWAMI VIVEKANANDA'S TEACHINGS

BY SWAMI SUDDHANANDA

“Each soul is potentially divine.

“The goal is to manifest this divine within, by controlling nature, external and internal.

“Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.

“This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.”

In the above pregnant words breathing a most catholic and all-embracing spirit, the Swami Vivekananda has put forth his ideas about the methods of individual spiritual culture for all mankind. These sentences came out spontaneously in course of the explanation of an aphorism of Patanjali, incor-

porated in his monumental work on Raja-Yoga, and they apparently appealed so much to the Swamiji himself that he placed them as the motto of his book called *Raja-Yoga*. His four books on the four Yogas, *viz.*, Jnana-Yoga, Raja-Yoga, Karma-Yoga and Bhakti-Yoga, into which he wanted to roughly classify the different methods of spiritual culture, are but the amplification of the above sentences, giving emphasis to each, when that was dealt separately.

This is, in short, what may be termed Swamiji's scheme of individual salvation; but besides the above four books many epistles of Swamiji, some at least of which he never intended for publication, and many interviews with different individuals have been publish-

ed and recorded, as also many public lectures addressed to vast gatherings, specially of his own country-men, in which we find here and there instructions for individual spiritual culture, but mainly his ideas of collective advancement, social uplift, national regeneration and so forth. The latter class of books are much more widely read by the general public, and through that reading they form an estimate of what Swamiji wanted for the world in general, and for his country in particular. Especially his idea of the Seva of Narayana in different human forms has caught the imagination of his countrymen and it is the mainspring of many charitable and educational organisations under the auspices of the Ramakrishna Mission and of other bodies. Many of the suggestions put forth in the above-mentioned writings have not as yet been attempted to be translated into action by any individual or organisation, though we hope, as time rolls on, attention will be drawn also to those aspects of Swamiji's teachings and big institutions will spring forth from them. The mainspring has given rise to innumerable diversified currents and sometimes perhaps it is difficult to recognise their original source. It is difficult, for instance, for many to find out, whether Swamiji was a champion of orthodoxy or social reform; whether he was a staunch advocate of political freedom—whether he was a nationalist or an internationalist; whether he was an advocate of the caste system or against it; whether he was a supporter of vegetarianism or meat-eating; whether he advised meditation in solitude or work in the bustle of society as the best method of realising God; whether he favoured organisation or wanted individual spiritual culture in preference to any organisation, etc., etc. As one traverses the pages of the big

seven volumes of his works, one is rather apt to be puzzled.

We, who had the good fortune to be in close touch with Swamiji from 1897—the date of his triumphant entry into Calcutta, his birth-place, after his spiritual conquest in the West, to 1902—the date of the giving up of his physical frame, had also occasions to be puzzled by his apparently contradictory teachings, but Swamiji himself supplied us with the key to his proper understanding. There were also many who did not even hesitate to affirm that his teachings were against those of his revered Master, Bhagavan Sri Ramakrishna Paramahansa.

I will quote here several utterances of Swamiji and describe several incidents from his life, which will probably help the reader to find out the master-key to all the apparently contradictory teachings of the great Swami. The one conclusion to which I have arrived regarding them is that they are all of them true under different circumstances, as being addressed to different individuals or groups of individuals: their difference lies only in the emphasis laid on particular occasions on particular ideas or courses of action.

Now I will try to record the different incidents, not in any systematic order, but as they come in my mind.

It was the May of 1897. I had joined the Alambazar Math only a few days ago. Swamiji had just returned from Darjeeling where he had gone with some of his Gurubhais and Madrasi disciples. In the monastery then lived only three or four senior Swamis—his Gurubhais, and about a dozen newly initiated junior Swamis and Brahmacharins. Up to that time there was no hard and fast rule of discipline in the Math. His Gurubhais were perfectly free and they practised Sadhana individually or jointly as the spirit prompted them. But now some

new elements were admitted and one of the junior Swamis, an old person, suggested to Swamiji that it would be good if he framed some rules and regulations for the training and discipline of the new-comers before he departed for Almora. Swamiji at once consented and calling all the members to the parlour of the monastery dictated a few rules as to meditation, study, work, physical exercise, etc. But before he dictated those rules, he prefaced them with a short lecture to the following effect :—

“Our aim is to go beyond all laws—beyond all rules and regulations. That is the ideal—specially of a Sannyâsin. Still I remember a pregnant saying of our Master: ‘If you are pricked by a thorn, it is advised that another thorn should be secured with which you will try to extricate the former. But as soon as it has been done, there is no need of keeping the thorn you have procured. You may throw away both as you have got rid of the trouble.’ Similar is the scope and necessity of rules and regulations. You have to go beyond all laws—beyond all rules and regulations. You are Atman—ever free, blessed and eternal; you are to live a spontaneous life, urged by the perfect freedom and the purity of spirit. But, my children, unfortunately you are at present under some bad laws—bad rules and regulations of your life; you are under the sway of some bad habits. In order to extricate yourself from your evil nature—this thorn of bad laws—let there be framed some good laws for the present; but always remember that you are ultimately to go beyond them both.”

* *

A few months after, about the end of 1897, Swamiji was travelling in Rajputana with a few of his Sannyâsi and Brahmachari disciples. With the excep-

tion of one or two, none had any objection to meat-eating. We were the guests of the Raja of Khetri (about 90 miles from Jeypore) at his Jeypore house. The Raja who was then at Khetri had made all arrangements for Swamiji and his disciples through his men. Of course, meat diet was arranged for Swamiji himself. When the Raja's man asked Swamiji as to what kind of food was to be arranged for his disciples, he at once replied that they were all vegetarians. So all the disciples were obliged to take vegetarian diet while at Jeypore. One of the Brahmacharins, who was older than the others, and being fortunate enough to see Sri Ramakrishna himself and being acquainted with his direct disciples for a long time used to take liberties with Swamiji who, however, instead of being offended thereby rather enjoyed them playfully, requested Swamiji that he be pleased to allow them meat diet at least twice a week. Swamiji was inexorable and did not change the routine. He, however, occasionally called that Brahmacharin and also another to partake of his Prasad consisting of meat. At Khetri the rule was relaxed. But one Brahmacharin who was a vegetarian for a long time past, never broke his vow of not taking meat, and Swamiji one day praised him with the remark that if he could stick to that vow for twelve years continually, he would become perfect—a Siddha.

* *

It was more than a year since Swamiji had returned from the West for the first time. It was the beginning of the year 1898. The monastery had been removed from Alambazar to Belur and was situated at the commodious rented house belonging then to the late Babu Nilambar Mukherji of Kashmir fame. The present site of the permanent monastery had just been purchased. After the return of

Swamiji from the West, the life of the monastery had undergone some revolutionary changes. New ideas had been introduced, and new sorts of activities had been initiated as the outcome of Swamiji's Western experience. The old ideas of Pujas and festivals were, as it were, in the melting pot.

It was the Shivaratri day—dedicated to fast and the worship of Shiva and vigil in the night. In the olden days, the monastic disciples of Sri Ramakrishna observed this occasion with special Pujas, music and enthusiastic Sankirtan throughout the whole day and night. But this year none—neither the old Swamis nor the new Brahmachari and Sannyasi disciples—had fasted, and everyone had come to partake of Prasad at the call of the bell. A young Brahmin Brahmacharin was a little late. In the meantime Swamiji suddenly remembered that this was the holy Shivaratri day and noticed also that none had fasted. He had begun to talk about the matter, when the above-mentioned Brahmacharin appeared there and was going to sit with the others to partake of Prasad, but Swamiji intervened and asked, "Are you accustomed to fast, my child?" "Yes, holy Swami," replied he. "Then, observe Shivaratri. Of course, you need not fast totally, you may partake of some fruit Prasad, if there is any and you need not also keep vigil for the whole night. You may partake of your meals after midnight, when you have finished the first two Pujas (one at 9 p.m. and the other at 12 p.m.)." The Brahmacharin obeyed his Master's directions and was assisted only by another Brahmacharin who though himself unable to fast on account of poor health, helped him in the Puja and kept the vigil up to midnight.

* *

A young man joined the monastery

and lived with Swamiji for a considerable period at the newly constructed Belur Math. His devotional side was then not much developed. He happened to halt at Benares for a few days on his journey further up. It was the year 1900. The Benares Home of Service was then just started by a few ardent youngmen who at that time read much of Swamiji's teachings but did not come into intimate personal contact with him. They were very much impressed by Swamiji's exhortations about the service of poor 'Narayanas' and started the institution which was then known as "Poor Men's Relief Association" with the help of a few kind friends. They all naturally asked the new comer as to Swamiji's real views about the respective merits of the different paths of realisation when the latter gave out the following:—"Swamiji's real views are that image worship and such other things are absolutely useless and Jiva-Seva is the only method of attaining to the highest." Most of them were very much pleased as it tallied perfectly with their activities at that time. One of them, however, who was of a devotional and rather vacillating temperament, was not perfectly satisfied; he put the same question to another monk, who happened to be at Benares on a short visit some time after the other had come and who lived a longer period with Swamiji and was of a rather liberal outlook having known varying forms of religious practices such as Yoga, Bhakti, etc. The monk answered, "I have found Swamiji advocating different kinds of religious practices for different natures—such as Yoga, Jnana, Bhakti and Karma." At this the Benares workers divulged to the new Swami what the other represented as the Swamiji's views. Some time after both these Swamis who represented the Swamiji's

views to the Benares boys were sitting in a question class held at the Belur Math with Swamiji himself as the teacher to solve the doubts of his disciples. Swamiji was expressing himself in a liberal strain, saying that all paths—whether Yoga, Bhakti, Jnana or Karma, led to the same goal. The Swami with the liberal outlook remembered the Benares incident and being encouraged by Swamiji's utterances thought of administering a rebuke by Swamiji himself to the other Swami, who, he thought, totally misrepresented his real views to the Benares boys. He said to Swamiji, "Swamiji, this Swami has told the Benares workers that you hold the view that image-worship and such other things are absolutely useless and that it is Jiva-Seva alone which leads to the highest goal." He was sure that Swamiji would reproach the other Swami with misrepresenting his views, but he was totally disappointed. Swamiji did not directly answer him; he rather said aside, "At present one must, of course, give stress on Karma," and did not say anything further on the matter.

* *

Swamiji, some of his Gurubhais and some newly initiated Sannyasins and Brahmacharins were sitting in the visitors' room in the Belur Math. One of his Gurubhais asked Swamiji:—"Swamiji, your sayings and teachings contain so many apparently contradictory things that these youngmen are often at a loss to understand what to do or what not to do." Swamiji not replying directly to his Gurubhai said to the disciples present:—"You see, my children, I am a religious preacher. So I have to say different things to different persons according as the occasion arises. Why should you feel yourself obliged to act according to all

my different instructions? Do you not see, my Gurubhais do not always follow me though I tell them many things? Whenever anyone of you feel puzzled as to how to act on a particular occasion or need guidance in your personal spiritual culture, come to me in private and ask my opinion and advice."

* *

Once when the monastery was situated at the Nilambar Mukherji's garden house, Swamiji was exhorting the young Swamis and Brahmacharins thus: "Throw away all books and scriptures. What benefit can accrue to you from them regarding your spiritual life? Live an intense life of Sadhana so that you may realise God even in this life. Those of you who are inclined to Jnanam, let them try to discriminate between the real and the unreal according to the teachings of the Vedanta—let them be engaged in Vichar (discrimination) day and night—let them not take part in Puja, Bhajan or Kirtan. Let also those inclined towards Bhakti not mix at all with these would-be Jnanis, but let them perform Bhajan, Kirtan and have all the paraphernalia of worship day and night. Let some of you make a hundred clay images of Shiva, and going to the side of the Ganges with a towel on the head as a protection against the heat of the sun, worship them the whole day. In this way, try to develop your respective spiritual nature as quickly as possible by special methods according to the temperament of each individual and waste no more time, my children." One young Brahmacharin was so much impressed by these daily exhortations that he felt strongly inclined to shortly leave the monastery and go to some lonely place, such as the Himalayas, for practising Sadhana, as he considered the monastery too crowded a place for acting according to Swamiji's advice. He secured also Swamiji's permission

and blessings to go away from the monastery. Previous to his departure, however, he had to make some preparation; he had to finish some important work at the Math, which Swamiji had entrusted to him. But at times, he would feel strongly inclined to leave the work unfinished and fly away, though by the sheer force of will he controlled himself and wanted to finish the work as soon as possible. This and some other things regarding arrangements about his departure took some time. In the meanwhile there was a panic at Calcutta on account of the bubonic plague and the strict measures taken by the Government to prevent its spread. Swamiji who was on a short trip to Darjeeling for his health, hastened to the monastery to start plague relief work. He wrote a short Bengali pamphlet and arranged for its distribution. It contained appeals to the citizens of Calcutta asking them not to be carried away by the panic, but to have faith in God, to be strict in observing hygienic rules and to seek any help from the Math whenever necessary. Swamiji even thought and talked of selling the newly purchased site of the monastery, if necessary, to finance any practical measure for combating the scourge. Arrangements were made to cleanse some *bustees* of Calcutta with the help of volunteers recruited from amongst the monastic disciples. Swami Trigunatita, a Gurubhai of Swamiji, was enlisting volunteers for that plague service. One day he told the Brahmacharin who had secured Swamiji's permission for Tapasya that he had also been chosen as one of the volunteers and Swamiji himself had approved of the selection. The young Brahmacharin was greatly taken aback by the announcement. He told Swami Trigunatita that since Swamiji had ordered like that

he must obey, but his mind was so much fixed upon Tapasya that he felt inclined to pray that the work of the plague relief might come at once for him, so that after finishing it as soon as possible, he would be free to go out for Tapasyâ. At this Swami Trigunatita consulted the Swamiji and gave out that Swamiji had exempted him from the plague service.

* *

A short time before Swamiji's passing away, he received a letter from a young Swami, who was then away from the Math practising Tapasya, that he had been written by the head of a certain centre of the Order to the effect that Swamiji had ordered him to join that centre immediately as a worker. But as he had an ardent desire to visit Amarnath in Kashmir he wanted permission for that. If Swamiji, however, so desired, he was quite ready to obey him and join the centre immediately as ordered. Swamiji at once instructed a member of the Math to write to him as well as to the head of the centre referred to. The Swami who had desired to visit Amarnath was told that Swamiji never ordered anyone to do any work, so he might visit Amarnath and also make pilgrimage to any other holy place he liked; and afterwards if he felt so inclined he might go to the centre as a worker. And the head of the centre was written that he had totally misrepresented Swamiji by using his name in the matter and writing to the young Swami that he was ordered to join the centre immediately. The Swami in question, visiting Amarnath as also some other holy places, joined that centre shortly after as a worker and served it very usefully for about four years.

* *

Swamiji was talking at the Nilambar Mukherji's garden house about his ideas and methods of social uplift in

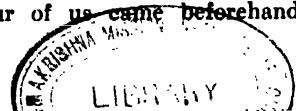
India. He said that the Brahmins, Kshatriyas and Vaisyas had at present forgotten their duties enjoined by the Shastras. So an earnest attempt should be made to elevate their condition by preaching to them their respective duties as enjoined by the Shastras and inducing them to follow them. Swamiji did not mention the Sudras. One Brahmacharin at once asked, "Swami, you do not mention the Sudras. What harm have they done that you are not thinking of their regeneration also?" At this Swamiji related some anecdote of his boyhood: "Then my father was living. Myself and some of my young friends in our zeal for social reform started a small school for the pariahs in a certain *bustee* of Calcutta and began to teach the pariah boys and girls. The school worked smoothly for some time and the guardians did not object to their wards coming under our influence. But some time after, a trouble arose. The husband of one of our girl pupils had to stay away from home for a long time. Her guardians asked the girl to live with her husband's brother as his wife as was their custom from time immemorial. The girl who had assimilated our advanced ideas refused. It was then that the pariahs became furious with us, as they understood that we were the source of the mischief—of putting such revolutionary ideas into their wards' heads. They wanted to teach us a good lesson if we again attempted to teach their wards. My father heard of the matter and was very anxious on my account." "What do you intend to do, my boy?" continued the Swami, "who are you that you presume to reform them at once? I am afraid that one day you will have a bitter experience at their hands and then the matter will end. Do you understand the lesson of the above story? Even the Sudras we

should indeed try to raise, but slowly, my boy. We must work in the line of least resistance."

Indeed an attempt was made by the Swami on the birthday of Bhagavan Sri Ramakrishna to act according to his conviction. Some boys of Kshatriya and Vaishya castes were invested with the sacred thread and their heads were touched with the sacred volume of *Hundred and Eight Upanishads*. Orthodoxy however prevailed and most of them asked Swamiji's permission to throw away the sacred thread into the Ganges after an expiry of three days. Only one Vaishya Bhakta, we observed, kept the sacred thread for a long time, though even he put it on his neck most privately in order to avoid the adverse remarks of his orthodox relations and neighbours. It was only at the Math that he dared to put it on openly.

* *

Another incident happening a little earlier is worth mentioning. It occurred towards the end of 1897. After his brilliant lectures on Vedanta at Lahore, Swamiji had come to Dehra Dun with some of his Gurubhais and monastic disciples. A garden house had been rented for him. The Mayavati Ashrama in the Himalayas had not been then started. Swamiji was trying to find a suitable place in the hills to found an Ashrama with the financial help of Captain and Mrs. Sevier. A young boy servant had been engaged on a small pay to cleanse the utensils and do other domestic works. After about eight or ten days we moved to Saharanpur. No suitable place was found near Dehra Dun to start an Ashrama. At that time there was no railway line up to Dehra Dun. The only means of transport from Saharanpur to Dehra Dun, a distance of 40 miles, was *tonga* service. Some four of us came beforehand to



Saharanpur on foot. When some hours later Swamiji with the remaining party reached Saharanpur, we found to our astonishment that the boy-servant had accompanied him. As soon as he reached Saharanpur, he told us, "Don't call the boy a Nôkar (servant) but call him a Brahmacharin and behave with him as such." To the local gentlemen assembled he said, "I went to Dehra Dun in search of a suitable place for an Ashrama and I have failed in my special object of visit there. But the Mother has given me this boy so that I may train him and make of him a real man." At Delhi where we soon removed, the boy who was dirty in the extreme was washed and cleaned by a Sannyasi disciple of Swamiji with his own hands with soap and hot water. He was supplied with decent clothes purchased from the Delhi bazar, was given the sacred thread and Gayatri (as the boy gave out that he belonged to Kshatriya caste) through a Brahmin Brahmachari disciple of Swamiji and a Hindi primer was purchased and put into his hands. From Delhi the boy accompanied us to Alwar, Jeypore and Khetri and was treated in all respects as equal to any of our party. But all this kindness and attention of Swamiji was of no avail. We found to our regret that his past Samskaras prevailed to an extraordinary degree. He could himself never forget that he was a mere servant boy and scarcely understood the significance of the sacred thread. All these, however, Swamiji overlooked 'probably' in the hope that gradually the influence of better environments would prevail over his old Samskaras. But at Khetri when he told a deliberate lie to Swamiji, he could not tolerate it any longer. He instructed us as soon as we came back to Delhi to send him back to his native place of Kashmir. And it was done.

Very little did I hear personally about politics from Swamiji's own lips except a few stray remarks. About the scope and significance of politics for India, one day I heard Swamiji say, "Our idea of politics is this:—Under the present social and political conditions of India, it has been possible for the advent of only one Ramakrishna Paramahansa. We shall have to adjust our social and political environments in such a way, that it will be possible for many such Ramakrishna Paramahansas to arise from the soil of India." At another time Swamiji remarked, "The political bondage of India has suppressed many would-be geniuses and have condemned them to mediocrity. If India were politically free, many great personages and geniuses would have sprung up from the soil like mushrooms." He laughed at the optimism of the politicians of the day, who apparently believed that the British had come to India with the most altruistic object of ameliorating its conditions, and so their only programme was the passing of some pious resolutions and petitioning the Government to do this or that without even thinking of any constructive work for the people and by the people independent of Government aid." He said, "These simple politicians—how can they persuade themselves to believe in a preposterous proposition which is altogether against human nature? However noble the professions of an alien Government may be, can a man of common sense believe that a foreign Government can be carried on with only altruistic principles as its motive? If we want to be free, we must depend on ourselves and not on the goodwill of the Government." And Swamiji was ready to undergo the greatest hardships, even imprisonment, if necessary, for the good of his country. At the end of the year 1897, Swamiji was living at Srijet

Nagendra Nath Gupta's house at Lahore, who was then the editor of the *Lahore Tribune*. Only myself had the good fortune to live with Swamiji under the same roof. The other disciples lived in another house. There was a large settlement of Bengalees who lived at Meean Meerat, a short distance from Lahore town, in order to earn their livelihood by serving in various offices. Swamiji was one day invited there with his disciples and companions. Nagen Babu also accompanied us. On the way back from Meean Meerat to Lahore, Swamiji, Nagen Babu and myself came in a carriage. Swamiji was talking with Nagen Babu who, I believe, was his class-friend, on various topics, almost all of which has totally escaped my memory. One thing, however, I distinctly remember and it is this. In the course of the conversation, I heard Swamiji remark, "If I am arrested by the Government, I know that India will be much benefited thereby."

As I go on writing, a thousand reminiscences come rushing to my memory. The incidents narrated above seem very insignificant in themselves, but judging them at their true perspective they seem to me to throw a great flood of light on the real significance of Swamiji's teachings. A man is the servant of his nature and he is always prompted to act according to that. A man perhaps comes across a work of Swamiji which appeals to him very

much, and he goes on acting according to its teachings as understood by him at that time. He goes on with his career. New experiences come, and he then perhaps reads a new meaning in the very teachings which he understood at the beginning otherwise. Reader, if you have patiently gone through all the seven big volumes of Swamiji's writings, have read his Life, and at the same time if you have also studied his revered Master, and after all that if you still feel puzzled as to the path you should travel, I will advise you to go to a corner of your room and pray earnestly for light and I am sure it will be vouchsafed unto you. Remember Sri Ramakrishna's words—"Make your thought and speech one—do earnestly whatever you feel sincerely in your heart. Even though you pursue a wrong path, if you are sincere, the Lord Himself will help you to find out the right direction. You want to visit Jagannath but you do not know the way. You have in your anxiety started towards the North when you should have gone to the South. But on your way you are asking every one who comes across you, to show you the proper way. By this process you are sure to find at last some one who will show you the way—and you will be blessed at long last with the holy vision of Jagannath—the Lord of the Universe."

Om, Shantih, Shantih, Shantih.

THE UNIVERSAL SCIENCE-RELIGION*

By ROMAIN ROLLAND

Of a truth, religion, as Vivekananda understood it, had such vast wings that when it was at rest it could brood over

all the eggs of the liberated Spirit. He repudiated no part of sincere and sane forms of Knowledge. To him religion was the fellow citizen of every thinking man, and its only enemy was intolerance.

"All narrow, limited, fighting ideas

*All rights reserved. This article may not be translated or reproduced in part or whole, in India or abroad, without the special permission of the author.—Ed.

of religion must be given up. . . . The religious ideals of the future must embrace all that exists in the world and is good and great, and at the same time, have infinite scope for future development. All that was good in the past must be preserved; and the doors must be kept open for future additions to the already existing store. Religions (*and sciences are included under this name*) must also be inclusive, and not look down with contempt upon one another, because their particular ideals of God are different. In my life, I have seen a great many spiritual men, a great many sensible persons, who did not believe in God at all, that is to say, not in our sense of the word. Perhaps they understood God better than we can ever do. The Personal idea of God or the Impersonal, the Infinite, Moral Law or the Ideal Man—these all have to come under the definition of religion. . . .”¹

“Religion” for Vivekananda, is synonymous with “Universalism” of the spirit. And it is not until “religious” conceptions have attained to this universalism, that religion is fully realised. For, contrary to the belief of all who know it not, religion is a matter for the future far more than for the past. It has only just begun.

“. . . It is said sometimes that religions are dying out, that spiritual ideas are dying out of the world. To me it seems that they have just begun to grow. . . . So long as religion was in the hands of a chosen few, or of a body of priests, it was in temples, churches, books, dogmas, ceremonials, forms and rituals. But when we come to the real, spiritual, universal concept, then, and then alone religion will become real and living; it will come into our very nature, live in our every

moment, penetrate every pore of our society, and be infinitely more a power for good than it has ever been before.”²

The task awaiting us to-day is to join the hands of the two brothers who are now at law with each other over a field, the perfect exploitation of which needs their united efforts—religion and science. It is a matter of urgent necessity to re-establish “a fellow-feeling between the different types of religion . . . and between types of religious expression coming from the study of mental phenomena,—unfortunately even now laying exclusive claim to the name of religion—and those expressions of religion whose heads . . . are penetrating more into the secrets of heaven . . . the so-called materialistic sciences.”³

It is hopeless to attempt to turn one brother out for the benefit of the other. You can dispense with neither science nor religion.

“Materialism prevails in Europe to-day. You may pray for the salvation of the modern sceptics, but they do not yield, they want reason.”⁴

What then is the solution? To find a *modus vivendi* between the two. Human history made that discovery long ago, but forgetful man forgets and then has to re-find his most precious discoveries at great cost.

“The salvation of Europe depends on a rationalistic religion.”

And such a religion exists; it is the Advaita of India. Non-Dualism, Unity, the idea of the Absolute, of the Impersonal God, “the only religion that can have any hold on intellectual people.”

“The Advaita has twice saved India from materialism. By the coming of Buddha, who appeared in a time of

² *Ibid.*

³ *Ibid.*

⁴ *The Absolute and Manifestation*, Vol. II of *Complete Works*, p. 189.

¹ *The Necessity of Religion*.

most hideous and wide-spread materialism. . . . By the coming of Sankara, who, when materialism had reconquered India in the form of the demoralisation of the governing classes and of superstition in the lower orders, put fresh life into Vedanta, by making a rational philosophy emerge from it.” “We want to-day that bright sun of intellectuality, joined with the heart of Buddha, the wonderful, infinite heart of love and mercy. This union will give us the highest philosophy. Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future, and if we can work it out we may be sure that it will be for all times and all peoples. This is the one way that will prove acceptable to modern science, for it has almost come to it. When the scientific teacher asserts that all things are the manifestations of one force, does it not remind you of the God of whom you hear in the Upanishads: ‘As the one fire entering into the universe expresses itself in various forms, even so that One Soul is expressing itself in every soul and yet is infinitely more besides.’”⁵

The Advaita must be superadded to science without yielding anything to the latter, but without demanding that it should change its teachings. Let us recall once again their common principles :

“The first principle of reasoning is that the particular is explained by the general—until we come to the universal. A second explanation of knowledge is that the explanation of a thing must come from inside and not from outside. . . . The Advaita satisfies these two principles,”⁶ and pursues their

application into its own chosen field. “It pushes it to the ultimate generalisation,” and claims to attain to Unity, not only in its radiation and its effects, rationally deducted from experiments, but in itself, in its own source. It is for you to control its observations. It does not avoid control, rather it seeks for it. For it does not belong to those religious camps who entrench themselves behind the mystery of their revelations. Its doors and windows are wide open to all. Come and see ! It is possible that it is mistaken—so may you be, so may we all. But whether it is mistaken or not, it works with us to build the same house on the same foundations.

At bottom, although its Mission is to unite, the stumbling block to mutual understanding, the great obstacle to the coincidence of mankind is the word “God,” for that word embraces all possible ambiguities of thought, and is used oppressively to bandage the clear eyes of Freedom. Vivekananda was fully aware of this fact: “. . . I have been asked many times, ‘Why do you use that old word God?’ Because it is the best word for our purpose,”⁷ . . . because all the hopes, aspirations and happiness of humanity have been centred in that word. It is impossible now to change the word. Words like these were first coined by great saints, who realised their import and understood their meaning. But as they become current in society, ignorant people take these words, and the result is, they lose their spirit and glory. The word God has been used from time immemorial, and the idea of this cosmic intelligence, and all that is great and holy is associated with it.” If we

⁵ *Ibid.*, Vol. II of the *Complete Works*, p. 140.

⁶ *Reason and Religion*, Vol. I of the *Complete Works*, pp. 872-73.

⁷ At the end of this chapter will be found the final definition of his purpose by Vivekananda.

reject it, each man will offer a different word, and the result will be a confusion of tongues, a new tower of Babel. "Use the old word, only use it in the true spirit, cleanse it of superstition, and realise fully what this great ancient word means. . . . You will know that these words are associated with innumerable majestic and powerful ideas; they have been used and worshipped by millions of human souls and associated by them with all that is highest and best, all that is rational, all that is lovable, and all that is great and grand in human nature. . . ."

Vivekananda specifies for us that "it is the sum total of intelligence manifested in the universe," concentrated in its own centre. It is "the universal intelligence." And "all the various forms of cosmic energy, such as matter, thought, force, intelligence and so forth, are simply the manifestation of that cosmic intelligence."

This "cosmic intelligence" is tacitly implied in scientific reasoning. The chief difference is that with science it remains a piece of mechanism, while Vivekananda breathes life into it. Pygmalion's statue comes alive. Even if the learned man can accuse the religious man of an induction not scientifically proven, the induction itself is not necessarily antiscientific. It is as easy to say that Pygmalion modelled the statue as that Pygmalion was modelled by it. In any case they both came out of the same workshop: it would be surprising indeed if life was only to be found in the one while the other was an automaton. Human intelligence implies universal intelligence (to a higher degree than it can either deny or prove). And the reasoning of a religious and learned man like

Vivekananda does not seem to me very different in scientific quality from that "Logic of the Infinite" which admits one part of science, and which Henri Poincaré maintains against the Cantorians.

But it is a matter of indifference to the calm pride of him who deems himself the stronger whether Science accepts from Religion, in Vivekananda's sense of the term, or not: for his Religion accepts Science. It is vast enough to find a place at its table for all loyal seekers after truth. It has its dreams of Empire, but it respects the liberties of all, provided that there is mutual respect. One of Vivekananda's most beautiful visions, the one to which he devotes the final Essays of his *Jnana Yoga*, is his invocation to a "Universal Religion."

Now that the reader has learnt so much about him, he will not apprehend any Taylorism of thought that seeks to impose its own colour upon the rainbow of the world, not even perfect white, the only one that could claim to replace the other colours since it contains them all. Vivekananda could not have too many spiritual modes for the music of Brahman. Uniformity for him spelt death. He rejoiced in the immense diversity of religions and ideas. Let them ever grow and multiply! . . .

"I do not want to live in a grave-like land: I want to be a man, in a world of men. . . . Variation is the sign of life. . . . Difference is the first sign of thought. . . . I pray that they (sects) may multiply so that at last there will be as many sects as human beings. . . . Whirlpools and eddies occur only in a rushing, living stream. . . . It is the

* *Jnana Yoga*: "The Cosmos: The Macrocosm." (New York, Jan. 19, 1896.)

* I. *The Way to the Realisation of a Universal Religion*; II. *The Ideal of a Universal Religion*. (Lectures given in Pasadena, California, Jan. 1900, and in Detroit, 1896.)

clash of thought that awakes thought. . . . Let each have his individual method of thought in religion. . . . This thing exists already. Each one of us is thinking in his own way, but this natural course has been obstructed all the time and is still being obstructed."

And so unsilt the souls of men! Open again the "Bysses,"¹⁰ as my neighbours of Valais say, when they release the running water to irrigate their fields. But it is different from the thirsty Valais which has to economise water and pass the pitcher from hand to hand, turn and turn about. . . . The water of the soul is never scarce. It flows on all sides. In every religion in the world a mighty reservoir of life is contained and accumulated, however much those who deny it in the name of the lay religion of reason may seek to deceive themselves. No single great religion, said Vivekananda, throughout the course of twenty centuries has died, with the possible exception of Zoroastrianism. (And was he sure of this? On the contrary he was certainly mistaken on this point.)¹¹ Buddhism,

Hinduism, Islam, Christianity, continue to grow in numbers and quality. (Further the religion of science, of liberty and of human solidarity is also growing.) What is growing less in mankind is the death of the spirit, absolute darkness, negation of thought, absence of light: the very feeblest ray is faith, although it is unaware of itself. Each great system of faith, whether "religious" or "lay," "represents one portion of Universal Truth and spends its force in converting that into a type." Each, therefore, should unite with the others, instead of being mutually exclusive. But petty individual vanities due mainly to ignorance, upheld by the pride and interest of priestly castes, have always in all countries and all ages made the part claim to be the whole. "A man goes out into the world, God's menagerie, with a little cage in his hand, and thinks he can shut everything inside it. What old children they are! Let them chatter and mock at each other. Despite their foolishness, each group has a living, beating heart, its own mission, and its own note in the complete harmony of sound; each one has conceived its own splendid but incomplete ideal: Christianity its dream of moral purity; Hinduism, spirituality; Islam, social equality etc. And each group is divided into families each with a different temperament, rationalism, Puritanism, scepticism, worship of the senses or of the mind. . . . They are all of diverse and graded powers in the divine economy of

origin in this mixture of Zoroastrianism and Islam. Hence the vital energy possessed by these religious germs, which seemed to have been stamped out and to have vanished becomes apparent.

[This, however, does not show that Zoroastrianism has not dwindled away. Zoroastrianism survives only in India where "a handful of Parsis is all that remains." This is the fact and cannot be denied.—Ed.]

¹⁰ This is a system of irrigation used by the Swiss peasants in the mountains. The water is released at fixed times over the fields by each peasant in turn.

¹¹ Within the last months a very interesting study by Dr. J. G. S. Taraporewala has appeared in the beautiful Review published by Rabindranath Tagore's University at Santiniketan: *The Visva-Bharati Quarterly*, January, 1929, which vindicates "The Place of Iran in Asiatic Culture," and traces the evolution of Zoroastrianism and the schools founded upon it not only in the East but in the West. It would appear that in the first century B.C. several currents flowed from their source in Asia Minor, where the cult of Ahura-Mazda was preserved. From one of them in the age of Pompey sprang the cult of Mithra, which almost conquered the West. The other, passing through the south-west of Arabia and Egypt, influenced the beginnings of the Gnostic school, whose capital importance for Christian metaphysics is well-known; and this same current gave birth in Arabia to a school of mystics, known to Mahomet; Musulman Sufis have their

the Being, as it ceaselessly advances. Vivekananda uttered this profound saying, which one we should do well to read, mark, learn and inwardly digest :¹²

"Man never progresses from error to truth, but from truth to truth, from lesser truth to higher truth."

If we have understood him properly, our watchword should be: "Acceptance," and not exclusion—"not even toleration, which is an insult and blasphemy": for each man grasps what he can of Truth. You have no right to "tolerate" him, any more than he has the right to tolerate you or me. We all have equal rights, and equal shares in truth. We are fellow workers: let us fraternise.

"I accept all religions that were in the past, and worship with them all: I worship God with every one of them. . . . Is God's book finished or is it still a continuous revelation going on? It is a marvellous book,—these Spiritual Revelations of the world. The Bible, the Vedas, the Koran and all other sacred books are but so many pages, and an infinite number of pages remain yet to be unfolded. . . . We stand in the present, but open ourselves to the infinite future. We take in all that has been in the past, enjoy the light of the present and open every window of the heart for all that will come in the future. Salutation to all the prophets of the past, to all the great ones of the present, and to all that are to come in the future!"

These ideas of universalism and spiritual brotherhood are in the air to-day. But each man, consciously or unconsciously, seeks to turn them to

¹² It goes without saying that there he has emphasised only the characteristic aspects of much more vast and complex structures of thought. The responsibility for this simplification is Vivekananda's.

his own profit. Vivekananda had no need to live in the age of the memorable "War of Right and Liberty," to denounce and expose the exploitation of idealism, and the colossal hypocrisy, which has culminated in this modern age in Geneva, Paris, London, Berlin, Washington and their satellites, either allied or enemy. "Patriotism," he said, "is a phase of a profession of quasi-religious faith." But it is too often a mask for selfishness. "Love, Peace, Brotherhood, etc. have become mere words to us. . . . Each one cries: 'Universal Brotherhood! We are all equal. . . .'" And then immediately afterwards: "Let us form a sect!" The need for exclusivism reappears at a gallop with a badly concealed fanatical passion, which makes secret appeal to all the wickedness in men: "It is a disease."¹³

Do not then be deceived by words! "The world is too full of blustering talk." Men who really feel the brotherhood of men do not talk much about it; they do not make speeches to the "Society of Nations," they do not organise Leagues: they work and they live. Diversity of ritual, myths and doctrines (both clerical and lay) does not trouble them. They feel the thread passing through them all, linking the pearls into a necklace.¹⁴ Like the rest, they go to draw water from the well, each with his own pitcher or receptacle whose form is taken by the water. But they do not quarrel about the form. It is all the same water.¹⁵

By what practical means can silence

¹³ For all the preceding and following portions cf. *The Ideal of a Universal Religion*.

¹⁴ "I am the thread that runs through all these different ideas, and each one is a pearl," said the Lord Krishna, (quoted by Vivekananda in his lecture on *Maya and the Evolution of the Conception of God*.)

¹⁵ Vivekananda took this beautiful figure from his Master Ramakrishna, who clothed it in still more picturesque colour.

and peace be secured among the brawling throng squabbling round the well? Let each one drink his own water and allow the rest to drink theirs! There is plenty for everybody. And it is stupid to want everyone to drink God out of the same pitcher. Vivekananda breaks in in the midst of the hubbub and tries to make the disputants listen to at least two maxims of conduct, two provisional rules :

The first: "Do not destroy!"—Build, if you can help to build. But if you cannot, do not interfere! It is better to do nothing than to do ill. Never speak a word against any sincere conviction. If you have one, serve it, but without harming the servants of different convictions. If you have none, look on! Be content with the role of a spectator.

The second: "Take man as he stands, and from thence give him a lift" along his own road. You need not fear that that road will take you out of your way. God is the centre of all the radii, and each of us is converging towards Him along one of them. And so, as Tolstoy says, "We shall all meet again, when we have arrived." The differences disappear at the centre—but only at the centre; and variety is a necessity of nature: without it there would be no life. So, help her, but do not get it into your head that you can produce or even lead her! All that you can do is to put a protective hedge round the tender plant. Remove the obstacles to its growth and give it enough air and space so that it can develop, but nothing else. Its growth must come from within. Abandon the idea that you can give spirituality to others.¹⁴ Each man's master is his own

soul. Each has to learn for himself. Each has to make himself. The only duty another can have is to help him to do so.

This respect for human individuality and its freedom is admirable. No other religion has possessed it to this degree, and with Vivekananda it was part of the very essence of his religion. His God was no less than all living beings, and every living being ought therefore to be free to develop. One of the most ancient *Upanishads* says :

"Whatever exists in this universe, is to be covered with the Lord."

And Vivekananda explained this saying thus :

"We have to cover everything with the Lord Himself, not by a false sort of optimism, not by blinding our eyes to the evil, but by really seeing God in everything:" in good and evil, in sin and in the sinner, in happiness and misery, in life and in death. "If you have a wife it does not mean that you are to abandon her, but that you are to see God in your wife." He is in her, in you, in your child. He is everywhere.

Such a sentiment does not rob life of one of its riches; but it makes its riches and its miseries the same.

"Desire and evil itself have their uses. There is a glory in happiness, there is a glory in suffering. . . . As for me, I am glad I have good and many things bad, glad I have done something good and many things bad; glad I have done something right, and glad I have

¹⁴ I think that it is necessary to add the following correction to the phrase—which corresponds to the intimate thought of Vivekananda:

"Spirituality is in everybody, but more or less latent, suppressed, or freely poured out. He who is a fountain of it is by his presence alone, by the very music of his gushing waters, a call, an awakener of hidden springs, which did not know of their own existence or were afraid to avow it. In this sense there is certainly a gift—a living communication of spirituality."

committed many errors, because every-one of them has been a great lesson. . . . Not that you should not have property, have all you want only know the truth and realise it. . . . All belongs to the Lord, put God in your every movement. . . . The whole scene changes, and the world instead of appearing as one of woe and misery, will become a heaven."

This is the meaning of the great saying of Jesus: "The Kingdom of Heaven is within you." Heaven is not beyond. It is here and now. Everything is heaven. You have only to open your eyes.¹⁷

"Awake, arise and dream no more!

(To be concluded)

Be bold, and face

The Truth! Be one with it! Let visions cease,

Or, if you cannot, dream but truer dreams,

Which are Eternal Love and Service Free."¹⁸

"Each soul," he commented again, "is potentially divine. The goal is to manifest this Divine within, by controlling nature external and internal. Do this, either by work, or worship, or psychic control, or philosophy,"¹⁹ by one or more or all of these—and be free: This is the whole of religion. Doctrines or dogmas, or rituals or books, or temples or forms are but secondary details."²⁰

SWAMI VIVEKANANDA ABOUT HIMSELF

[FROM THE DIARY OF M.]

I

The Math at Baranagore. After the passing away of Sri Ramakrishna, Narendra and other devotees have joined together: they have got a resting place at Baranagore under the auspices of Surendranath. That place has now become a Math. In the shrine is performed the daily worship of Sri Ramakrishna,—the Master. Narendra and others say, "We will no more return to the world. Did he not ask us to give up lust and gold? How then can we go back home." Sasi is in charge of the worship. Narendra takes care of his brother-disciples,—they also in their turn look to him for everything. Narendra said, "We must have spiritual practices, or else God cannot be realised." He himself and his brother-disciples began various practices. Led by a great spiritual discontentment,

they engaged themselves in various practices mentioned in the Vedas, Puranas and Tantras. Sometimes under a tree in solitude, sometimes all alone in cremation-grounds, sometimes on the banks of the Ganges, they underwent Tapasyâ. Sometimes they would be found passing their days in lonely prayers and meditation in the meditation room of the Math and sometimes they would join together singing and dancing in ecstatic moods. Everyone—especially Narendra is hankering after the realisation of God. Sometimes he would be saying, "I shall starve myself to death, if I cannot realise God. How to realise Him?"

¹⁸ This undated poem of Vivekananda, embraces within these five lines all the principal forms of Yoga: the abstract Advaita, and in the last two verses the Yoga of Bhakti and of Karma.

¹⁹ Hence by one of the four Yogas, Karma, Bhakti, Râja, Jnâna, or by all four.

²⁰ *Raja Yoga, (Complete Works, Vol. I.)*

¹⁷ The preceding belongs to the seventh lecture on *Jnana Yoga*: "God in Everything." (London, October 27, 1896).

Latu, Tarak and Gopal senior—they had no place to live in. It was primarily for them that Surendra started the Math. Surendra said, “Brothers, you will install the throne of Sri Ramakrishna here, and we shall now and then come to your place panting for peace.” Gradually the place became the resort of young devotees burning with renunciation, and they did not think of returning home. Narendra, Rakhal, Niranjan, Baburam, Sarat, Sasi, Kali remained at the place, and Subodh and Prasanna joined them shortly after. Jogin and Latu visited Vrindavan, but they came back to the Math in a year. Gangadhar would be constantly coming to the Math—he could not remain without seeing Narendra. He brought the hymn beginning with “Glory to Shiva, glory to Om,” and it was also he who introduced in the monastery the practice of uttering “Wah Gurujiki Fatch,” words which would be now and then found on the lips of the brother-disciples. After his return from Tibet he joined the monastery. Two other devotees of Sri Ramakrishna—Hari and Tulasi—would come very often to see Narendra and other brothers at the Math. Some days after they also joined.

EARLY DAYS OF NARENDRA AND LOVE OF SRI RAMAKRISHNA

It was Friday, the 25th March, 1887. M. has come to see the brothers at the Math accompanied by Devendra. M. comes to the Math every now and then and sometimes stays for the night. Last Saturday when he came, he stayed for three days. The brothers of the Math—especially Narendra—are now possessed with a spirit of intense renunciation. So M. often comes with great eagerness to see them.

It was evening. M. will remain tonight at the Math,

At dusk, Sasi was sweetly uttering names of God while lighting lamps and burning incense in the shrine room. He brought the burning incense before every picture in every room and bowed before them.

Then the evening service began, conducted by Sasi. All the brothers, M. and Devendra with folded palms were witnessing it and also singing in chorus the evening hymn—“Glory to Shiva, glory to Om. Worship Shiva, worship Om, etc.” The service over, Narendra and M. joined in a conversation. Narendra was giving to M. the reminiscence of himself since his meeting with Sri Ramakrishna. Narendra would be now 24 years 2 months.

“During my early visits he once said, ‘Are you come, dear boy?’

“I thought, What a wonder! He seems to be knowing me for a long time. Then he said, ‘Do you see a light?’

“I said, ‘Yes, I do. While going to sleep something like a light begins to wheel round before my forehead.’ ”

M. : “Do you see that even now?”

Narendra : “Often would I see that before. In the house of Jadu Mallik he one day touched me while muttering something to himself, and I became unconscious. The effect lasted for about a month.

“On hearing about my marriage he wept at the feet of the Divine Mother, and prayed, ‘Mother, give a turn to the whole thing. Please see that Narendra is not ruined.’

“After the death of my father, when my mother and younger brothers had to go without meals, I saw him once along with Annada Guha.

“He said to Annada Guha, ‘Narendra’s father is dead and the family members are in great distress. It would be well, if friends and relations now help them.’

“When Annada Guha went away, I

began to reprimand him saying, 'Why did you tell all these to him?' The rebuke brought tears in his eyes, and he said, 'Well, you do not know that I can even beg from door to door for you.'

"His love made us slaves. What do you say?"

M. : "No shred of doubt about that. To speak of his unselfish love!"

Narendra : "One day he told me a thing in private. Nobody else was there. Please don't tell it to anybody else (amongst us)."

M. : "No, I won't. What did he tell?"

Narendra : "He said, 'You see, I am debarred from exercising (supernatural) power; I shall work through you. What do you say?' I replied, 'No, that won't be.'

"I would throw aside all his words. Perhaps you have heard that from him. He had God-visions : regarding them I would say, 'These are all hallucinations.'

"He said, 'From the roof of the Kuthi I would often cry out, 'Well, who are the devotees, where are you?—come to me. I die because of not seeing you.' The Divine Mother said, 'The devotees will come.' So you see they all have come for me.'

"What could I say to that? I kept quiet."

NARENDRA BELONGS TO THE ABSOLUTE. THE PRIDE OF NARENDRA

"Once within closed doors he said to Deven Babu and Girish Babu regarding me, 'If I say to him the class he belongs to, he won't keep his body.' "

M. : "Yes I have heard of that. He told that to me also many times. While at Cossipore, once you got into that state; is it not?"

Narendra : "In that state I felt as if I had no body and was seeing only the face. He was in a room upstairs, and

down below I was in that state. In that predicament I began to weep and say, 'What has happened to me?' Gopal senior ran upstairs and informed him, 'Narendra is weeping.'

"When I met him afterwards, he said, 'Do you now understand? Henceforth the key will remain with me!' I asked, 'What about me?'

"Looking at other devotees he said, 'If he knows himself, he will not keep his body. I have kept him in self-forgetfulness.'

"Once he said, 'If you so desire, you may see Sri Krishna at the seat of your heart.' I replied, 'I don't believe in any Krishna or the like.' (M. and Narendra both laugh.)

"Another thing I find—some place, some object, some men, if I see, they seem to have been seen by me before, in a past life—as if they are known to me. When I went to Sarat's place in the Amherst Street, I told him point-blank, 'This house seems to be all known to me—the paths inside the house, the rooms—as if they are known to me for a long time.'

"I would go my way—he would not say anything. You know perhaps that I became a member of the Sadharan Brahma Samaj?"

M. : "Yes I do."

Narendra : "He knew that one cannot have meditation in such a congregation, so he would condemn that. But to me he spoke nothing. Only once he said, 'Don't tell Rakhal all these—that you have become a member of the Samaj. Then he will also have a similar desire.' "

M. : "You have greater strength of mind; so he would not prevent you."

Narendra : "This state has come to me as a result of much suffering. Sir, you have not suffered, hence you do not understand it; I admit without undergoing any suffering or afflictions one

cannot have Resignation—Absolute Dependence on God.

"Well, . . . so humble, so modest—so free of any conceit. Can you tell me how I shall have humility?"

M.: "He said with reference to your conceit, 'This conceit is based on what?'"

Narendra: "What does it mean?"

M.: "It refers to a story: Once Radha was told by a companion of hers—'you are seized with conceit—you have insulted Sri Krishna.' To this another companion replied, 'Yes, she had conceit, no doubt, but this conceit is based on what?'—meaning that the conceit proceeded from the idea,—Sri Krishna is my husband; Krishna himself kept this pride.' Sri Ramakrishna meant that God Himself had kept that pride within you, because He would get much work done through you."

Narendra: "But I have no suffering as I am boisterous."

M.: (smiling) "But then your boisterousness is all fun." (Both laugh.)

Now the topics turned to other devotees—about Vijaya Goswami, etc.

Narendra: "Regarding Vijaya Goswami, he said, 'Knocking at the door.'"

M.: "That is, has not yet entered within the house."

"But at Shyampukur Vijaya Goswami told Sri Ramakrishna, 'I have seen you at Dacca in this your form—in this physical form!' You, too, were then present?"

Narendra: "Devendra Babu, Ram Babu—they will give up the world—they are trying hard. Ram Babu told me in private, he would do that in two years."

M.: "In two years? That is after making arrangements for the children?"

Narendra: "And that house he will

let—and buy a small one. Others will think of the daughter's marriage."

M.: "The state of Gopal is very high. Is it not?"

Narendra: "What state?"

M.: "So much ecstasy at the name of God,—sheds tears, body thrills."

Narendra: "Does ecstasy alone indicate a very high state?"

"Kali, Sarat, Sasi, Sarada—they are in a much higher state than Gopal! How much renunciation they have! Does Gopal revere Sri Ramakrishna?"

M.: "He said indeed, 'He (Gopal) does not belong to this place.' But I have seen him showing great respect to Sri Ramakrishna."

Narendra: "What have you seen?"

M.: "During my early visits to Dakshineswar one day, after all had left the room of Sri Ramakrishna, I saw Gopal in a kneeling posture with folded palms on the red road of the garden—Sri Ramakrishna stood there. There was bright moonlight. Just to the north of the veranda, i.e. on the north of Sri Ramakrishna's room was that red road. Nobody else was there. It seemed Gopal sought refuge in him, and he was holding out hopes."

Narendra: "But I have not."

M.: "And now and then he would say, 'He is in a Paramahansa state'. But this also I remember, Sri Ramakrishna asked him not to mix with lady devotees. Many times he was warned."

Narendra: "But he told me, 'If he is in a state of Paramahansa, why this love for money?' Further he said, 'He does not belong to this place. Those who belong to me, will come to me constantly.'"

"Hence it was that he would be angry with —Babu. Because he would be his constant companion and would not come often to Sri Ramakrishna."

"He told me, 'Gopal has realisation—but accidental realisation. He does

not belong to this place. If he would belong to me, why did I not weep for him?"

"Some have made him a Nityānanda. But he (Sri Ramakrishna) has many a time said, 'I am Advaita, Chaitanya, Nityānanda—three in one.'"

In the monastery in the room of Kali are sitting two devotees—one is a monk and the other a householder. Both of them would be about 24 or 25 years in age. They were in conversation, when M. came. He means to stay at the monastery for three days.

It was Good Friday, the 8th April of 1887; about 8 in the morning. M. went to the shrine room to offer salutation to Sri Ramakrishna. Then after seeing Narendra, Rakhal, etc., he came to this room, took his seat and bidding the two devotees good morning began to hear the conversation. The lay devotee was thinking of renouncing the world, and the monastic one was giving him advice that he should not do that.

Monk : "Why don't you finish off the work if any left? Do that and there will be an end of the matter.

"One heard that he would have to go to hell. He asked a friend as to what hell was like. The friend took a piece of chalk and began to draw a picture of hell. As soon as the drawing was finished, the man rolled down upon it and said, 'Now I have passed through the sufferings of a hell-life.'"

Lay Disciple : "I have got a distaste for the world; how happy you are!"

Monk : "Why so much talk about it? If you want to give up, do it forthwith. But then why don't you have some enjoyment of the world, just for the fun of it?"

After nine, Sasi went to the shrine to perform worship.

When it was about eleven, the

brothers in the monastery returned from a bath in the Ganges. After bath putting on a fresh cloth they all went to the shrine and bowing down before the image began meditation.

Food having been offered to Sri Ramakrishna, the brothers partook of that, shared also by M.

It was evening. Incense was burnt and evening service performed. In the common room (which the monks would call as a room of the Demons—for they styled themselves as devils and demons in fun) sat Rakhal, Sasi, Gopal senior and Harish. M. also was there. Rakhal was advising caution with regard to the food to be offered to Sri Ramakrishna.

Rakhal : "(To Sasi) Once I took a little from the tiffin before it was given to him. He noticed it and said, 'I cannot look at your face. Why did you do such an act?'—I began to weep."

Gopal senior : "While at Cossipore garden my long breath fell upon his food, whereon he said, 'Leave that off.'"

In the veranda were M. and Narendra pacing up and down and talking on many things.

Narendra : "I would not, in fact, believe anything at all,—"

M. : "What, as regards the vision etc. of God?"

Narendra : "For sometime in the beginning I would not believe a good deal of what he would be saying. Once he said, 'Why do you come then?'"

"I replied, I come to see you and not to hear your words."

M. : "What did he say in answer?"

Narendra : "He was very glad."

Next day was Saturday, 9th April, 1887. After food was offered to Sri Ramakrishna, the monks had their meals and were now taking rest. Narendra and M. sat under a tree in the garden on the west of the monastery and were talking together in solitude.

Narendra was narrating so many past things that happened after his meeting with Sri Ramakrishna. Narendra was 24 and M. 32.

M. : "You clearly remember the incidents of the first meeting?"

Narendra : "That was in the Temple house at Dakshineswar. In his own room. That day I sang these two songs :

(1)

"O, my mind, let us go to our own abode.

In the foreign land of this world of change

Why roamest thou uselessly in a foreigner's garb !

Senses and their objects five, they all are thy enemies—none thy friend. Fallen in love with enemies, why dost thou forget them who are really thine own ?

Go up the path of Truth, walk ceaselessly with the Light of Love burning

And for support keep the treasure -- Purity in secret and with care.

Robbers like Greed and Delusion infest the path to rob the travellers of their all ;

With great care hence keep as guards Self-control and Self-restraint.

Holy association is the resting place on the way ;

Rest there a while when tired, And if the path is missed, seek direction from the men there.

In case of fear invading the way, have an earnest appeal to the name of the King

Who over the path has a supreme sway and whom the very Death fears.'

(2)

"Will my days, O Lord, pass in vain ? Day and night I look Thy way in anxious waiting.

Thou art the Lord of worlds three,
I am a person hapless and poor,
How can I ask Thee to come to my heart?

But ever its doors are kept open ;
May you kindly come and my sorrows dispel? "

M. : "What did he say on hearing the songs?"

Narendra : "He went into ecstasy and asked Ram Babu etc., 'Who is this boy? How nice the song!' He asked me to see him again."

M. : "Where did you see him next?"

Narendra : "On the next occasion at Rajmohan's place. After that again at Dakshineswar. On seeing me that time he in an ecstatic mood began saying hymns to me. In the course of that he said, 'Thou Narayana, come in human form for me.'

"But please don't say these to anybody else."

M. : "What more did he say?"

Narendra : "You have come in human body for me. I told Mother, 'Mother, how can I go! If I go, with whom shall I talk? If I do not get devotees who are pure and have renounced gold and lust, how shall I live on earth?' He continued, 'Coming at night you awoke me and said, 'I am come.' I on my part knew nothing—I was fast asleep at our Calcutta residence."

M. : "That is to say, you are at the same time present and also absent; as God is with and without form at the same time."

Narendra : "But don't say this to anybody."

NARENDRA DUBBED AS A TEACHER

Narendra : "At Cossipore garden he infused power into me."

M. : "During the time, when you would sit for meditation before fire under the trees; is it not?"

Narendra : "Yes, so it is. I asked Kali, 'Just hold my hand.' Kali said that he felt a certain shock in his body at touching me. Don't say this to anyone. Please give me a promise."

M. : "He infused power into you—there is a special purpose. Much work will be done through you. One day he expressed in writing on a sheet of paper, 'Naren will teach.'"

Narendra : "I on the other hand said, 'I won't be able to do all that.'"

"He said, 'You *shall* have to do in spite of yourself. He put me in charge of Sarat. He has now got a great religious thirst: his Kundalini has awakened."

M. : See that no leaves gather. Sri Ramakrishna would say that in the ponds fishes make holes where they come for rest. In the holes where leaves gather, fishes do not come to live."

NARENDRA BELONGS TO THE ABSOLUTE

Narendra : "He would call me Narayana."

M. : "He would call you Narayana—that I know."

Narendra : "During his illness he would not allow me to bring him water for washing purposes."

"At Cossipore he said, 'Now the key is with me. If he knows himself, he will give up his body.'"

M. : "When once you had that state, is it not?"

Narendra : "That time I felt as if I had no body—and only the face existed!

"I was reading Law at home to sit for the examination. Then all on a sudden it occurred to me, 'What am I doing?'"

M. : "Was it at the time when Sri Ramakrishna was at Cossipore?"

Narendra : "Yes, like one gone mad, I rushed out of home! He

asked, 'What do you want?' I replied, 'I like to remain merged in Samadhi.' He said, 'You are so poor-minded! Just go beyond Samadhi, Samadhi is but a trifle.'"

M. : "Yes, he would say, 'Vijnana is beyond Jnana. Just like going up and down the stairs, when once the roof has been reached.'"

Narendra : "Kali talks about Jnana often and often. I chide him for that. How great the price one has to pay for Jnana! Let Bhakti first mature."

"And to Tarak Babu he said, 'Ecstasy and devotion—they are not after all the end.'"

M. : "Just say what more he said about you."

Narendra : "He had so much faith in my words that when I told him, 'Visions and all that you see are but hallucinations', he went to the Mother and asked, 'Mother, Narendra says this. Are these then delusions?' Then he told me, 'Mother has said, these are true.'"

"Perhaps you remember he would say, 'When I hear your songs, the one that is here (pointing to his heart with the hand) at once starts up like a snake raising its hood and steadfastly begins to listen.'"

"Well, dear M., he said so many things, but what has actually come about me!"

M. : "Now that you are in the rôle of Shiva, you cannot receive money. You remember the story Sri Ramakrishna would say?"

Narendra : "Which one? Why not narrate it please?"

M. : "A magician took the rôle of Shiva. Those, to whose house he went, offered him a rupee. He refused it. But after washing his hands and feet he came back and demanded the money. People of that house asked, 'Why did you not take it then?' He

replied, 'I was then a Shiva—a Sannyasin—debarred from touching money.' " (Narendra had a long and hearty laugh over it).

M. : "Now you are in the rôle of an Exorcist. You are in charge of everything. You will have to train the brothers of the Math."

Narendra : "What religious practices we do is all because of his advice. But it is strange, Ram Babu criticises us for that. Ram Babu's opinion is, 'We have seen him, what more religious practice do we need?' "

M. : "Let everyone follow his own conviction."

Narendra : "To us his instruction was to have religious practices."

Narendra raised again the topic of Sri Ramakrishna's love.

Narendra : "How many things he would pray to the Mother for me! When I could not get anything to eat—father was dead—and the family was in great distress—he prayed for money to the Mother for me."

M. : "Yes, I know that, I heard from you."

Narendra : "Money did not come. He told, 'Mother has said, Bare food and clothing—bare necessities of life may be had.'

"So much love for me,—but as soon as any impure feeling would come to me, he would at once know! When I was associating with Annada, some-

times I fell into evil company. And when I returned to him, he did not eat the food given by me; the hand was lifted only a little and no further could it be raised. During the illness up to the lips it was raised—but no further. He said, 'Not yet for you.'

"At times a great disbelief comes. At the house of Baburam, I felt as if nothing existed—no God—nothing."

M. : "Sri Ramakrishna would say he also had such experiences at times."

Both are silent. M. then says, "Fortunate you are! Day and night you are thinking of Him."

Narendra replied, "But then where is the feeling to give up the body, if He is not realised?"

It was night. Niranjana has just returned from Puri. At his return the brothers of the Math and M. are happy. He began to describe his experience of the pilgrimage. Niranjana would be now 25 or 26. . . . The evening service over, some were in meditation. Because of the return of Niranjana many came into the big room (Demons' room) and began talking about many good things. At nine in the evening Sasi after offering food to Sri Ramakrishna closed the shrine.

The brothers sat for their night meals in company with Niranjana. For food they had bread, one curry, some molasses and a very small quantity of porridge offered to Sri Ramakrishna.

PROF. BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

BY SHIV CHANDRA DATTA, M.A., B.L., F.R. Econ S.

'ECONOMIC DEVELOPMENT'—ITS
MEANING, AIM AND TREND

The economic development of India, according to Prof. Sarkar, means the industrialization and commercialization

of the country.¹ And industrialization is interpreted to include the introduction and promotion of modern scientific

¹ Article on "The Earnings and Social Values of Clerical Labour," *Journal of the*

agriculture.² Hence, economic development is made to mean the development of India's industries, agriculture and commerce.

The aim of the economic development is to be the promotion of 'national welfare.' What is 'national welfare?' Prof. Sarkar's idea of national welfare would appear from the following sentence—"one could understand it (national welfare) as soon as one began to measure the number of men and women in a country who were getting square meals and decent clothing and living a sound healthy life."³

It should be noted in this connection that, so far as economic questions are concerned, he does not believe in an abstract entity called a nation. A nation consists of different classes and professions and a measure intended to benefit one may be harmful to another. Hence, according to him, the aim of the economist is to be to try for measures which would serve the interests of the greatest number of the various classes and professions.⁴ "Such a thing as 'country's welfare' or 'national good' hardly exists in the mentality of the inhabitants. The interests are diverse, multiform and heterogeneous. . . . Every economic legislation has to undergo modifications in order to meet the requirements of hundreds of different interests. On each occasion the problem is to organize a system that is likely to be the least harmful to the greatest number of interests."⁵

What should be the lines of India's economic evolution? Prof. Sarkar thinks that India has no new path to tread on, her evolution will be along

the lines laid down by the advanced countries. This idea occupies a prominent place in his ideology and has been reduced into the following formula : "Whatever has happened in the economic sphere in Eur-America during the last half-century is bound also to happen more or less on similar and even identical lines in Asia, and of course in India, during the next generation or so."⁶ It should be noticed then that, according to him, India has no choice in the matter, her economic evolution is bound, as a matter of course, to be on the lines chalked out by the advanced countries.

The questions may be raised,—has India nothing original to contribute? Why should her evolution be on the lines of the West? His reply to the first question is that India's opportunity for making original contribution, if any, in the sphere of the economic achievements of mankind, would come when India has fully absorbed and assimilated the best of the economic teachings and achievements of modern Eur-America.⁷ The reply to the second question will be found in Prof. Sarkar's interpretation of the relation between Oriental and Occidental civilizations.

PROF. SARKAR'S THEORY ABOUT EAST AND WEST

Eminent scholars too numerous to mention, of both the East and the West, have held to the idea that the East and the West (i.e., Asia and Europe) represent two different types of culture, the East being spiritual and the West materialistic. On the basis of this idea it is urged either that the East has an innate superiority over the West or

Bengal National Chamber of Commerce, June, 1928, p. 156.

² *Greetings to Young India*, p. 74.

³ *Ibid.*, p. 98.

⁴ *Ibid.*, pp. 59-62.

⁵ *Ibid.*, p. 61.

⁶ *Economic Development*, preface, p. IX.

⁷ Interview on 'The economic development and Arthasastra of New Bengal', *Arthik Unnati* for Aswin, 1886, B.S. p. 487.

that the West has that superiority over the East.

Till 1914 Prof. Sarkar used to subscribe to this traditional idea about the relations between the two civilizations. He used to think that Asians, especially the Hindus, are spiritually superior to the moderns. Even then, however, he used to lay stress on the materialistic, secular, constructive and activitistic elements in Hindu civilization.⁸

Since the year 1914, however, his ideas have gradually undergone a total transformation. At present he does not believe in any division of human civilization into the Oriental and the Occidental. According to him, the foundations and the ideals of both the civilizations are equally spiritual and materialistic. The East and the West are in his opinion thoroughly identical in spirit and outlook on life.⁹ The Eur-Americans are as essentially human as the Asians.¹⁰

The grounds on which Prof. Sarkar bases the above idea have been elaborately discussed throughout most of his works and cannot possibly be fully presented in the course of the present article. We would remain content with briefly touching upon the nature of the arguments advanced in support of the above-mentioned theory.

The arguments are mainly of the following character :—

1. That the Occidental civilization is not a materialistic civilization alone. It has spiritual elements not less important than those in the Oriental. "There have been in Europe also mystics or 'seers' of the Infinite as many and as great as in Asia, from the earliest times till to-day. The very first speculations of Helles were

embodied in the teachings of Pythagoras. He believed in the transmigration of the soul and preached the esoteric doctrine of numbers. He was a vegetarian and believed in general abstinence and ascetic mortification of the flesh. Plato's idealism also was mystical as much as the Monism of the contemporary Upanishadists of India and Taoists of China"¹¹. . . . "Who has been a greater occultist than Jesus? His message was : 'My kingdom is not of this world.' His other-worldliness and pessimism are undeniable. Indeed, the greatest passivist and submissionist among the world's teachers has been this Syrian Saviour of Europe and America."¹² "Plotinus (third century A.D.) the greatest neo-Platonist was a mystical pantheist. He actually practised Yogic exercises by which he hoped to attain union with the 'ultimate principle', the highest God of all. The monasticism, celibacy, nunnery, and notions about 'the world, the flesh and the devil', the 'seven deadly sins', etc., of Christianity have been practically universal in the Western world. They have had too long a sway to be explained away as accidental or adventitious or imported or unassimilated overgrowths. Spiritualistic self-realization was the creed of many a transcendentalist denomination in Europe during the Middle Ages. To the English Puritans, even music and sports were taboo. The painters of the Romantic Movement in Germany, e.g., Cornelius, Overbeeck and others fought shy of women and preached that all artists should be monks. The race of Jacopyné da Todis, Rosicrucians, Ruysbroecks, and Boehmes is not yet a thing of the past in Eur-America. And now that the philosopher of the *clan vital* has enunciated his doctrine of intuition,

⁸ This attitude is typified in *Vartaman Jagat*, Vol. II, (on Great Britain).

⁹ *Greetings to Young India*, p. 2.

¹⁰ *Ibid.*, p. 48.

¹¹ *The Futurism of Young Asia*, p. 277.

¹² *Ibid.*, pp. 277-78.

mysticism is going to have a fresh lease of life."¹³

2. That the civilization of Asia is not a spiritual civilization alone, but is as materialistic, militaristic and secular as that of Europe. This point has been sought to be established with the instances of the materialistic achievements of the Hindus, the Chinese and the Japanese. We might here discuss the case of Hindu civilization, in particular. Chap. IV of the *Futurism of Young Asia* contains innumerable examples showing the genius of the Hindus for martial exploits, naval organization and colonizing adventure, their capacity for capturing the markets of the world by the promotion of industry and commerce, and also their capacity to conduct public affairs in a corporate and organized manner. "From the age of Chandragupta Maurya (fourth century B.C.), the first Hindu emperor of a united India, down to the epoch of Baji Rao, the great Maratha Statesman-General of the nineteenth century, the Hindus had exhibited their genius in industries and commerce, martial and naval exploits, construction and management of forts, maritime and colonizing enterprise, administration of civic and other public interests, as well as the overthrow of the country's enemies."¹⁴ "The evidence of India's achievements in secular endeavour had been furnished by the European themselves. Portuguese, French, Italian, and English tourists and traders came to India during the sixteenth, seventeenth and eighteenth centuries. What influence did the country and its people have upon these visitors? They whole-heartedly admired the municipal arrangements, the general health and economic prosperity of the people in town and country, as also the

vast river-traffic and the excellent roads and canals. The city of Murshidabad was brighter and more sanitary than the London of those days, according to Clive. Baltazar Solovyus, the French observer wrote even so late as 1811 that the Indian sea-going vessels were more durable and elegant than those of the English and the French."¹⁵

3. That, prior to the industrial revolution, conditions of life in India, China or Japan were not fundamentally different from those of contemporary Eur-America. "By the rigid test of measurable positive phenomena it appears to me that in classical times or in the middle ages down to the industrial revolution the relations between landlords and tenants, the laws of property in regard to the women and the serfs, the social morphology of the village, and the industrial organization of the guilds were governed in the main on similar and almost identical lines both in the East and the West."¹⁶

4. That the introduction of the elements in modern economic life such as factories, mills, railways, etc., in India, China, Japan or anywhere else in Asia is creating the same problems and conditions as have already appeared in the West and the latter are being tackled in the same manner in which they have been and are being solved in Eur-America. "During the nineteenth and twentieth centuries, whenever and wherever in Japan, China, India, or Turkey a modern workshop has been established—no matter whether under foreign or indigenous initiative, the same modernism in labour conditions, business organization, economic legislation and social welfare movements—as well as in the so-called philosophical attitudes or out-look on life and the universe has manifested

¹³ *The Futurism of Young Asia*, p. 278.

¹⁴ *Ibid.*, p. 165.

¹⁵ *The Futurism of Young Asia*, p. 165-166

¹⁶ *Greetings to Young India*, p. 69.

itself in these countries as in the West."¹⁷

5. That there is no fundamental distinction even in the folk-psychology of the Orient and the Occident. "Even the folk-customs, folk-superstitions, and folk-beliefs of the different parts of the world bear on them the marks of a common mentality. The popular May festivals of Europe and the Spring celebrations all over India are born of a common need and satisfy the same hunger of the human heart. The agricultural observances, harvest rites, ceremonial songs, and rustic holidayings of the Christian are akin to those of the Hindu. The history of medicine and surgery in Europe from the earliest times exhibits innumerable superstitions of which the analogues are to be found in the Orient."¹⁸

On the above grounds Prof. Sarkar seeks to prove the falsity of the traditional division of human civilization into the Oriental and the Occidental—and in place thereof he seeks to establish a new division on the basis of "time", viz., that into the medieval and the modern.¹⁹ Modern civilization, according to him, is more or less industrial and is but the consequence of the industrial revolution of the eighteenth century.²⁰ The East has not been able to keep pace with the West in respect of this phase of culture,²¹ that is, with respect to modern materialism. Different countries of the East are in different stages of backwardness.²² India, in particular, is behind Europe by about fifty years, i.e., India is where Europe had been near

about 1848-1870.²³ The problem before India is to catch up to the most advanced modern countries.²⁴

The idea that the contemporary Eur-American civilization is heading towards a ruin is wholly disbelieved. It is admitted that the moderns are meeting with many serious problems. But it is stressed that the rise of those problems does not necessarily show that Europe is heading for disaster. Prof. Sarkar seeks to emphasize that the exposure of the defects of modern civilization by the Eur-Americans does not necessarily prove that civilization to be a failure and that it does not become those living on a lower plane of social, economic and political life to denounce modern civilization because of the exposure of its defects by some of the Eur-Americans.²⁵

Why should modern civilization be said to be ahead of us? Prof. Sarkar says that that claim to superiority is very well justified because of some of the achievements of modern countries which we cannot even now conceive of. Some of the achievements²⁶ instanced in this connection are:—(1) Compulsory education of young men up to 18; (2) Control over factories enjoyed by the workers, e.g., in Austria; (3) the solution of the widow problem by endowing widows with pensions on the death of their husband; (4) the recognition of working men's insurance as one of the inevitable items in the minimums of state functions; (5) the compulsory expropriation by the state of land held by the landlords in order to endow the peasants with economic holdings; (6) the virtual capture of the states by the

¹⁷ *Greetings to Young India*, p. 69.

¹⁸ *The Futurism of Young Asia*, p. 115.

¹⁹ Article on 'The Fundamentals of the Banking Business', *Arthik Unnati*, 1883 B.S., pp. 627 and 629.

²⁰ *The Futurism of Young Asia*, p. 144.

²¹ *Greetings to Young India*, p. 101.

²² Article on "Comparative Industrialism" *J.B.N.C.*, March, 1929, p. 189.

²³ Article on "Comparative Industrialism" *J.B.N.C.*, March, 1929, p. 189.

²⁴ *Ibid.*, p. 144.

²⁵ *Greetings to Young India*, pp. 25-26.

²⁶ *Ibid.*, pp. 20-21.

Socialists and the different denominations of the labour parties, etc.

India, however, is not in a state of stagnation. Her modernization has commenced already. The modernism that has made its appearance in India till now in the social, political or economic sphere is, according to him, mainly attributable to the contact with modern Eur-American civilization mainly because of the appearance of the British in India and the spread of Western education in India.²⁷ Prof. Sarkar does not discount the influence of a patriotic appreciation of the past as a factor in the making of modern India.²⁸ But he holds that the influence of the past in the making of the India of to-day is of the same character as the influence of ancient and mediæval Europe in the making of modern Europe.²⁹ Besides, he points out that it is Western education that has made possible the discoveries which have brought to light the missed glories of India's past.³⁰

As regards the future, Prof. Sarkar wants us to take a leaf out of the books of the Turks and the Japanese.³¹ The Turks and the Japanese have frankly accepted the West as their *guru*. The Japanese are always on the alert to notice and to learn any advance in any line wherever made in any country of Eur-America. He advises us to give up our sneering attitude towards the achievements of the moderns and to sit at their feet in the true spirit of disciples.

It will now be evident from what has been said above as to why Prof. Sarkar thinks that India's economic evolution

is bound to be on the lines of that of the advanced countries.

THE BENEFITS OF INDUSTRIALISM

Prof. Sarkar attaches the very greatest importance to the industrialisation of India. India, according to him, must be industrialised by hook or by crook. The reason why he is so very anxious for the industrialization of India will appear from the benefits which he expects to be derived from that consummation. The benefits expected by him are the following :—

1. India's poverty is not due to any iniquity in the distribution of wealth but is due to the lack of a sufficient number of employments. "The Indian poverty problem is to be envisaged as, essentially speaking, a question of unemployment on a vast, continental scale."³² The problem of the poverty doctor is therefore to suggest ways and means 'to create myriads of employments.' Industrialism is expected to add to the number of employments by providing work in the factories for the unemployed and underemployed peasants and also by providing the intelligentsia with posts of engineers, chemists, bank-managers, insurance agents, office-clerks, etc. Industrialism thus is a cure for the poverty problem.³³ But it is expected not only to banish poverty, but to add substantially to the wealth of the country. An industrialised India is expected by Prof. Sarkar to have at least four times its present capacity for producing and consuming goods.³⁴ An industrialized India would be a power in the world's economic system.

2. Agriculture in India to-day has many superfluous hands. By drawing

²⁷ Article on "The Earnings and Social Values of Clerical Labour," *J.B.N.C.*, June, 1923, p. 147 and *Greetings to Young India*, pp. 124 and 97.

²⁸ and ²⁹—*Greetings to Young India*, p. 2.

³⁰ Article on "Comparative Industrialism," *J.B.N.C.*, March, 1929, p. 189.

³¹ *Greetings to Young India*, p. 97.

³² *Economic Development*, p. 392.

³³ *Ibid.*, p. 392.

³⁴ *Ibid.*, p. 44.

away the surplus hands from agriculture and through mitigation of the force of competition in agriculture resulting therefrom, it would enable the peasants to raise their earnings and hence their standard of living.³⁵ In this way the further industrialization of India would be an important step in furthering the development of Indian agriculture.

3. Industrialism would make true village reconstruction possible. Prof. Sarkar points out that the self-contained character of the Indian villages has ceased to exist. For example, the positions of even the pettiest jute grower in Bengal are governed by world-wide factors. The whole world is, in a sense, present even in the tiniest hamlet. In view of this state of things it is useless to talk of reviving the self-contained character of the villages. Village reconstruction hence can only mean the destruction of the semi-medieval villages of to-day and the replacement thereof by modern municipal towns. In other words, village reconstruction means, according to Prof. Sarkar, the increasing urbanization and municipalization of the country. The culture and sanitary conditions of the people are expected to improve infinitely as a result thereof. The establishment of mills, factories, railways, etc., in the interior would lead to that organization. Hence, the importance of industrialism from that standpoint.³⁶

4. The further industrialization of India would result in further development of commerce. The industrialism that has been already established in India has led to a phenomenal increase in the volume of India's exports and imports. Further industrialization

would add even more to India's power of production and consumption and hence to the volume of exchange of goods and services. In this way Indian commerce, whether internal or international, would receive tremendous impetus.³⁷

5. Industrialism would lead to the expansion of the labour class. This is welcomed from the political point of view. According to Prof. Sarkar, a modern democracy can only arise when there is a large, strong and self-conscious labour force. The expansion of the labour force in India would provide the foundations for a modern democracy in India.³⁸ That is why the working class alone—and none other—is viewed as the backbone of the future society in India.³⁹

THE EVILS OF INDUSTRIALISM—NOT TO BE DREADED

Industrialism has no doubt its evils. But it is sought to be borne in upon as that it is not wise to put up with the grinding effects of poverty merely because of the dreaded evils of industrialism. There is hardly any stage in economic evolution which is absolutely without its evils. Hence, instead of putting up with the evils of poverty, we should try to remove them by resorting to industrialism, taking recourse, of course, to as many safeguards as possible in order to counteract dangers. His exact words on the point are set forth very vigorously and would bear mention—

“Industrialism indeed has its dangers and pitfalls. No stage in the history of economic evolution is without its evils.

³⁵ *Economic Development*, p. 350.

³⁶ *Ibid.*, p. 398 and *Greetings to Young India*, p. 36.

³⁷ *Greetings to Young India*, p. 37 and *Economic Development*, p. 398.

³⁸ Article on “The Earnings and Social Values of Clerical Labour,” *J.B.N.C.*, June, 1928, p. 162.

³⁹ *Ibid.*, p. 163 and *Greetings to Young India*, pp. 122-23.

But it would be sheer thoughtless obstinacy to practise blindness to the miseries and evils of to-day and yesterday or even glorify and cling to them as virtues, in the fear lest the next stage should bring in new and unheard of troubles.

"There is a limit to cautiousness. One has to be reasonable in regard to the problems of to-morrow; and while not neglectful in the matter of safeguards such as, humanly speaking, may be foreseen both in technique and organization, the strategist or statesman has to plunge boldly into the immediate future. And this future will take care of other futures. It is not expected of man to achieve impossible feats and to be forearmed against the eventualities of millenniums."⁴⁰

What are the safeguards suggested in order to counteract the evils of industrialism? Prof. Sarkar does not systematically discuss the ways and means for fighting the evils of industrialism. His general attitude is that these evils would be fought when and as they arise. But he gives certain hints from which it is possible to infer as to how he would like them to be fought. He does not

seem to prescribe any extreme programme of the rationalization of the means of production, distribution and exchange—though he does not definitely place out of consideration the adoption of any such programme at some distant time in future. He rather concentrates on what the capitalistically organized Eur-American countries are doing to remove the evils of industrialism. The factory-workers are the persons who are very much affected by the introduction of industrialism. And Prof. Sarkar advises them to realize their just dues (such as the rights to elastic wages keeping pace with the prices, better conditions of work, control over the factories, a share in the profits, better treatment, etc.) through organization and strikes.⁴¹ The various kinds of workmen's insurance (unemployment, accident and sickness insurance), the workmen's compensation and other acts intended for the protection of the workers and the old age, widows' and orphans' pensions, etc.⁴² are some of the measures adopted in Western countries to combat the evils of industrialism and these are repeatedly mentioned in order that they may be adopted in India.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

CHAPTER XVIII

PEACE

अष्टावक्र उवाच

यस्य बोधोदये तावत् स्वप्नवद्भवति भ्रमः ।

तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥ १ ॥

अष्टावक्रः Ashtavakra उवाच said :

यस्य Of which बोधोदये with the dawning of knowledge तावत् all भ्रमः delusion स्वप्नवत् like dream भवति becomes सुखैकरूपाय which is bliss itself by nature शान्ताय calm तेजसे effulgence तस्मै to That नमः salutation.

⁴⁰ *Economic Development*, pp. 393-94.

⁴¹ *Ibid.*, p. 406.

⁴² Article on "The Beginnings of Social Insurance in the World" *Arthik Unnati* for Aswin, 1895 B.S. pp. 458 to 468. .

Ashtavakra said :

1. Salutation to That which is bliss itself by nature, calm,¹ and effulgence,² with³ the dawning of the knowledge of which all delusion⁴ becomes like a dream.

[¹ *Calm*—the Transcendental in which there is no change.

² *Effulgence*—The Atman is self-effulgent: Nothing else can perceive It. Unknowable though, It can be known to Itself by Itself.

³ *With etc.*—The world which now appears so real to us, changes its nature with the realisation of the Self, and appears unreal as a dream. It then loses all its charms and attractions for us, even as the alluring visions in a dream cease to have any charm for us in our waking state.

⁴ *Delusion*—the phenomenal universe which is illusory.]

अर्जयित्वाऽखिलानर्थान् भोगानामोति पुष्कलान् ।

न हि सर्वपरित्यागमन्तरेण सुखी भवेत् ॥ २ ॥

(कश्चित् One) अखिलान् all अर्थान् worldly objects अर्जयित्वा acquiring पुष्कलान् abundant भोगान् enjoyments आप्नोति attains सर्वपरित्यागमन्तरेण without the renunciation of all हि surely सुखी happy न not भवेत् becomes.

2. One gets abundant enjoyments by acquiring all worldly objects. Surely¹ one cannot be happy without renouncing all.

[¹ *Surely etc.*—That renunciation alone removes all fear and makes us truly happy is very beautifully illustrated by Bhartrihari in a verse in his *Hundred Verses on Renunciation*. It says: "In enjoyment, there is the fear of disease ; in social position, the fear of falling off ; in wealth, the fear of (hostile) kings ; in honour, the fear of humiliation ; in power, the fear of foemen ; in beauty, the fear of old age ; in scriptural erudition, the fear of opponents ; in virtue, the fear of traducers ; in body, the fear of death. All the things of the world pertaining to men are attended with fear ; renunciation alone eliminates all fear."

Sense-enjoyment and happiness do not go together. They are self-contradictory.]

कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः ।

कुतः प्रशमपीयूषधारासारमृते सुखम् ॥ ३ ॥

कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः Of one whose heart's core has been scorched by the heat of the sun of the sorrow of duty प्रशमपीयूषधारासार' कृते without the torrential shower of the ambrosia of tranquillity कुतः how सुख' happiness (स्यात् is).

3. How can one whose' heart's core has been scorched by the heat of the sun of sorrow arising from duty, enjoy happiness without the torrential shower of the ambrosia of tranquillity?²

[¹ *Whose etc.*—Duty, as it is ordinarily understood, is nothing but slavery in the form of virtue. It is the morbid attachment of flesh for flesh, the absurd greed for gold and gain or other worldly things to which we feel attached. Only those who consider the world as real, find that they have things to do, duties to fulfil. The sense of duty, therefore, arises ultimately from illusion. And it makes us stick to the relative life, subjecting us to all the miseries of the world. This scorches our innermost soul.

² *Tranquillity*—When the *vrittis* of the mind have subsided—the mind has been freed of desires, then the relative life loses its grip on us. We feel that the world is ephemeral and we have nothing to do in or with it. Then comes real happiness. This calmness is, as it were, like ambrosia which pours like rain to revive the parched-up heart.]

भवोऽयं भावनामात्रो न किञ्चित् परमार्थतः ।

नास्त्यभावः स्वभावानां भावाभावविभावानाम् ॥ ४ ॥

अयं This भवः universe भावनामात्रः mere thought परमार्थतः in reality किञ्चित् anything न not भावाभावविभावानां that cognise existence and non-existence स्वभावानां of the self-existing entities अभावः non-existence न not अस्ति is.

4. This universe is but a state¹ of consciousness. In reality it is nothing. Those self-existing² beings which cognise both existence³ and non-existence, never cease to be.

[¹ *State etc.*—The universe has no independent existence of its own. It is only the projection of the mind. The moment we can bring about a change in our consciousness, the universe will change.

² *Self-existing etc.*—The *jivas* who are none else than *Brahman*, are meant. The objective world derives its existence from the subject, but the subject, from none—it is self-existent.

³ *Existence etc.*—of the Object.

The world changes and is ephemeral. But the soul that experiences its existence and also transcends it, is eternal.]

न दूरं न च सङ्कोचात्लब्धमेवात्मनः पदम् ।

निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥ ५ ॥

निर्विकल्पं Absolute निरायासं effortless निर्विकारं immutable निरञ्जनं spotless आत्मनः पदं the nature of the Self दूरं far न not सङ्कोचात् due to contraction लब्धं attained न not च and एव verily.

5. The nature of the Self which is absolute, effortless,¹ immutable, and spotless,² is verily neither³ far away nor⁴ attained because of contraction.

[¹ *Effortless*—Being one without a second, the Self has nothing to exert for. It is ever inactive—calm and serene.

² *Spotless*—beyond all attributes. The spots are adjuncts to which the Self is absolutely unrelated.

³ *Neither etc.*—The Atman is all-pervasive and therefore nearest of the near.

⁴ *Nor etc.*—like any other sense-object, which is easily attained because it is limited. The Atman is infinite. The mind accustomed to cognise sense-objects, cannot know It.]

व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।

वीतशोका विराजन्ते निरावरणद्वयः ॥ ६ ॥

निरावरणद्वयः Those whose vision is unveiled व्यामोहमात्रविरतौ as soon as illusion ceases स्वरूपादानमात्रतः as soon as the Self is apprehended वीतशोकाः with sorrows dispelled विराजन्ते exist.

6. No sooner does illusion¹ cease and the Self is apprehended than the veil² drops off the vision (of the aspirants) and they live with their sorrows dispelled.

[¹ *Illusion*—ignorance which makes one consider the Brahman as the world and as body and mind.

² *Veil*—of ignorance that obstructs the vision of the Self.]

NOTES AND COMMENTS

IN THIS NUMBER

As the *Prabuddha Bharata* enters the 86th year of its career, we fervently pray that it may be a silent instrument in the hand of God for the regeneration of India as also for bringing about a better understanding amongst different sects, creeds, religions and nationalities all over the world. We take this opportunity also to offer our cordial greetings to our readers, friends, sympathisers and all—whose valued co-operation has helped us to carry on our work in the past and we hope we shall not miss the same even in future.

This issue opens with a short article—an offering of heart-felt devotion to her Guru—by Sister Christine. The readers of the *Prabuddha Bharata* may know she was one of the best beloved disciples of Swami Vivekananda and passed away last year. Her reminiscences of the Swami, we hope to publish in future. . . . In *Charlotte Elizabeth Sevier* we have attempted a short sketch of the noble lady who passed away in London on October 20. She was one of the most prominent English disciples of Swami Vivekananda and was responsible along with her husband, Captain Sevier for the founding of the Mayavati Advaita Ashrama and for installing *Prabuddha Bharata* in that Himalayan retreat. We draw the readers' special attention to the article which we have illustrated with a few pictures. . . . In *A Fresh Resolve* we have attempted to show the necessity of looking before and after and of keeping the vision of our ideal bright in order to succeed in life individual and collective . . . We

deem it a privilege to have been able to publish an article from the pen of Swami Suddhananda. He is the present secretary of the Ramakrishna Mission. A disciple of Swami Vivekananda, he had the rare opportunity of knowing him most intimately. He was also entrusted with the task of translating the writings of Swami Vivekananda into Bengali. As such he is the most competent person to reconcile the so-called contradictions in the *Teachings of Swami Vivekananda*, with which many are confronted . . . Romain Rolland's article will be concluded in the next issue . . . *Swami Vivekananda about Himself* gives a picture of the early struggles in his life . . . Though differing from the opinion of the learned Professor, persons interested in the economic reconstruction of India will find enough food for thought, if they follow *Prof. Benoy Kumar Sarkar on the Economic Development of India* by Shiv Chandra Datta, M.A., B.L., F.R. Econ. S. . . . The verses in *Ashtavakra Samhita* will, we hope, be able to stimulate spiritual fervour at least in some of our readers.

AN INEVITABLE CONFLAGRATION?

Insatiable have been the demands of modern civilisation and irrepressible is the inventive faculty of man to meet them. Our desires for enjoyment are increasing more and more with their leaping flames, and science, that has become an unfortunate slave of civilisation, is ever supplying fuel to keep the fire of desire burning. What a great revolution is being wrought by so many new inventions every year in our outlook, thought and our external

paraphernalia of life ! If a man belonging to the last century could come to see the present world, he would wonder if this was the place he once lived in. If in the 15th century Columbus sailed on a 100 ton ship, now the seas are furrowed by 50,000 ton vessels. If it would take formerly several months to go from the old to the new world, now the distance is covered in a few days. So much is there nowadays to cater to human enjoyments, to supply the needs of man, to whet his appetite for knowledge and to hold that ready-made easily assimilable by human brains.

All these go by the name of progress and civilisation. We say that the world has progressed much further than where it was even a century back. We say that civilisation has been rapidly advancing from day to day. But what would be the criterion of progress and civilisation? If peace and happiness be the criterion of civilisation, we shall easily see we are far from the path to civilisation. The modern world has made us intoxicated with the desire for material enjoyment and giddy with the drink of the poisoned cup it holds to our lips. We are as if caught by a demon, and we do not know how to get rid of its clutches.

The best minds of the world are at despair as to where the speed with which we are moving will lead us to. Some-time back Sir Arthur Keith, that eminent British scientist, contributed an article to *The New York Times Magazine* in discussion of this problem. He also raises doubt whether we are safe at the arms of what we call progress. According to him, "No matter what department of human endeavour we examine we find man in the grip of a power greater than himself. That beneficent Jinn which we call progress has caught all of us in its arms and urges us along, whether we will or not." With regard

to modern civilisation he says, "Can we control the course of civilisation? There is something of the terrible inevitability of a conflagration in the way it spreads forward." "Clearly we are being carried along a road which is beset with perils—the perils of over-indulgence. There is a danger that feelings, emotions and passions may lay siege to conscience and undermine all powers of will. It is when we realise that our progress ministers to the lower rather than to the higher side of our nature that a feeling of uneasiness arises as to the future."

He, however, goes on to suggest some remedy. "If my diagnosis is correct, what is the remedy I would propose? Some of my best friends prescribe religion; far be it from me to deny the efficacy of such means. My own prescription is work—work if we are fortunate enough to have it and twice blessed if we can enjoy it. Work is the salt which gives life its savour. When I regard the future I am buoyed up by the knowledge that work is a necessary condition of human life. Work is a necessity; pleasure is, and should be its reward."

Yes, we also say not a single moment can one be without work, good or bad. If the active senses do not work, mind will work. If you do not like to work, you *will be worked* by the senses. The remedy of the ills of life is to work rightly—in a proper way, knowing the secret of work. If we can work unselfishly, it will bring peace, calm and blessedness. The wheel of causation goes on ceaselessly in the world bringing us joys and sorrows by turns. We suffer when there is sorrow and we do not really enjoy even when joy comes. These are like shadows passing before us; we rush to cling at one and get frightened at the sight of the other. We suffer because we identify ourselves

with them, but in fact neither affects us. We touch the wheel of causation, and we get caught. The secret of happiness lies in keeping ourselves unattached. The more a man becomes unselfish, the greater the bliss he will find. The modern civilisation will not be viewed with alarm, if man becomes unselfish—cultivates disinterestedness. For in that case all the instruments of enjoyment will be turned into those of service—all the powers of evil will be transformed into powers of good. Remove the apple of greed from life, and you free it of all its ills.

In this are we treading on too much a theoretical ground? Well, a traveller following a wrong way was overtaken by night. He would pay heed to no friendly counsel to retrace his steps: he thought his safety lay in the very act of running. If happiness be the goal of human ambition, why should we pursue it in a wrong way? Knowing full well that the selfish pursuits of life bring nothing but misery, why should we not reverse the direction, *i.e.*, try with the same amount of zeal, if not more, to be unselfish—to live for others?

Sir Arthur Keith in the suggestion of remedy, however, makes a confusion

about Religion and Work. He has no quarrel with religion, but prescribes work for its own end to all. But work for work's sake is one of the ways prescribed by religion for the attainment of God. If there is God anywhere, He is within every man—but remains masked by the cloak of human egoism and selfishness. If a man can be perfectly unselfish, Truth will reveal itself automatically. Work for work's sake or Karma-Yoga is *one* of the ways to kill the ego and realise God. The confusion of Sir Arthur perhaps arises from the views of credal religions. For the good of the world, it is highly necessary that religion be shorn of all superstitions and orthodox creeds. There has been in the world much abuse of religion and misconception about its real meaning, and for this reason much of the good that would otherwise have come from religion has been lost to the world. If all misconception could be removed, people would not have been scared by the name of religion and Sir Arthur Keith also would not have gone to the border-land of religion, and refrained from mentioning it as a remedy for the ills of the modern world—he would have found that religion is *the* remedy.

REVIEW

SAMKHYA AND MODERN THOUGHT.

By J. Ghosh M.A., Ph.D. *The Book Company, Ltd., College Square, Calcutta, 137 pp. (Price not given).*

We congratulate the author on the new method he has struck out to present Ancient Indian thought to the modern world. The book is not a comprehensive treatment of the Samkhya philosophy in the old expository style but a critical study of its main conceptions in the light of modern philosophical and scientific thought. The author's object in writing the book is to show that Samkhya system, though one of the oldest schools of thought, is not wholly antiquated, but that its views on the world-process and

the solutions offered by it of the problems of life can still enlighten our thoughts and guide our activities. It has been clearly indicated by him that some of the reasonings and the conclusions of Samkhya fall in line with the investigations of modern psychology and physical science and that in certain cases the former are more consistent and comprehensive than the latter. Some of the parallelisms appear to be striking. The analysis of the intellectual processes by Samkhya, its affirmation of the physical and the mental facts as equally material and its conception of the soul as pure consciousness distinct from both, foreshadow the conclusions which modern psychological

research is now turning to. The purposeful activity of insentient nature conceived by Samkhya is more appealing than the agency of force in the adjustment of nature maintained by physical science. The broad distinction made by science between sentient life and what appears to be insentient is less sound than the Samkhya view of the all-pervasiveness of sensibility.

In course of the discussion the author has examined and answered some of the objections to Samkhya doctrines and ideals of life raised by modern thinkers. He has at the same time pointed out some of the imperfections of the system. The real difficulty in the system, as far as we see, lies in its exact definition of the seeming relation between soul and nature, the root cause of bondage. We wish that the author had dwelt on the point more fully. The comparison drawn by him between the Samkhya theory of evolution and the evolutionary process conceived by the moderns seems to be too short and sketchy.

In representing the system the author has closely followed the authoritative texts and commentaries, and have frequently referred to them in the foot-note. He has strictly avoided Samkhya terminology. And its concepts have been clothed in fine philosophical English. The advanced students of philosophy will find the treatise a profitable and interesting study. Had the style been as simple as elegant, it might have suited general readers not acquainted with Samkhya doctrines. The printing and the get-up are good.

SHIVA OR, THE PAST OF INDIA. By Elizabeth Sharpe. Luzac & Co., 46, Great Russell Street, London, W.C., 38 pp. Price 1s. 6d.

This is a nice estimate of the profundity and sublimity of the conception of Shiva. The author tries to remove the misconception of some Western as well as Eastern people regarding the Shiva cult. The very crudeness and vulgarity of the phallic emblem startle the former, while the blind faith of the latter refuses to penetrate into its meaning. The author beautifully brings out the significance of the phallic worship by a graphic account of Parvati's struggle to gain Shiva as her husband. "So Shiva will have none of passion;" observes the writer, "He is the destroyer of passion and all the things that make for passion; and

the phallic emblem is the symbol of that which cannot touch the Shiva—lust. It crept into ritual, a thing not to be worshipped nor despised: a thing to be understood. It is always *upturned*, a power converted upwards, held upwards, a symbol not of meanness or vulgarity—that lies with the mean and vulgar thinker; a symbol of a grand thought. * * * The Great Snake of Evil lies powerless round the neck of the One who has subdued passion, who dances on the deerskin of dead animal senses."

The author gives her full support to the monistic ideal of Shiva worship. The conception of Shiva is further explained by a free paraphrase of the Shivasahasranama Stotram (Hymn composed of thousand names of Shiva) and Ananda Lahari (Waves of Bliss). The former occurs in the 17th Chapter of the Anushasana Parva of the Mahabharata. The latter is a poem of 41 verses in praise of Shakti, Power of Shiva, attributed generally to the great Shaiva saint Shankaracharya. The book we hope will find appreciation both in the East and the West.

EDUCATION FOR LIFE. By Samuel Chapman Armstrong. Gujarat Vidyapith, Ahmedabad. 48 pp. Price 3 As.

This small tract is a collection of the sayings and teachings of the author from his addresses and reports of the Hampton Normal and Agricultural Institute, Virginia, of which he was the founder. It is published with a short biographical sketch of the author. The following introductory remarks by a Professor at Harvard clearly sets down the value of the book: "The training of the hand and eye, as well as of the mind—or rather, the training of the mind through observation and manual labour—the moral effect of technical skill, the conception of labor as a moral force, the test education in efficiency, the subordination in industrial training of production to instruction, the advantages to both sexes of co-education in elementary schools, and the vanity of education without discipline in thrift, self-help, love of work, and willingness to sacrifice,—all these familiar maxims of modern vocational training are set forth with the assurance of a social prophet in these few pages of occasional utterances, in which the instinct of a creative genius anticipates the science of to-day."

The printing and the get-up are good.

NEWS AND REPORTS

BIRTHDAY OF SWAMI VIVEKANANDA

The birthday of Swami Vivekananda falls this year on Saturday, the 10th January.

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls this year on Thursday, the 19th February. Public celebrations of the Anniversary will take place on the following Sunday, the 22nd February.

RAMAKRISHNA ASHRAMA, WELLAWATTA, COLOMBO.

A new Ashrama has been opened at Colombo, Ceylon. Its inauguration ceremony was performed by Swami Sharvananda on the 22nd October, last. The portraits of Bhagawan Sri Ramakrishna, the Holy Mother and Swami Vivekananda were duly installed and worshipped. Numerous members, friends and sympathisers of the Mission attended the opening ceremony on the 23rd October. After suitable speeches delivered by Swami Sharvananda and others, the function came to a close with the distribution of *prasad*. Swami Ghanananda has been placed in charge of the new Ashrama. The Vivekananda Society, Y.M.C.A., Young Men's Buddhists Association and various other public bodies invited Swami Sharvananda to speak on varied subjects, namely, "Devotional Practices," "Self-realisation through Service," "Cultural Heritage of India" and the like. At the invitation of the local public, Swami Sharvananda, Swami Ghanananda and Swami Vipulananda went to and delivered several lectures at Trincomalee and Batticalao. The lectures were attended by a large audience everywhere and were much appreciated.

THE RAMAKRISHNA MISSION INDUSTRIAL SCHOOL, BELUR- MATH, HOWRAH

The Ramakrishna Mission Industrial School, Belurmath, has completed the ninth year of its existence in 1920, and the annual report during the year shows how the school is steadily growing into a promising institution.

The number of students on the roll was 17 at the beginning of the year. Fifteen

new students were admitted, five left and nine completed their course. Among the nine successful students, six took up works in shops and two have joined the practical classes of the school.

There are three departments in the school in which students receive their vocational training. In the weaving department, there were ten students on the roll during the year. Two of them left and two passed. In the tailoring department, there were twelve students, out of whom one left and six passed. In the carpentry department, there were ten students, two left and one passed.

There were six day-scholars and the rest were boarders who were all provided with free board and lodging. The classes were usually held from 10-30 a.m. to 4 p.m. and conducted by qualified teachers. Along with the vocational training, the students were imparted physical, intellectual and moral training in the Boarding House attached to the school.

During the year under review, the second prize distribution took place on the Birthday Anniversary of Sri Ramakrishna Deva. Six medals were awarded to the successful candidates, proficient in weaving, plain weaving, gents' cutting, carpentry, spinning and in spinning and weaving combined.

The School and the Boarding House are entirely dependent on public subscriptions and donations. Some kind hearted gentlemen of Belur, Barrackpore, Salkea and Calcutta helped throughout the year with 82 mds. 29 srs. 11 ch. of rice in all for the maintenance of the boarders. The Bally Municipality and the District Board, Howrah, helped the institution with an annual grant of Rs. 96 and a monthly grant of Rs. 20 respectively. The Director of Industries, Bengal, made a monthly grant of Rs. 100. The total receipts during the year amounted to Rs. 7,299-0-3 and the total disbursement to Rs. 7,299-0-3. The School has got Rs. 4,000 as the permanent fund.

The School has always aimed to impart a training that will enable students to earn their own livelihood and become useful citizens. As such, the importance of such an institution can hardly be exaggerated in these days of unemployment. The School is in want of sufficient funds to extend its

work and the generous public may see their way to help it in any way they can.

THE RAMAKRISHNA MISSION, SINGAPORE

The Ramakrishna Mission, Singapore, has completed its second year of existence. In the second annual report of the same, we find that the Mission work has taken definite shapes which may be put under the following heads:

(1) *Regular Services*: The Monk-in-charge of the Mission conducted regular services at the Mission premises during the year on Sundays.

(2) *Lectures*: There were several lectures under the auspices of the different Societies and Associations.

(3) *Propaganda*: Regular contributions were made by the Swami-in-charge to the local press for the propagation of the ideas and ideals of the Ramakrishna Mission.

(4) *Library*: During the year under review, about 200 books were issued to the members of the library.

(5) *Anniversaries*: The Anniversaries of Sri Ramakrishna and Swami Vivekananda were duly observed. Puja, Lectures, distribution of Prasad and Harikatha Kalakshepam were the main functions on those occasions.

Finance: The income and expenditure for the year ending on the 30th June, 1930, amount to \$1,311.56 and \$1,311.56 respectively. The liabilities of the Mission are \$12,503.35, the assets being \$12,503.35. For the building of the Mission, a sum of about \$6,000.00 has been promised and over \$2,000.00 has already been paid. The estimated cost of the building is roughly \$15,000.00.

This is an infant centre of the Ramakrishna Mission and it is hoped that through the progressive sympathy of the Singapore people, it may very shortly establish itself and spread the ideals of universal religion and practical Vedanta to the inmost corners of the country.

THE RAMAKRISHNA MISSION SEVASRAMA, RANGOON

The ninth annual report of the well-known Ramakrishna Mission Sevasrama, Rangoon,

is to hand. It is a record of service done to the suffering humanity not only in Rangoon proper but throughout the length and breadth of Burma.

During the year 1929, the total attendance of patients at the Sevasrama was 1,81,010. The number of patients admitted may be divided into the following heads:

(1) *In-patients*: There were 1,983 males and 256 females including children.

(2) *Out-patients*: There were 1,08,315 including men, women and children.

(3) *Daily totals of attendance*: There were 24,316 males and 3,379 females including children.

(4) *Average daily attendance*: There were 66.6 males and 9.2 females and children, i.e., in total 75.8.

(5) *Average period of stay in the Hospital*: It was 13 days for females and 12 days for males.

(6) *Chronic cases*: They had to be kept for months.

Children and Female Wards: The principal event of the year was the opening of the Children and Female Wards by Lady Innes and His Excellency Sir Charles Innes, K.C.S.I., C.I.E., I.C.S., Governor of Burma.

Finance: The year opened with a balance of Rs. 6,059-8-0 (including deposit accounts of Rs. 150 with the Corporation of Rangoon and Rs. 30 with the R. E. T. & S. Co. Ltd.). In the year under review Rs. 19,113-3-4 and Rs. 4,062-8-0 were received as contribution and donation respectively; Rs. 8,464-5-0 were collected from the monthly subscribers; Rs. 250-3-0 came from the Charity Boxes, the miscellaneous income was Rs. 199-11-0; and we borrowed an amount of Rs. 2,000. Thus the total amount on account including the opening balance was Rs. 40,149-6-4.

The total amount spent during the year was Rs. 40,118-2-6. The year closes with a credit balance of Rs. 31-8-10 as against the closing balance of Rs. 6,059-8-0 at the end of the previous year. The loan of Rs. 2,000 as shown above became an unavoidable necessity owing to the suspense of payment by the S. M. A. R. Chettyar Firm, where the Sevasrama had a credit balance of Rs. 6,118-9-9. However, out of the loan of Rs. 2,000, the sum of Rs. 1,650 has been paid off.

Prabuddha Bharata

VOL. XXXVI

FEBRUARY, 1931

No. 2



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

80, OAKLEY ST., CHELSEA.

31st October, 1895., 5 p.m.

DEAR FRIEND,

Just now two young gentlemen, Mr. Silverlock and his friend, left. Miss Muller also came this afternoon and left just when these gentlemen came in.

One is an Engineer and the other in the grain trade. They have read a good deal of modern philosophy and science and have been much struck by the similarity with the latest conclusions of both with the ancient Hindu Thought. They are very fine, intelligent and educated men. One has given up the Church, the other asked me whether he would or not. Now, two things struck me after this interview. First, we must hurry the book through. We will touch a class thereby who are philosophically religious without the least mystery-mongering. Second, both of them want to know the rituals of my creed !! This opened my eyes. The world in general must have some form. In fact, in the ordinary sense religion is philosophy concretized through rituals and symbols.

It is absolutely necessary to form some ritual and have a Church. That is to say, we must fix on some ritual as fast as we can. If you can come Saturday morning or sooner, we shall go to the Asiatic Society's library or you can procure for me a book which is called *Hemadri Kosa*, from which we can get what we want, and kindly bring the Upanishads. We will fix something grand, from birth to death of a man. A mere loose system of philosophy gets no hold on mankind.

If we can get it through, before we have finished the classes, and publish it by publicly holding a service or two under it, it will go on. They want to

form a congregation, and they want ritual; that is one of the causes why—will never have a hold on Western people.

The Ethical Society has sent me another letter thanking me for the acceptance of their offer. Also a copy of their forms. They want me to bring with me a book from which to read for ten minutes. Will you bring the Gita (translation) and the Buddhist Jataka (translation) with you?

I would not do anything in this matter without seeing you first.

Yours with love and blessings,

VIVEKANANDA.

MEMOIRS OF SISTER CHRISTINE

THE MASTER AND THE MESSAGE

There are times when life flows on in a steady deadly stream of monotony. Eating, sleeping, talking—the same weary round. Commonplace thoughts, stereotyped ideas, the eternal treadmill. Tragedy comes. For a moment it shocks us into stillness. But we cannot keep still. The merry-go-round stops neither for our sorrow nor our happiness. Surely this is not all there is to life. This is not what we are here for. Restlessness comes. What are we waiting for? Then one day it happens, the stupendous thing for which we have been waiting—that which dispels the deadly monotony, which turns the whole of life into a new channel, which eventually takes one to a far away country and sets one among strange people with different customs and a different outlook upon life, to a people with whom from the very first we feel a strange kinship, a wonderful people who know what they are waiting for, who recognise the purpose of life. Our restlessness is forever stilled.

After many incarnations, after untold suffering, struggle and conquest, comes fruition. But this one does not know until long, long after. A tiny seed grows into the mighty banyan. A few feet of elevation on a fairly level plain, determine whether

a river shall flow north and eventually reach the icy Arctic Ocean or South, until it finds itself in the warm waters of the Black or Caspian Sea. Little did I think when I reluctantly set out one cold February night in 1894 to attend a lecture at the Unitarian Church in Detroit that I was doing something which would change the whole course of my life and be of such stupendous import that it could not be measured by previous standards I had known. Attending lectures had been part of the deadly monotony. How seldom did one hear anything new or uplifting! The lecturers who had come to Detroit that winter had been unusually dull. So unvarying had been the disillusion, that one had given up hope and with it the desire to hear more. So that I went very unwillingly to this particular lecture to hear one "Vive Kananda, a monk from India," and only in response to the pleading of my friend, Mrs. Mary C. Funke. With her beautifully optimistic nature, she had kept her illusions and still believed that some day she would find "That Something." We went to hear this "Man from India." Surely never in our countless incarnations had we taken a step so momentous! For before we had listened five minutes, we knew that we had found the touchstone for which

we had searched so long. In one breath, we exclaimed—"If we had missed this . . . !"

To those who have heard much of the personal appearance of the Swami Vivekananda, it may seem strange that it was not this which made the first outstanding impression. The forceful virile figure which stepped upon the platform was unlike the emaciated, ascetic type which is generally associated with spirituality in the West. A sickly saint everyone understands, but who ever heard of a powerful saint? The power that emanated from this mysterious being was so great that one all but shrank from it. It was overwhelming. It threatened to sweep everything before it. This one sensed even in those first unforgettable moments. Later we were to see this power at work. It was the mind that made the first great appeal, that amazing mind! What can one say that will give even a faint idea of its majesty, its glory, its splendour? It was a mind so far transcending other minds, even of those who rank as geniuses, that it seemed different in its very nature. Its ideas were so clear, so powerful, so transcendental that it seemed incredible that they could have emanated from the intellect of a limited human being. Yet marvellous as the ideas were and wonderful as was that intangible something that flowed out from the mind, it was all strangely familiar. I found myself saying, "*I have known that mind before.*" He burst upon us in a blaze of reddish gold, which seemed to have caught and concentrated the sun's rays. He was barely thirty, this preacher from far away India. Young with an ageless youth and yet withal old with the wisdom of ancient times. For the first time we heard the age-old message of India, teaching of the Atman, the true Self.

The audience listened spell-bound while he wove the fabric as glowing and full of colour as a beautiful Kashmere shawl. Now a thread of humour, now one of tragedy, many of serious thought, many of aspiration, of lofty idealism, of wisdom. Through it all ran the woof of India's most sacred teaching: the divinity of man, his innate and eternal perfection; that this perfection is not a growth, nor a gradual attainment, but a present reality. "*That thou art.*" You are that now. There is nothing to do but to realize it. The realization may come now in the twinkling of an eye, or in a million years, but "All will reach the sunlit heights." This message has well been called, "The wondrous Evangel of the Self." We are not the helpless limited beings which we think ourselves to be, but birthless, deathless, glorious children of immortal bliss. Like the teachers of old he, too, spoke in parables. The theme was always the same—man's real nature. Not what we seem to be, but what we *are*. We are like men walking over a gold mine thinking we are poor. We are like the lion who was born in a sheepfold and thought he was a sheep. When the wolf came he bleated with fear quite unaware of his nature. Then one day a lion came, and seeing him bleating among the sheep called out to him, "You are not a sheep. You are a lion. You have no fear." The lion at once became conscious of his nature and let out a mighty roar. He stood on the platform of the Unitarian church pouring forth glorious truths in a voice unlike any voice one had ever heard before, a voice full of cadences, expressing every emotion, now with a pathos that stirred hitherto unknown depths of tragedy, and then just as the pain was becoming unbearable, that same voice would move one to mirth only to check

it in a midcourse with the thunder of an earnestness so intense that it left one awed, a trumpet call to awake. One felt that one never knew what music was until one heard that marvellous voice.

Which of us who heard him then can ever forget what soul memories were stirred within us when we heard the ancient message of India,—“Hear ye, Children of Immortal Bliss, even ye who dwell in higher spheres, I have found the Ancient One, knowing whom alone ye shall be saved from death over again.” Or the story of the lion and the sheep. Blessed Truth! In spite of your bleating, your timidity, your fear, you are not the sheep, you are and always have been the lion, powerful, fearless, the king of beasts. It is only an illusion that is to be overcome. You are *that* now. With these words came a subtle force or influence that lifted one into a purer and rarer atmosphere. Was it possible to hear and feel this and ever be the same again? All one’s values were changed. The seed of spirituality was planted to grow and grow throughout the years until it inevitably reached fruition. True, this sublime teaching is hoary with age. It may even be true that every Hindu man and woman knows it, many may be able to formulate it clearly, but Vivekananda spoke with authority. To him, it was not a speculative philosophy but the *living Truth*. All else might be false, this alone was true. He realized it. After his own great realization, life held but one purpose—to give the message with which he was entrusted, to point out the path and to help others on the road to the same supreme goal. “Arise, awake, and stop not till the goal is reached.”

All of this one sensed more or less dimly in that first unforgettable hour while our minds were lifted into his

own radiant atmosphere. Later, slowly and sometimes painfully, after much effort and devotion, some of us found that our very minds were transformed. Great is the Guru!

Those who came to the first lecture at the Unitarian Church came to the second and to the third, bringing others with them. “Come,” they said, “Hear this wonderful man. He is like no one we have ever heard” and they came until there was no place to hold them. They filled the room, stood in the aisles, peered in at the windows. Again and again he gave his message, now in this form, now in that, now illustrated with stories from the Ramayana and Mahabharata, now from the Puranas and folklore. From the Upanishads he quoted constantly first chanting in the original Sanskrit, then giving a free poetic translation. Great as was the impression which his spoken words made, the chanting produced an even greater effect. Unplumbed deeps were stirred and as the rhythm fell upon the ear, the audience sat rapt and breathless. Our love for India came to birth. I think when we first heard him say the word, “India,” in that marvelous voice of his. It seems incredible that so much could have been put into one small word of five letters. There was love, passion, pride, longing, adoration, tragedy, chivalry, *heimweh*, and again love. Whole volumes could not have produced such a feeling in others. It had the magic power of creating love in those who heard it. Ever after, India became the land of heart’s desire. Everything concerning her became of interest—became living—her people, her history, architecture, her manners and customs, her rivers, mountains, plains, her culture, her great spiritual concepts, her scriptures. And so began a new life,—a life of study, of meditation. The centre of interest was shifted.

After the Parliament of Religions, Swami Vivekananda was induced to place himself under the direction of Pond's Lecture Bureau and make a lecture tour of the United States. As is the custom, the committee at each new place was offered the choice of several lectures,—“The Divinity of Man,” “Manners and Customs of India,” “The Women of India,” “Our Heritage.” . . . Invariably, when the place was a mining town with no intellectual life whatever, the most abstruse subjects were selected. He told us the difficulty of speaking to an audience when he could see no ray of intelligence in response. After some weeks of this, lecturing every evening and travelling all night, the bondage became too irksome to bear any longer. In Detroit, he had friends who had known him in Chicago and who loved and admired him. To them he went, and begged, “Make me free! Make me free!” Being influential they were able to get him released from his contract, though at a financial loss which seemed unfair. He had hoped to begin his work in India with the money earned in this way, but this was not the only reason for engaging in this public work. The impulse which was urging him on and which was never entirely absent from his mind was the mission with which his Master had entrusted him. He had a work to do, a message to give. It was a sacred message. How was he to give it? By the time he reached Detroit, he knew that a lecture tour was not the way, and not an hour longer would he waste his time on what did not lead towards his object. For six weeks he remained in Detroit, his mind intent upon his purpose, and he would give an occasional lecture. We missed no opportunity of hearing him. Again and again we heard the “wondrous Evangel

of the Self.” Again and again we heard the story of India, now from this angle, now from that. We knew we had found our Teacher. The word *Guru* we did not know then. Nor did we meet him personally, but what matter? It would take years to assimilate what we had already learned. And then the Master would somehow, somewhere, teach us again!

It happened sooner than we expected, for in a little more than a year, we found ourselves in Thousand Island Park in the very house with him. It must have been the 6th of July 1895, that we had the temerity to seek him out. We heard he was living with a group of students. The word “disciple” is not used very freely in these days. It implies more than the average person is willing to give. We thought there would be some public teaching which we might attend. We dared not hope for more. Mrs. Funke has told of our quest in her preface to the “Inspired Talks of Swami Vivekananda.”

Of the wonderful weeks that followed, it is difficult to write. Only if one's mind were lifted to that high state of consciousness in which we lived for the time, could we hope to recapture the experience. We were filled with joy. We did not know at that time that we were living in his radiance. On the wings of inspiration, he carried us to the height which was his natural abode. He himself, speaking of it later, said that he was at his best in Thousand Islands. Then he felt that he had found the channel through which his message might be spread, the way to fulfil his mission, for the Guru had found his own disciples. His first overwhelming desire was to show us the path to *Mukti*, to set us free. “Ah,” he said with touching pathos. “If could

only set you free with a touch!" His second object, not so apparent perhaps, but always in the undercurrent, was to train this group to carry on the work in America. "This message must be preached by Indians in India, and by Americans in America," he said. On his own little veranda, overlooking the tree tops and the beautiful St. Lawrence, he often called upon us to make speeches. His object was, as he said, to teach us to think upon our feet. Did he know that if we could conquer our self-consciousness in his presence, could speak before him who was considered one of the great orators of the world, no audience anywhere would dismay us? It was a trying ordeal. Each in turn was called upon to make an attempt. There was no escape. Perhaps that was why certain of our group failed to make an appearance at these intimate evening gatherings, although they knew that often he soared to the greatest heights as the night advanced. What if it was two o'clock in the morning? What if we had watched the moon rise and set? Time and space had vanished for us.

There was nothing set or formal about these nights on the upper veranda. He sat in his large chair at the end, near his door. Sometimes he went into a deep meditation. At such times we too meditated or sat in profound silence. Often it lasted for hours and one after the other slipped away. For we knew that after this he would not feel inclined to speak. Or again the meditation would be short and he would encourage us to ask questions afterwards, often calling on one of us to answer. No matter how far wrong these answers were, he let us flounder about until we were near the truth and then in a few words, he would clear up the difficulty. This was his invariable method in teaching.

He knew how to stimulate the mind of the learner and make it do its own thinking. Did we go to him for confirmation of a new idea or point of view and begin, "I see it is thus and so," his "Yes?" with an upper inflection always sent us back for further thought. Again we would come with a more clarified understanding and again the "Yes?" stimulated us to further thought. Perhaps after the third time when the capacity for further thought along that particular line was reached, he would point out the error—an error usually due to something in our Western mode of thought.

And so he trained us with such patience, such benignity. It was like a benediction. Later, after his return to India, he hoped to have a place in the Himalayas for further training of Eastern and Western disciples together.

It was a strange group—these people whom he had gathered around him that summer at Thousand Islands. No wonder the shopkeeper to whom we went for direction upon our arrival, said, "Yes," there are some queer people living up on the hill, among whom is a foreign-looking gentleman." There were three friends who had come to the Swami's New York classes together,—Miss S. E. Waldo, Miss Ruth Ellis, and Doctor Wight. For thirty years, they had attended every lecture on philosophy that they had heard of, but had never found anything that even remotely approached this. So Doctor Wight gravely assured us, the newcomers. Miss Waldo had during these long years of attendance at lectures acquired the gift of summarizing a whole lecture in a few words. It is to her that we owe, "Inspired Talks." When Swami Vivekananda went to England that same year, he gave her charge of some of the classes and on his return she made herself invaluable. It

was to her that he dictated his commentary on the Patanjali Aphorisms. She assisted too, in bringing out the different books on Karma Yoga, Raja Yoga, Jnana Yoga, Bhakti Yoga. Her logical trained mind and her complete devotion made her an ideal assistant. Ruth Ellis was on the staff of one of the New York newspapers. She was gentle and retiring and seldom spoke, yet one knew that her love and devotion were unbounded. She was like a daughter to "little old Docky Wight," as we all called him. He was well over seventy but as enthusiastic and full of interest as a boy. At the end of each class there was usually a pause and the little old "Docky" would stoop down and rub his bald head and say, with the most pronounced nasal twang, "Well, Swami, then it all amounts to this, 'I am the Absolute!'" We always waited for that, and Swamiji would smile his most fatherly smile and agree. At times like this, the Swami's thirty years in the presence of seventy seemed older by countless years—ancient but not aged, rather ageless and wise with the wisdom of all times. Sometimes he said, "I feel three hundred years old." This, with a sigh.

In a room below lived Stella. It was several days before we saw her, for she seldom came up to the classes, being, as we were given to understand, too deeply engrossed in ascetic practices to break in upon them. Naturally our curiosity was excited. Later we came to understand much. She had been an actress. Past *samskaras* are not so easily wiped out. Was this only another play which would restore her fast fading beauty and bring back her lost youth? For strange as it may seem, the demonstration of youth, beauty, health, prosperity is considered the test of spirituality in

America in these benighted days. How could Swami Vivekananda understand that anyone could put such an interpretation upon his lofty teaching? How much did he understand, we wondered? And then one day he said, "I like that Baby. She is so artless." This met with a dead silence. Instantly his whole manner changed and he said very gravely, "I call her Baby hoping that it will make her childlike, free from art and guide." Perhaps for the same reason, for her *Ishtam*, he gave her Gopal, the baby Krishna. When we separated for the summer, she went to live on a small island in Orchard Lake. There she built a tiny one-roomed house and lived alone. Strange stories began to be circulated about her. She wore a turban; she practised uncanny rites, called Yoga. No one knew the meaning of Yoga. It was a strange foreign word that had to do with India, —the mysterious, and with occultism. Newspaper men came to interview her. One well-known writer tells the story of his first success. He was a lad engaged in running an elevator (lift) for his living. He wrote the story of this young woman practising Yoga on an island not far away. He sent it to the *Detroit Free Press* and to his astonishment it was accepted. Long afterwards when his position was assured, he said, "After that I expected that everything I wrote would be accepted at once." Alas, the road to fame is not so easy. It was a long uphill struggle, and it was years before his name became so well known, that his manuscripts received respectful attention. Since then he had learned the true meaning of "Yoga," and India has become for him the "Holy Land" to which one goes, not as a tourist but as a pilgrim. The scene of his first novel was laid largely in India. With what feeling and what rare insight he

depicted the Indian village to which his hero comes at dusk! The homesick wanderer who reads the book lives in India again for a few hours. Who shall say that this career was not inspired in part at least by Swami Vivekananda, especially since the writer came to know him personally? It was he who said, "There is a glow about everyone who was in any way associated with Vivekananda." Stella went back to live the ordinary human life and none of us knew anything of her afterwards until news came of her death a few months ago. What life had held for her during those thirty years in which she voluntarily cut herself off from all connection with us, even from him who had planted and watered the seed, who can say? One can only believe that the seed so planted bore fruit worthy of the planting.

Of Mrs. Funke Swamiji said, "She gives me freedom." He was seldom more spontaneous than in her presence. "She is naive," he said on another occasion. This amused her, for she did not spare herself in her efforts to meet his moods. Perhaps more than any of us she realized how much he needed rest and relaxation. The body and mind should not be kept at so great a tension all the time. While others were afraid of losing even a word, she thought how she could amuse him. She would tell funny stories, often at her own expense, and talk lightly and entertainingly. "She rests me," he said to one. To the same one, she said, "I know he thinks I am a fool, but I don't care as long as it amuses him." Is it because of her attitude of not wanting to gather anything from one who had so much to give, that she most of all retains the impress of his personality undistorted? Her sunny disposition, her optimism, her enthusiasm, were refreshing. Nor was

she less attractive in other ways, possessing beauty, grace, and charm to an unusual degree. Even to-day, in spite of her physical disability, the old charm is there. Nothing rekindles the flame and brings the fire of enthusiasm to such a glow as conversation about the Swami. He lives. One actually feels his presence. It is a blessed experience. Who can doubt that when the time comes for her to drop the body which has now become such a burden, she will find the darkness illumined and in that luminous atmosphere a radiant presence who will give her that great gift—*Freedom*.

The Swami's choice of two others grew out of the theory which he then held that fanaticism is power gone astray. If this force can be transmuted and turned into a higher channel, it becomes a great power for good. There must be power. That is essential. In Marie Louise and Leon Lansberg, he saw that there was fanaticism to a marked degree and he believed that here was material which would be invaluable. Marie Louise was, in some respects, the outstanding personality in this small community. A tall, angular woman, about fifty years of age, so masculine in appearance that one looked twice before one could tell whether she was a man or a woman. The short, wiry hair, in the days before bobbed hair was in vogue, the masculine features, the large bones, the heavy voice and the robe, not unlike that worn by men in India, made one doubtful. Her path was the highest, she announced, that of philosophy—Jnana. She had been the spokesman for ultra-radical groups and had learning and some degree of eloquence. "I have magnetism of the platform," she used to say. Her vanity and personal ambition made her unfit for discipleship, and useless as a worker in Swami

Vivekananda's movement. She left Thousand Islands before any of us, and soon after organized an independent centre of Vedanta in California, and later, one in Washington.

One of the most interesting, as well as the most learned of the group was Leon Lansberg, an American by citizenship and a Russian Jew by birth. He had all the great qualities of his race—emotion, imagination, a passion for learning and a worship of genius. For three years, he was Swami Vivekananda's inseparable companion, friend, secretary, attendant. His intimate knowledge of Europe, its philosophies, its languages, its culture, gave him a profundity and depth of mind which are rare. He was fiery and picturesque. His indifference to his personal appearance, his fanaticism, his pity for the poor, which amounted to a passion, drew Swamiji to him. He often gave his last penny to a beggar, and always he gave not out of his abundance, but out of a poverty almost as great as the recipient's. He had as well a position on a New York paper which required but little of his time and gave him a small income.

While he and Swamiji lived together in 88rd Street in New York, they shared what they had. Sometimes there was sufficient for both and sometimes there was nothing. After the classes were over at night, they would go out for a walk, ending with a light meal which was inexpensive, as the common purse was often empty. This did not trouble either of them. They knew that when it was needed money would find its way into the purse again.

Lansberg was an epitome of Europe, its philosophies, its literature, its art. Swamiji found greater delight in reading a man, than a book. Then, too, he was a revelation of the Jewish race—its glory, its tragedy. In this companionship, two ancient races met and found a common basis.

Lansberg was one of the first to come to Thousand Islands and to be initiated. He was given a new name as was customary at that time. Because of his great compassion, he was named Kripananda. His path was Bhakti, worship, devotion. In this his fiery emotional nature could most easily find its true expression. He was the first to be sent out to teach.

“I AM THE WAY”

BY THE EDITOR

I

In every religion there are personalities who have been deified or are believed to be the Divine Beings who have descended upon earth for the good of the mortals, for the salvation of humanity. They are believed to be God incarnated on earth to bring home to mankind the idea of God, religion, existence beyond death, etc., to teach people righteousness and to save them from sinking into the mire of sins.

These personalities are often believed to have no human weakness and failings, or if they have betrayed any, they are said to be the outcome of their attempts to be like men in every aspect : for God can have no imperfection, and so when incarnated on earth as a human being, He cannot be tainted by any vices of the earthly beings. That is the orthodox view about some great spiritual personalities in all religions. One thing very striking, however, is the fact that the Prophets of one religion are

not believed by people belonging to other religions, to be endowed with same divine qualities as their own followers attribute to them. Every man thinks that the Prophet whom he worships is the greatest that has trodden the earth. Some go a step further also; they bring in a comparison between their Prophets and those of others, and no labour and means are too much for them to establish the superiority of their own Prophets over those of other religions. Is it not another form of pride and self-conceit? The self-conceited persons in their vaingloriousness cannot conceive that there are any persons under the sun, who can stand comparison with them—not to speak of surpassing them in the exceptional qualities, which, they think, they possess. In the same way religious fanatics cannot conceive that there may be personalities in other religions, who are fit to be adored as much as their own Prophets. There is a tendency in them to exaggerate the virtues of their own Prophets and to belittle those of others whom they do not worship. Which is the correct attitude?—the attitude of exaggeration or that of belittling. Which will be the safe standard of judging a Prophet—the exuberant devotion of his followers or the parsimonious appreciation of people who do not recognise his claim to Divinity? Moved by patriotism, a man thinks that his own Motherland is the very best in the world and other countries are insignificant in comparison. Now, in every country there is no dearth of patriots. So if we take the sum total of all their opinions, simple mathematics will tell us that either all countries are good or they all are bad. So it is very difficult to arrive at an absolutely correct standard of judgment. The same is true with reference to the Prophets. If we take the

general opinion of people belonging to different religions, the result will be that either all Prophets are to be considered as God on earth or they are all to be believed as devoid of divine qualities. Now, how to choose between the two—can one extricate oneself from this dilemma?

It is said that we cannot see a thing properly, if we are too far away from it. And a thing looks different from different positions, taking for granted that all persons have the same power of vision. If the devotion of a follower tends to exaggerate the qualities of a Prophet, too much critical, if not indifferent or malicious, attitude of others clouds the real personality from their view. Now, what should be the safe position of a man who wants to judge a Prophet free from prejudice or passion and benefit thereby.

It may be said, let a follower devote all his attention to the Prophet whom he loves and worships, and forget all about what others say or think. But here also a difficulty arises. Unless the devotee can fortunately lose himself and forget the whole world in the depth of his devotion, he is bound to be subjected to criticism and thereby be assailed by doubt and conflict. The days of exclusiveness are gone. The whole world is nowadays wonderfully interlinked. If here I say that my Prophet is the only saviour in the world, this very idea will be echoed from the distant corner of the globe by one, whose views are diametrically opposite to mine. It is very difficult at the present day to cut oneself from the rest of humanity, seeking safety for one's thoughts and ideas. An attempt was made in the mediaeval age to shut the light of knowledge, so that it may not disturb the faith of the pious or invade the field of religion. The result had been disastrous as everybody knows, and the attempt

ultimately ended in a miserable failure.

In ordinary life many may pang for God, but few are fortunate enough to have any definite conception about Him. Even in the life of an atheist there come moments, when he is led in spite of himself to seek shelter under God or a Superhuman Being; but such feelings do not become permanent perhaps chiefly because he cannot form a definite idea as to what God is like--because he cannot be as sure of the existence of a Divine Being as of material things. So he is repulsed. Even a devout person at times feels a conflict within himself between the whispers of his heart and the questionings of his mind as to whether God really exists or not; he is assailed with the problem whether he is praying at all to one who is endowed with feelings and who can reciprocate his love, or whether he is simply crying to the frozen image of a lifeless Deity. At this stage if he finds any man who has transcended the limits of earthly joys and sorrows and attained to peace ineffable--nay more than that, whose mere presence creates an atmosphere of bliss supreme, the suffering individual hails him as a veritable God on earth--as a substitute for any Divine Personality who may or may not exist. Thus the deification of spiritual geniuses, which can be found in all religions, is the outcome of our failure, and brought on by a feeling of despair as to the possibility of realising God directly in life. Because we fail to get any response from God, we worship man as God on earth, who seems to be nearer to us and more in sympathy with human weal and woe.

II

Splendid theology has been built up in every sect as to how it can be proved beyond the shadow of doubt that its

Prophet was God on earth, who assumed the human form, moved by the piteous wail of hapless mortals. But theology is no substitute for religion. Any amount of theological discussions or beliefs--if they may be at all beliefs--will not make our life better. If they could, why do we so often find a great disparity between words and actions in the life of many theologians? Why do their words speak louder than their lives? Why cannot the influence of the Prophets whom they so vociferously proclaim, be traced in their actions? Should it be said that it is the weakness of their beliefs, which the theologians strive to drown by being so noisy in words? It is said that we go to preach what we find difficult to practise. Man has got an innate weakness and tendency to fly at a tangent as far as the practice of righteousness is concerned. He always tries to divert the energy to convert others, which should be better left for action and spiritual practice for his own benefit. So we find that those who preach their Prophet far outnumber those who earnestly, sincerely and with grim determination follow his teachings. As a result great confusions prevail on earth and the already disturbed peace of the world is far more greatly disturbed. If a man knows any personality whom he really believes to be God incarnate on earth, he will very naturally be lost in the joy and beauty of that consciousness and not go to quarrel with others to prove as to the truth of his belief. Has it not been said that bees hum so long as they have not tasted the honey, and when the honey has been found, silence is the effect? So greater the noise of the theologians, the greater the hollowness of their belief. If their belief had been genuine, their feelings would have been too deep for expression.

Now, at assigning all the divine qualities to one born as a human being, our very purpose is defeated. If God, though born as a human being, is devoid of all human qualities, we shall feel no greater nearness to an Incarnation than to God Himself. It may give us a scope for hero-worship and lip-recognition, we shall still feel that perfection is impossible in a physical body. If we see that there is one who is all perfect from the beginning and had never any human frailties, we find no inspiration to emulate him, being too much in despair of success.

Usually a biographer tends to exaggerate the virtues and ignore the weaknesses of a great man, whom he wants to place before the public. This attitude assumes an abnormal proportion in the religious field. As soon as there arises a spiritual genius, we tend to ignore all human elements in him and spend all our energies in praising his divine qualities only. If God incarnated on earth is devoid of all human qualities and is as perfect as God Himself, what better purpose will thereby be served? There is already the God, intense light of whose perfection makes Him bedimmed to our vision. If the same thing happen with regard to God when incarnated on earth, a similar result is bound to follow. And if we do not know God, how can we recognise God in an Incarnation? Then why this vain fight and quarrel about proving the superiority of one Prophet over another, about Incarnations, etc.?

We do not gainsay that there have been fortunate persons who had genuine faith in particular personalities as being God on earth, and whose life was made saintly by this very faith. But these are exceptional cases—the Divine grace has been too much upon them. Their example brings small consolation for the rest of humanity. There have been

persons who awoke one fine morning and found themselves great. But these are exceptions to prove the rule that we are to build the edifice of our success in life bit by bit in a slow process.

III

If there are persons who really believe that a Christ or a Buddha or a Krishna was born as God on earth and lived throughout as such, and thereby their life is ennobled, it is well and good. We have no quarrel with them. But others also need not despair, if their faiths do not rise so high. Have not all religions said that the soul within us is Divine, that man is but an unconscious spark of the Divine Fire on earth? In India the conception has gone much further. According to Monism, man is but God Himself covered under a delusion. Then it comes to this: it is not that God is born as a human being, but a man simply throws off his mask and manifests his Divinity. All may not find it easy to believe and live up to this idea, but no branch of religion disavows the fact that there is the Divine in man. If God is the Father, man is *His Son*. If God is perfect, in man lies the *possibility* of perfection. As such every human being, however base he may be, belongs to the same blood royal with a Rama, a Krishna, a Christ or a Buddha. Every man is born with this heritage; he is simply to assert his birthright. The life of a Buddha or a Christ was simply a living protest against any misgiving that God cannot be realised by others—that perfection cannot be ultimately reached by a man, however imperfect he may be. A child in his inability to walk finds only encouragement for making persistent efforts, when he finds a man before him walking freely and easily. The lives of

the Prophets signify that we can be like unto them. Why do you then widen the gulf of difference by constantly raising them to the level of God and lowering the human beings down and down to the utmost limit of degradation? It is said of a lion that he found a whelp in the midst of sheep in a flock. The lion tried his best to convince the whelp that it was a lion and not a sheep, but failed. At last the lion took the whelp to the side of a river and showed through the reflection that there was no difference in them. The life of a Buddha or a Christ simply shows that every mortal is but a God in human garb, and there is infinite possibility for him.

But the history of religion unfortunately shows that there has always been a persistent tendency to forget this lesson. Buddha who declared, "Believe not because I say, believe not because the scriptures say, but by your own experience realise the Truth"—who taught, ". . . be ye lamps unto yourselves. Be ye refuge to yourselves. . . . Look not for refuge to anyone beside yourselves," has been made into a God, too far high above the limit to which human aspiration may reach. Elaborate temples were built over him, gorgeous arrangement was made for his worship, till the weight of the smoke crushed the fire, till in all the externalities, the real teachings of his life were lost. This is true of the Prophets in all religions. Worship is not bad, we have no quarrel with real worship. Patanjali says, even by meditating on the Siddha Purushas, persons who have realised the Truth, we can get spiritual benefit. And what to speak of the result that will ensue from the worship of gigantic spiritual geniuses, who have by their birth sanctified the earth from time to time? By constantly thinking of them, we get an auto-

matic impetus to be like them and imperceptibly imbibe some of their virtues. It is said that a caterpillar constantly thinking of a butterfly turns into a butterfly. Constantly thinking of God or Divine Beings or persons who have realised God in life, we can easily imbibe godly virtues in our life. That is the significance of worship. From that standpoint, worship of a Christ or a Buddha is not altogether without deep significance. But worship from this standpoint is one thing and to lose oneself in the external paraphernalia of worship or to waste one's energy in mere words of hollow praise and dedication is another thing. Why so many miracles and mysteries hang round every Prophet, till they have buried down the real facts of a noble life, which could otherwise be of much greater benefit to the world? It is only due to the misdirected energy of the false devotees, who wasted their labour in inventing miracles and supernatural stories regarding their Master, which could have been better utilised in the practice of religion. Everywhere there is a tendency to invent or find miracles in the life of a saint or a religious man, as if without the supernatural elements, no religious life is complete. That a saint has attained to a high degree of perfection by ceaseless struggles and constant efforts is itself an inspiring thing. Why does one seek greater mysteries?

But the effect of this tendency has been disastrous upon the posterity. People looking always towards miracles and mysteries lose touch with real life, become weak and imbecile, and a prey to many evils. Why is there so much irreligiousness in the name of religion? Why do so much corruption and vices find a free opportunity of growth in all religions? Because, unworthy persons on whom the mantle of the Prophets

and Founders of religions fell, did not cultivate strength in life : they became from day to day weaker and weaker in body and mind, thoughts and outlook, constantly looking to the miraculous elements in the life of their Masters. Life for them did not mean struggle which produces strength—life for them needed no thinking which develops common sense, but they all the while wanted to see a sure saviour in their Prophets, who could by a mere merciful glance lift them above the reach of the world. Consequently, the more they could deify their Prophets, the more consolation they could get in their mind of a sure salvation. And they passed over this spirit to their next generation, in whom it received greater impetus, till through this process, after a few generations, every Prophet became an unnatural being—half-God, half-man—a bundle of miracles.

IV

Why are many persons at the present age scared away by the name of religion? Why do they not find any inspiration from a Christ or a Buddha? It is because they find it too difficult to sift the sense from the nonsense, to discover facts from miracles. As a result how tremendously do some persons suffer from mental anguish, brought on by spiritual discontentment, who could otherwise have made their life noble through the influence of religion or religious personalities! Man cannot be an atheist, at least he cannot remain so for long. Because the divine element exists in every one. For a time a man may be given to evil ways, but there is bound to come a reaction, which will turn him towards good. If at present there is a sign of scepticism everywhere, it is the fault of persons in charge of religion; for, they could not preserve the essence of religion from

outgrowing weeds—they could not appease the eager souls who came to them hungering and thirsting for religion : they gave them stone, when they wanted bread.

Here is the testimony of a scientist, who brought up in Christianity in early days, suffered a great revulsion of feelings towards religion, and it was only after a period of great mental suffering that he survived the shock. To quote his own words, "I think the most profoundly religious experience of my life was when the idea struck me, not long ago, that Jesus was a minister. Most people probably do not think of God, as religious; to do so might seem both a sacrilege and a paradox. And throughout my early years of meticulous training I had somehow carried the notion that Christ, being God who had assumed human form in order to show people how he wanted them to act, was of course perfect and, therefore, in need of no religious impulse. His nature was not an aspiration toward the good; it was goodness itself. A feeling of estrangement had therefore grown up within me toward a Being who was so totally different from myself that he seemed to belong to another world. But that was not all. As I grew old enough to feel an urge toward the exploration of the world about me, other dogmas of deification, such as the virgin birth, the miracles, and the atonement, became so repelling, scientifically and aesthetically, that with one sweep I tried to put the whole of Christianity out of my life for ever. Not only the supernatural dogmas, but the ethical side of Christ's teaching, I felt, had to go. I had not reckoned, however, with my nature : I still wanted to live a good life. Yet I could not admit this fact to myself; for to have done so would have been to become a Christian, the slogan of an

intolerable slavery of the spirit. The inner conflict to which I was subjected was intense. But now all this was changed by a burst of illumination which not only dispelled the fog of orthodoxy, but gave me insight into myself as well. I realized that it was possible to regard Jesus as endowed with a religious impulse similar in kind, though not in degree, to my own. I saw him as a man who, following an urge as old as the race itself, was trying to do good and to encourage others to do likewise. He was not righteousness itself, but a minister of old time who had a genius for showing people the goodness in their own hearts. By removing from the symbol of Jesus all traces of transcendentalism the offence against my love of truth and beauty was thus erased; and when this was done, the impulse towards righteous living for which Jesus stood, no longer combated by the rest of my nature, was given a sudden and complete release. I found him to be like myself instead of totally different. I went back and re-read his words with a new awareness of their meaning, and with a sense that these words were expressing something which, in myself, had long been a crying for utterance."

V

Yet is there any dearth of human elements in the life of every Prophet, if we can have only the historical sense to detect the real facts of his life from the heap of legends that have covered them? As for instance, though some scripture says that Buddha was Brahma who descended on earth to save mankind, what do we find in him? In his early youth he was overwhelmed with the mystery of the universe and much disturbed by the prospect of misery which surely awaited him as a human being. He wanted to find the Truth

behind life, behind the universe, which alone could give him safety against all ills of life. The impetus was so strong, that a prince was goaded to exchange his royal staff for the begging bowl of a monk. He underwent tremendous austerities and penances to realise Truth, but all were of no avail. His determination was, however, too strong to yield to despair. At last his longing to realise Truth reached the climax. He renewed his zeal saying to himself: "In this very seat let my body be dried up and my flesh and bones destroyed, but I won't get up from it unless I attain that enlightenment which is really hard to attain." And that very day Shâkyamuni became a Buddha.

If Buddha was God Himself, *playing the man*, what does this struggle indicate? *Here we altogether leave aside the question, whether a particular Prophet or Prophets were or were not God incarnate*, because that question is hard to solve, as long as we are subject to human limitations. The Gita clearly points out that so long as we are in delusion, we cannot recognise the Divine Incarnation on earth. So the question about Incarnation is futile for all practical purposes; it does not improve matters in the least. Supposing Buddha was an Incarnation, to take up only a typical case, his example of tremendous struggle to attain Truth, forcibly indicates that no man can be immune from hard fight in religious life. Ah, the poetry and beauty of that great life lies in the incident when he said, "I will either die or realise Truth in this very seat." This is the one great lesson, which no aspirant after spirituality can afford to forget.

Does not the life of every Prophet furnish ample lessons of this kind? Did not Christ also pass through a heart-breaking struggle, before he realised Truth? What does the passing of forty

days in the wilderness mean? What does his temptation at the hand of Satan mean? Stripped of all metaphor, does it not indicate the inner conflict which he underwent and which is the inevitable lot of all Sadhakas? Jesus said, "I am the way." Yea, he was the way. We are to realise God passing through a hell of struggle and suffering, quite undaunted like him. Indeed, every prophet is *the way*. But alas, we lose *the way* in the noisy conflict that is raised round the life of every Prophet.

It is a pity that we forget the means and only long for the goal. If we want to succeed in religious life, we cannot be too particular to imprint in our heart :

"By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.
No one saves us but ourselves :
No one can, and no one may,
We ourselves must walk the path—
Buddhas merely teach the way."

HUMAN ELEMENTS IN THE LIFE DIVINE

BY SWAMI SARADANANDA

I

Many are found to say many things about the divine aspect of Bhagawan Sri Ramakrishna. So much so that the very reverence, faith and dependence of many with regard to him will be found, on enquiry, to have at the basis his superhuman Yogic powers. Why do you revere him? To this the answer will very often come, Because Sri Ramakrishna, sitting at the Temple of Dakshineswar on the bank of the Ganges could see things happening at a great distance; because by his touch he sometimes cured many incurable diseases; because he had constant communion even with gods and so infallible were his words that even if anything impossible dropped from his lips, the external phenomena would change, and be regulated in accordance with what he said. In illustration it might be cited that because of his grace and blessings even a man sentenced to capital punishment was saved from the gallows and was even specially honoured, or that in a plant producing only red flowers appeared white ones, etc.

Or because, they will say, he could understand one's thoughts; because his keen eyes could penetrate through the

gross covering of the human body and see the thoughts, mental constitution and even the tendency of a man; because, at the very soft touch of his hand a restless devotee would see his Chosen Ideal appear before his eyes, or the gates of deep meditation or even of Nirvikalpa Samadhi, if the receptacle was fit, would be opened for him.

Some again say, I do not know why I revere him; that wonderful perfection of knowledge and devotion which we have seen in him, what to speak of living or known human beings, cannot be found even in the world-respected ideals recorded in the scriptures, like the Vedas, Puranas, etc., even these dim into insignificance before my eyes when compared with him. I cannot say whether this is a delusion of my mind, but in any case my eyes have been dazzled by the splendour of that light, my mind is merged in his love once for all,—it does not turn anywhere else, though I try—it does not understand anything else, though explained,—knowledge, argument and reason, everything seems to be swept off. This much only I can say—
"Thy servant am I through birth
after birth."

Sea of mercy, inscrutable Thy ways ;
So is my destiny inscrutable ;
It is unknown ; nor would I wish
to know.

Bhakti, Mukti, Japam, Tapas,
all these ;
 Enjoyment, worship, devotion too,—
 These things, and all things similar
to these,
 I have expelled at Thy supreme
command.

But only one desire is left in me,—
An intimacy with Thee, mutual!
Take me, O Lord, across to Thee;
Let no desire's dividing line prevent."

So it is seen, that if we leave aside the case of the few persons mentioned last, all other people revere him and have faith in and dependence on him only because of his gross, external or subtle, mental powers. A purblind person thinks that if he worships him, his diseases also will be cured, or in times of dangers and difficulties the external circumstances will be regulated in his favour. Though he will not admit this point-blank, it does not take long to perceive this flow of selfish thoughts in his mind.

Even persons of the second class, having a little higher vision, revere him only in the hope that through his grace they will have supernatural powers such as seeing things at a distance etc., or will live in heaven as one of his attendants, or—in case they have a still higher vision—they will through Samadhi get release from the bondage of birth, decay, etc. It is not difficult to see that at the root of this faith also there lurks a selfish motive.

Though there are numerous instances of the supernatural powers of Sri Ramakrishna and though there can be no doubt that devotion to him, even if based on selfish motives, is of infinite

good, we do not propose to discuss them in this article; we want to show here only the human aspects of his life.

II

Devotion with a selfish motive, such as the fulfilling of any personal want, does not allow the devotee to realise the highest Truth. Selfishness always breeds nothing but fear, and that fear again makes a man weaker and weaker. The realisation of selfish ends, on the other hand, resulting in pride and often relaxation of efforts, makes a man blind and therefore incapable of seeing the Truth. It was for this reason that Sri Ramakrishna was very particular that this evil does not enter amongst his devotees. As soon as he knew that the practice of meditation etc. had led to the development of any extraordinary mental power such as seeing things at a distance etc., in a devotee, Sri Ramakrishna would advise him, lest pride should take him astray from the path of realising God, to stop meditation for some time; this we have seen many times. Repeatedly we have heard him say that the goal of human life is not to attain those supernatural powers. But such is human weakness that none will attempt anything or follow any one without the consideration of loss or gain, and that even from the life of Sri Ramakrishna, who was a burning example of renunciation, one, instead of learning the lesson of selflessness, wants to have his personal desires fulfilled. His renunciation, wonderful Tapasyâ, unprecedented love of truth, childlike simplicity, and resignation—these are considered to have been practised as if for the sake of personal enjoyment. Absence of true manhood is at the back of this, and as such, only the discussion of the human aspects of Sri Ramakrishna is likely to bring us great benefit.

Devotion, sincerely practised even to a little extent, makes the devotee resemble the worshipped. This is recognised by the scriptures of all religions of all races. Blood oozing out of the hands and feet of a devotee whose mind is absorbed in the idea of Jesus on the Cross, the great burning sensation in the body of Sri Chaitanya, or sometimes his death-like state, when his thoughts would be fixed on the sufferings of Radha at her separation from her Beloved, Buddhists remaining long in a motionless state before the image of the meditative Buddha—these are illustrations of the above. Personally also we have observed how love fixed on a particular person has made a man imperceptibly like his beloved—his external manners and behaviour as also his mental thought-process have been totally revolutionised and have become like those of the other. And similarly, if love for Sri Ramakrishna also does not from day to day make our life like his even partially, then the necessary conclusion is that this faith and love are not worthy of their names.

The question may arise, “Are we then all capable of becoming Ramakrishna Paramahamsas? Has the world ever seen anyone becoming exactly like another?” We shall say in reply, Though not becoming exactly alike, the resemblance may be as of things made from the same mould. In the religious world the life of each saint is like a separate mould. His disciples also, from generation to generation shaping their life according to that mould, have preserved it even to this day. Human power is but very small; and the struggle throughout the whole life is not sufficient to make a man exactly like any of the moulds. Fortunately if anyone can be exactly like any of the moulds, we respect him as *Siddha*. Manners and conduct, words and

thoughts—all physical and mental tendencies of one who has become *Siddha*, resemble those of the sage, the mould. His mind and body become the perfect instruments for receiving, preserving and spreading to a little extent the great power which first manifested itself in the sage to the wonder of the whole world. From time immemorial different nations have thus preserved the spiritual powers emanating from different sages.

In the field of religion, those sages who show in their life an altogether new pattern, are worshipped by the world even to-day as an Incarnation of God. An Incarnation discovers new ideals, new ways in the field of religion, and by his very touch he can pass spiritual powers. His attention is never attracted towards the tumult of lust and gold in this ephemeral world. On studying his life it is seen that he has been born to show the path to others. Personal enjoyment or even personal salvation is never the goal of his life. But on the other hand it is his deep love and sympathy for others, that move him to action and lead to the discovery of means for the removal of the miseries of others.

Before we came in contact with the divine life of Sri Ramakrishna, it was impossible for us to understand the life of Incarnations like Bhagawan Sri Krishna, Buddha, Jesus, Shankara, Sri Chaitanya, and others. Supernatural incidents of their life, we would think, are but concoctions by generations of disciples to persuade others to join and swell their ranks. Incarnations would be considered as imaginary queer beings only, which the civilised world could never believe. Or even if Incarnations seemed possible, we could hardly believe that in them there existed human elements just as in us. That their bodies are subject to diseases,

their minds are the victims of joys and sorrows, that within them rages the battle of good and evil tendencies exactly as in us—we could not conceive. We have been able to understand this only through our blessed association with Sri Ramakrishna. We had all read or heard of the wonderful combination of the divine and the human in the life of Incarnations, but before we saw Sri Ramakrishna, we could not imagine that in a person could exist side by side the simplicity of a child and the sternness of a man. There are many who say that they were attracted by his childlike simplicity. An innocent child is an object of love to all, and everybody is naturally eager to give him protection. Though full-grown, Sri Ramakrishna would give rise to similar feelings in others, who would thus feel charmed and drawn towards him. Though this is partially true, it is not a fact that people were attracted only by the childlike nature of Sri Ramakrishna. But by observing that with joy and pleasure people would have simultaneous feelings of devotion and respect, we conclude that the real source of attraction was the manhood as strong as thunderbolt that was at the back of the child in him. The illustrious poet of India, while describing the divine character of Ramachandra, has said: "He was harder than a thunderbolt, and softer than a flower; who is able to understand his divine mind?" Every word of this can be applied to Sri Ramakrishna also.

Childlikeness of Sri Ramakrishna was a wonderful thing. Though it always expressed itself in great simplicity, infinite faith, and wonderful love of truth, to a worldly-minded man it indicated nothing but foolishness and lack of worldly wisdom. He had great faith in the words of everyone—especially of those with a religious garb.

Prevailing ideas of the country and of his own village helped a great deal to bring out the wonderful childlikeness in him.

III

A vast field extending over many miles and looking like a green ocean because of leafy vegetation, or in its absence, resembling a grey sea of earth; within it the clean, earthen cottages of cultivators hidden amongst trees like bamboo, banian, palm, mango, peepul, etc., and looking like an archipelago; a large tank, called 'Haldarpukur', full of lotuses and guarded by tall leafy palm trees; many brick or stone-built famous temples such as of 'Budo-Shiva' etc.; at a little distance lying the debris of the old fort, 'Gadmandaran'; at the end and by the sides, many old cremation grounds with human skulls scattered all over; grassy pastures, deep mango garden, a meandering small canal, called 'Bhuti's Khal', circling over more than half of the village; a long road going from modern Burdwan to Puri and full of pilgrims this is Kamar-pukur, the birth-place of Sri Ramakrishna.

Here is current only the Vaishnavism as preached and organised by Sri Chaitanya and his disciples. It is by singing the songs composed by them, that the peasants beguile their fatigue, while toiling or at the end of the day's work. Simple, poetic faith is at the root of this religion. Like this village situated far away from the madding tumult of hard struggle for existence, a child's mind is also a fit place for the growth of the above religion and faith. Even here the childhood of Sri Ramakrishna was considered wonderful. If not at his strange actions, by the depth and fixity of his purpose, all were wonder-struck. 'The name of Rama purifies a man,' these words from the

lips of a singer sometimes set the boy anxiously thinking. Why has the singer, till now, any necessity for washing himself? Attending a country theatre only once, he would master the whole piece and repeat the same before his friends in a mango garden; passers-by bound for some other village would be charmed with his wonderful songs and performance, and would forget all about their journey. This boy showed a great genius for making images, painting pictures of deities, imitating the manners of others, and mastering songs, Kirtan, and scriptures like the Ramayana, the Mahabharata, the Bhagawata, etc., when heard, and for deeply feeling the beauties of nature. From his own lips we have heard, it was the sight of a flock of white birds floating through a sky, thick with dark clouds, that threw him into his first ecstasy; he was then only six or seven years old.

The special mental characteristic of this boy was that if any feeling at any time would come to him, he would be deeply absorbed in that. Even now the neighbours tell the story how in a performance of the 'Hara-Parvati' play the actor was unable to join because of sudden illness, and Sri Ramakrishna took the rôle of Shiva at the request of all. But dressed as Shiva, so much was he absorbed in that idea, that for a long time he lost all outward consciousness. These incidents clearly indicate that though a boy, he had no boyish fickleness. Through sight or hearing, as soon as he got attracted to a thing, its picture would so firmly fix in his mind, that impelled thereby, he could not help mastering it fully and repeating it wonderfully.

Even without his reading books, the senses of the boy soon developed through contact with the external world. The great principle of the boy was: What truth is, I shall understand through

adequate proofs; what I shall learn, I shall put into practice and except it be false, nothing in the world I shall hate. At the first approach of youth, the boy Ramakrishna, possessed of a rare intellect, was sent to a Tól for education, but his child-nature did not leave him. He thought: Hard study, sitting up at night, ruminating over the commentaries—what will these lead to?—will they lead to the attainment of Truth? His mind pointed him to the teacher of the Tól, who was the outcome of such labour, and told him, "Like him you also will become expert in reading difficult meanings into simple texts, you also will eke out a bare existence from the pittance got through flattering the rich, you also will read and teach the truths imbedded in the Shastras, but all the same unable to realise them in life like the ass bearing a load of sandal-wood." His reason told him: Then there is no necessity for a bread-winning education: Seek that supreme Knowledge which will fully unravel to you the truths behind the deep mysteries of human life. Ramakrishna gave up his studies and fixed his attention to the worship of the blissful Divine Mother. But where was the peace even here? The mind asked: Is she really the blissful Mother of the universe or simply a stone-image? Does she really accept the fruits and flowers offered in devotion? Does a man really through her grace break off all fetters and get a vision of the Divine?—Or is it that the age-long superstitions of human mind have through imagination taken that shadowy form and man is being thus deceived from time immemorial? His heart panged for the solution of this problem, and the seeds of intense renunciation germinated within him. Marriage took place—but worldly enjoyment was impossible for him without having that problem

solved. Mind was constantly and in many ways busy in solving that question; marriage, world, worldly wisdom, question of livelihood, material enjoyment, and even the most necessary things, as food or drink, became mere idle objects of memory to him. That childlikeness of Sri Ramakrishna, which was an object of derision to the worldly-minded at Kamarpukur, became much more developed at Dakshineswar and was considered to be a thing of greater contempt—a madness, from the standpoint of worldly wisdom. But where was the want of coherence and purposiveness in this madness? Was it not characterised by the thought, I shall directly perceive the Super-sensuous—shall touch and have a full taste of it? The iron determination, unflagging perseverance, unity and directness of purpose—things which added beauty to the childhood of the boy Sri Ramakrishna at Kamarpukur, made the madness of the apparently deranged Ramakrishna an object of great wonder.

Over his mind raged a furious storm for long twelve years. In that great internal struggle, tossed about by the fury of doubts, disbelief, etc., he was running even a great risk of life. But the heroic heart remained undaunted in the face of even impending death; it did not give up the goal, but with love and faith in God, calmly and quietly proceeded in its own way. Far behind lay the tumultuous world of lust and gold, and all that people call good and bad, virtue and vice, merit and demerit; his ecstatic mood carried him swiftly up the current of life. That tremendous Tapasyâ, that deep rush of infinite feelings broke down the iron body and mind of Sri Ramakrishna till they took a new form, wore a new beauty. Thus was formed the perfect instrument for

receiving and spreading great truths, great ideas and great power.

Reader, will you be able to realise the wonderful heroism of Sri Ramakrishna? Your gross vision measures the greatness or littleness of a thing by the standard of quantity and number. But how will you evaluate that subtle power which drives away the last trace of selfishness, destroys the root cause of egoism, and which in spite of oneself makes it altogether impossible for body and mind to go after the slightest selfish thing?

Just at touching a piece of metal consciously or unconsciously, the hands of Sri Ramakrishna would become stiffened and incapable of holding it; if he would take without the permission of the owner even a trifling thing like leaves or flowers, while coming through the accustomed walk, he would miss the way and follow a wrong direction; if he would tie a knot, until that had been opened, his breath would stop and would not come out however much he might try; at the touch of any woman his senses would withdraw like the limbs of a tortoise: highly pure mental states, whose outward manifestations are these physical changes, where will man, sunk all his life in the mire of selfishness, be able to see? Can even our far-flung imagination enter into that thought-world of highest purity? From the beginning of our life we have learnt only to play false to ourselves. How many of us will shrink from any deception or suppression of truths, if that gives an easy chance of becoming great or famous? Then about heroism. To strike ten times being struck once, or for a selfish purpose to rush to the mouth of a flaming cannon—these acts of bravery cheer our spirits, though we ourselves may not be able to do them; but the great heroism, which made Sri Ramakrishna sacrifice all thoughts of

enjoyment on earth or in heaven, and even his body and mind for the attainment of a supersensuous object unknown to and unperceived by the world—can we conceive even a shadow of that? If you can, brave reader, you have attained to immortality, adored by one and all.

How deeply significant were even the trifling words or actions of Sri Ramakrishna, none could understand, if not explained by him. Just coming down from Samadhi, he would often name or touch the persons or things well-known to him or would express a desire to eat or drink a particular thing: the deep meaning underlying this he one day explained to us. He said, "The mind of ordinary persons remains in the lowest plane. But when slightly purified, that mind travels higher up to the plane of the heart and tastes a little joy at the vision of bright light or forms. Through devoted practice the mind goes up to the plane of the throat; then it becomes almost impossible for one to talk of any other thing except of one's Chosen Ideal. Even from this state the mind may come down to lower planes and then forget all about the Ideal. But if anyhow through great practice the mind goes higher up to the plane of the eyebrow, then one gets Samadhi and enjoys a blissful state, compared with which pleasures of the lower planes seem but trifles. From this state there is no fear of a fall. It is at this stage that one gets a vision of the Self hidden under a thin cover. From here one gets a clear glimpse of Oneness, though there is still a thin separation from the Self, and if this plane can be transcended, consciousness of all difference vanishes and the mind rests in a state of complete identity with the Self. For your training, my mind comes down to the plane of the throat, and here also I keep it somehow through a great

effort. Remaining in the state of Oneness for six months, my mind usually tends towards that. If the mind is not fixed on little desires such as, 'I shall do this,' 'I shall eat that,' 'I shall see him,' 'I shall go there,' etc., it becomes very difficult to bring it down, and if the mind does not come down, all things like talking, going, eating, preserving the body, etc., become impossible. It is for this reason that even while going up towards Samadhi, I cherish one or other small desires such as, 'I shall smoke' or 'I shall go there,' etc., and then also it is only by the reiteration of those desires that the mind comes down even this much."

IV

The author of *Panchadasi* says in a place that the state and condition in which a man lives before getting into Samadhi, he does not like to change, though attaining much power after Samadhi. For, every state or object except Brahman seems but a trifle to him. The life Sri Ramakrishna lived before the coming of that great religious thirst, could be inferred from many of his small daily actions at Dakshineswar. It will not be out of place to mention a few of them here.

It was his habit to keep body, clothes, bedding, etc., very clean. He would keep every thing in its right place and taught others to do the same; and he would feel annoyed if anybody did otherwise. While starting for any place he would enquire if his towel, small bag, and other necessary things had been taken, and while returning, would also remind his attendant to see that nothing had been left behind. He would be eager to do a thing exactly at the time he had promised to do. If he had said that he would take a particular thing from a particular person, he would never take that from any other lest it

should amount to a falsehood. If that entailed prolonged inconvenience, he would welcome even that. If anybody would be found using torn clothes, umbrella, shoes, etc., he would ask him to buy new ones, if possible; and if the person had no means, he himself would buy him the articles. In his opinion, by using these things a man becomes wretched and miserable. It was impossible for any word indicative of egoism or pride to escape his lips.

To speak of his own idea or opinion, he would say, pointing to his body, 'idea of this', 'opinion of this'. By observing the hands, feet, eyes and face and other physical features of his disciples and minutely noticing their conduct, behaviour, etc., he could so clearly discern the tendencies of their mind and find out which tendency predominated, and to what extent, that till now in no case has it proved to be otherwise.

Many say that of those who went to Sri Ramakrishna each felt it was he, whom Sri Ramakrishna loved best. The reason for this, in our opinion, is that he had deep sympathy for everyone in all his joys, sorrows, etc. Though sympathy and love are two distinct things, the external characteristics of the one are not very different from those of the other. It is no wonder, therefore, that sympathy should be taken for love. While thinking about anything, to be deeply absorbed in that was the natural tendency of his mind. It was for this that he could correctly read the mind of each disciple and prescribe what was necessary for its growth. While speaking about the childlikeness of Sri Ramakrishna we have shown how he learnt even from boyhood to fully use his senses like eyes etc.; this training, no doubt, helped him a good deal latterly to shape human characters. He was particular that his disciples also similarly learnt to use their senses every-

where and in every thing. He constantly advised us to use discrimination in doing every action. Repeatedly we have heard him say that it is discrimination that, showing the merits and demerits of a thing, helps the mind to go towards real renunciation. He had no sympathy with a dull or one-sided intellect. All have heard him say, "Why should you be a fool in order to be a devotee?" or "Don't be one-sided—it is not the ideal of this place; here the ideal is to have a harmonious development." He would term one-sided intellect as narrow intellect or narrow condition of the mind. "You are very narrow-minded, I see"—these were his words of reproach to a disciple, if the latter could not appreciate any particular aspect of devotion. Those words he would utter in such a way that the disciple would feel much abashed. There is no doubt that impelled by such liberal and universal ideas it was, that he practised all the Sadhanas of all the religions, and came to realise that "So many faiths are but so many ways."

V

The flower opened. From far and near came the bees rushing, and mad in search of honey. At the touch of the sun, the blossoming lotus laid bare its heart, and the bees had their fill. Has the world ever before tasted such ambrosia of spirituality as given by Sri Ramakrishna, who was quite innocent of any trace of Western education, and who based his life entirely on Indian religion, condemned as superstitions? At the tremendous rush of this great spiritual power, which he accumulated and passed on to his disciples, even in this scientific age of the twentieth century, people are perceiving that religion is a burning reality, and that behind all religious ideals there runs a

current of the one Eternal Religion, living and unchangeable : has the world ever before witnessed the play of such a great power? Like the wind blowing from flower to flower, men travel from truth to truth, and have thus slowly proceeded towards the one great eternal Truth; this way sooner or later they will all attain the consummation of their life by knowing that which is beyond mind and speech;—have such words of hope ever been spoken in this world before? The narrow-mindedness, which the sages of India like Lord Krishna, Buddha, Shankara, Ramanuja, Sri Chaitanya, etc., and those of other countries like Jesus, Muhammad, etc., could not remove, an illiterate son of

a Brahmin confined in his own life's experience and achieved the impossible task of bringing about harmony amongst conflicting religions;—has this spectacle ever been seen by anyone? Reader, just tell, if you have been able to ascertain the place of Sri Ramakrishna in the field of religion; on our part, we dare not that risk. But so much we can say, By his blessed touch fallen India has been awakened and sanctified, and she has become the object of hope and glory to the whole world—by his birth even man has become the object of adoration to the gods, and in Vivekananda, the world saw only the beginning of the wonderful play of a power ushered in by him.

REALITY AND APPEARANCE

By DR. MAHENDRANATH SIRCAR, M.A., PH.D.

Indian Philosophy covers within its deliberation a wide range of subjects. Every system of Indian philosophy is a complete system of logic, psychology, physics, ethics and metaphysics. But in these days the student of Indian philosophy can hardly neglect the light that reaches him from the West, and sometimes the acquaintance with the Western system of thought enables him to follow and appreciate better the trend of Indian philosophy. This comparative study cannot be expected to be useful unless we are quite acquainted with the concepts and imageries of Indian thought in their true meaning and significance.

The word 'philosophy' has a unique significance in India, it means not only a reasoned-out system, but it implies a more profound sense of the intuition of Truth. Philosophy cannot neglect the higher experiences and mystical intuition if it is to fulfil its vocation and claim as the final arbiter of Truth. If

the senses reveal to us the surface existence, intuition reveals to us an order not accessible to the senses. Philosophy must be defective if it ignores the vistas of supra-mental perception and merely confines itself to the task of systematisation of experience. The rational understanding of life will be defective if philosophy neglects the deeper currents of the soul which do not meet the 'sensa.' This noble office which philosophy used to fulfil in the hands of the ancients has been neglected in the claims of intellectual analysis and rational understanding. The effect has been that philosophy has now the restricted connotation of systematic thinking and has the task of rearing up a conceptual construction. The modern tendency has been to dislodge philosophy even from the task of constructing conceptual systems and to engage itself to the analysis of perceptual facts and building up systems upon the facts of analysis. The conceptual logic has been

displaced by the logic of use, by pragmatic and realistic logic. The effect has been that the scope of philosophy has been more and more limited. But the Indian teachers in their wider and deeper visions have extended the connotation of the term to cover apprehension. Except the Lokayata school no form of serious philosophy has denied the possibility of higher intuition and supra-logical revelation but in this anxiety for intuition of truth, the claims of reason and experience have not been neglected. Only they have been restricted to their proper sphere. And so long as reason is masterful, philosophy cannot rise above experiences and conceptual construction and welcome truth in the wise passivity of the soul. Reason, therefore, suffers limitation in its task of positive understanding and the truth it worships cannot exceed the phenomenology of experience or at best the schemata of pure reason. The seers of Upanishads felt this and they condemned the doctrinaire spirit of reason regarding the final truth. Buddha has the right vision when he observes silence regarding the ultimate truth. The consciousness of the limitation of reason is the end of logical pursuit; this consciousness inspires new preparations and novel adjustment to welcome and receive truth and the history of Indian philosophy despite searching analysis of the teachers has been the history of types of thought generated by kinds of intuitions. Dr. Otto in his recent publication *The Indian Doctrine of Grace* has pointed out this speciality of Indian thinking especially, of the Vedanta. And if the approach to the study of Indian philosophy is made with sympathetic insight into life and inspiration the key to its right appraisal and proper valuation will be immediately found. The thought construction follows the deeper appreciation of

reality through intuition and if differences of constructions are prominent they are only because the inspiration is not always drawn from the same plane of experience and the logical mind becomes anxious to build up a construction upon the phases of immediate experiences that may reveal themselves to the seekers. This truth is pressed home to us if we follow the conception of reality as set out in Indian philosophy.

REALITY AND APPEARANCE

The problem that interests the student of philosophy is the question of reality and appearance, for on the decision of this problem, depends the final outlook of life and its adjustment. The Hindu Philosophers think that the knowledge of reality gives us the final release.

There are many view-points from which the problem can be studied :—

In a short paper a detailed discussion may not be possible, we shall confine our remark to salient points.

I

The Nyaya and the Vaisesika form the Realism in Hindu metaphysics, for they view ultimate realities as independent of our minds. They are *realitas objectivas*.

The Nyaya accepts some supra-sensible realities. The appearances are realities which originate and vanish in time. And that which vanishes in time cannot be called reality. The order of appearance changes and may totally come to nothing in cosmic involution, but it is not totally illusory. It is non-eternal. The order of appearance which affects us in our knowledge is, therefore, an order which is really built up by the conjunction of ultimate realities, but which has no permanent reality in itself. The appearance is, therefore, a temporary effect of the underlying causes

and cannot be placed in the same category of reality with the causes. The realism of Nyaya, cannot accept the reality of effect and appearance in an identical sense with the cause. The permanent causes cannot make the effects permanent, though the effects cannot vanish unless the causes be separate and cease to produce them. The Mimamsakas think in this strain. The division of the realities as eternal and non-eternal is a distinction that may not be inconsistent with realism, but it introduces an idealistic element in realism, in this that the data of experience are not what the ultimate realities are. The knowledge of appearance may not be false, but still it does not report the ultimate existences. Is there really a correspondence between Sense-data and ultimate Realities? Experience cannot give us knowledge of metaphysical entities. But the non-eternal things can be called Pseudo-objects, their existence Pseudo-existence. They are strictly the 'sensibles' of experience, but behind them lies the realm of *realitas objectivas* which is not the direct object of knowledge. These *objectivas* are the supra-sensible.

Though the Nyaya draws a distinction between the sensible and the super-sensible existences still it has not denied the objectivity of the sensible. But this objectivity does not make them real in the sense of the super-sensibles. Our perception has a reference to things; it is not a causal inference, it is direct. Hence it has been possible for the Naiyayikas to draw a distinction between correct and illusory perception. The illusory perceptions are subjective, the correct perceptions are objective. They are real. In perception not only things but also their qualities and relations are revealed. If the existences of things are given in perception, their nature,

properties and relations are given. The Nyaya, therefore, accepts Realism in its full sense and does not allow subjective construction either of the objects or their properties. Even in false perception, the percept is not false, but the localisation and the reference. Unlike the Vedanta the Nyaya retains its realistic bent even in illusory perception.

The Naiyayikas do not accept any form of distinction between 'sensa' and their corresponding objects as held by Meinong. Things are directly perceived and not through the 'sensa.' No doubt, contact of the sensibles with the senses and the mind is a necessary requisite, but that does not make the perception of the objects indirect through the 'sensa.' The sensibles are not in the least transcendent. 'Sensa' are the effects of things. The Nyaya maintains that knowledge is objective and thus avoids the confusion introduced in Realism by the distinction between the *sensa* and the 'objects.' Subjectivists make all *sensa* subjective, and have no foothold for a belief in the external world; Neo-realists make them objective and have no room for illusion or error. The Naiyayikas conceive a 'contact' but the sense of contact does not produce any thing intervening between the percipient and the perceived. Hence the difficulty of explaining error does not arise, for it is the exact *contact* that gives the true perception, and where the exact contact is not possible through the distance of the thing or the defective senses, then alone false perception arises.

Perception gives the knowledge of the objects, not of the 'reals' or the super-sensibles. The realm of the super-sensible is to be inferred. But the ultimate realities including atoms have been regarded as amenable to the supra-normal perception of Yogins and Yogic perception is a legitimate category of

perception. This distinction between the sensible and the super-sensible is really worthy of note from the metaphysical standpoint, for it makes clear the distinction between phenomena and noumena, and the Nyaya explicitly states that the order of things-in-themselves are the ultimate causes of the phenomenal order. The realities, therefore, remain as matters of inference different from the objective data of knowledge. These realities are many, and not one. These categories of realities are either categories of relation, categories of existence or categories of attributes. But these are separate and ultimate existences. The Nyaya does not obliterate the distinction between the nine super-sensibles. These super-sensibles have the capacity of being in actual touch with the sensibles and in this lies their infinite magnitude. *Paramanus* are without any magnitude whatsoever. The infinite magnitude, therefore, does not convey the ordinary sense of all-inclusiveness. Since there are more than one ultimate existence, they cannot possess the infinite magnitude in its usual connotation. And the tendency of defining magnitude in its usual sense is stigmatised as the conceptual bent of thinking. Kala, Atman, Direction, Manas and the five elements are the necessary implications of existence, and we cannot think any one of them illusory.

Should it be noted here that the Nyaya has not attempted the impossible task of creating the sensible world out of space and time and has not accepted the possibility of an emergent evolution of the complex out of the simple. The Nyaya distinctly holds the permanence of the causes and the non-eternity of the effects. And, therefore, it does not commit itself to the affirmation of the realists of the day that the categories of existence, including God,

come into being as the initial existence rolls on in the course of evolution. The Nyaya accepts the creationist theory; and the creationist theory teaches that the world order has a fresh beginning out of the permanent causes. The creationist theory does not put into the effect the reality of the cause. And, therefore, when the world order dissolves, the causes remain fixed.

The Indian realism does not commit itself to the reality or the super-reality of the appearance. Nor does it maintain the ultimate reality as one. In this they refuse to be guided by the conceptualistic logic of tracing the many out of the one primordial substance. They accept a plurality of substances as equally real without the least conflict between them.

This distinction between the non-eternal and eternal existences, between appearance and reality, has enabled the realists to retain the transcendental bent of Indian philosophy, in the conception of liberation or emancipation. The extreme realism would have made this impossible. Whatever hold the order of appearance may have upon us, the Naiyayikas along with the Mīmāṃsakas cannot accept them as the finality of experience, they are anxious to transcend them, allowing them phenomenality and not reality. The scientific perception of reality is to be displaced by the metaphysical reflection, if freedom from the contraries of the empirical life is to be attained.

The Mīmāṃsakas have not gone to the extreme of declaring the appearance as illusory, still they do maintain that Reality lies behind appearance, and the knowledge of the ultimate categories of existence enables us to transcend the appearances. The difficulty of the realism in the Nyaya and the Mīmāṃsa arises from the co-existence of the real without delimiting one another. This

is an apparent contradiction. The definition of infinite magnitude as the capacity of being related to every form of finite existence takes away from it the real sense of infinitude. The reals or the super-sensibles of the Nyaya may be the 'reals' of science, but not of metaphysics. Supposing for the moment that these reals are quite independent of one another, still their equal and simultaneous contribution to the world-formation would require a pre-established harmony. And this harmony cannot be explained save and except by a deeper unity.

II

The Samkhya and the Patanjala system accept a duality of substances, but the order of appearance has been referred to the creative principle of Prakriti different from the transcendent reality of Purusha. The creative dynamism and the transcendent reality are two different substances and the order of appearance has, therefore, no relation to the transcendent order. It is not possible for the Samkhya to go beyond this or to make a happy combination of the both. The Samkhya recognises two principles in nature and character different, the static and the dynamic but it does not take upon itself the task of philosophically establishing any relation between them. Since the transcendent reality has no touch or relation with the creative reality, it cannot be traced in the order of appearance. There is a great difference between the creative principle and the transcendent reality. The one changes and transforms, the other does not. And, therefore, the changing appearance can have no bearing upon Reality. The changes may be real in the creative order. They may have a meaning there, but they have no transcendent meaning or significance, since they do not obtain there. They have

an apparent meaning to the empiric or logical self. The changes in the Prakriti can have no meaning by themselves, their meaning arises by a reference to self. In other words its changes in the creative order have a scientific value and meaning but have no metaphysical value, since such values must be relative to the transcendent self. But such a self is non-relational. Strictly speaking in the Samkhya the creative order has no metaphysical value or meaning, it has an existence in scientific sense. No doubt, Vacaspati Misra conceives that Prakriti itself is as autonomous as Purusha, though in its creative activity it plays the second fiddle to Purusha. But Prakriti has got a transcendental activity without any reference to Purusha in Pralaya and has noumenally enjoyed a co-ordinate rank with the Purushas. Vijnanabhiksu suffers from a theistic bias and has made Prakriti an adjunct to Iswara.

It is indeed possible to conceive a transcendent formative principle, spontaneously creative, but to accept two substances creative and static side by side without any relation, can give the former a scientific value and existence. Strictly no metaphysical reality can be ascribed to it, for its very existence is ignored in transcendent Reality. The creative order has no meaning to this reality and as such its creations are not entities in the metaphysical sense. Moreover the creative principle has not the same reality with the transcendent; had it been so, they could not have been different. Both of them may be timeless existences, but not in the same sense. The one is eternally moulding in time, the other has no relation to time. The eternal duration is not even theoretically separable from Prakriti in a state of creative functioning. (*Vide Vijnanabhiksu*).

Patanjali does not much improve upon the Samkhya, save and except that he introduces an additional element, Iswara into his system. But the conception of God has in it more a pragmatic than philosophical value. Philosophically Iswara is a detached existence like the Purusha and out of all touch and relation with Prakriti. It may generate spiritual insight in us and may make way for the final release, but in the philosophical scheme it has not a position different from the Purushas. According to Bhoja, Iswara can influence this union and disunion of Purusha and Prakriti. Vijnanabhiksu too accords this activity to God. The first momentum of creation by establishing the primary conjunction between the Purushas and the Prakriti is given by the divine will of God. But Vacaspati Misra does not countenance such interpretation and in this he seems to be loyal to Patanjali and his scholiast, Vyasa. (*Vide* Yoga Vartika and Tattva Vaisaradi, under Iswara). This influence of Iswara indeed establishes the control of Iswara over Prakriti, but it cannot dispense with the distinction. Naturally the gulf of dualism remains. These systems have their value as practical disciplines no doubt but the philosophical instinct cannot conform to the dualism of Samkhya and seeks the synthesis in the Vedanta. The gap between the creative dynamism and the static being is sought to be filled up by the conception of a unity of Being. The order of appearance has been relegated to the creative principle, and is true in the relativistic sense. But this order, however much real, cannot strictly cast any influence upon the transcendent order of Purusha.

Though the Samkhya seems to be anxious to keep the two orders separate, yet by recognising the ends or values in an avowedly non-teleological system,

ends and values which can have a meaning for the Purusha—the Samkhya recognises an intuitional relation between Purusha and Prakriti. Prakriti energises spontaneously, but this spontaneous energising allows either gratification or redemption of Souls. Such an influence of Prakriti upon Purusha is not explicable without a deeper connection between the two than what is generally recognised. The Samkhya in recognising the mutual influence of the two principles upon each other really establishes the ground of the unitary principle of the Vedanta and this mutuality cannot be explained without the hypothesis of a common principle. The metaphysics of the Samkhya is fulfilled in the Vedanta.

Vijnanabhiksu in his Vijnanamrita Bhasya has sounded the theistic note completely. He is anxious to reconcile the truths of the Samkhya and the Patanjali with the recognition of the Vedanta. He accepts the reality of the creative dynamism, the reality of Purushas and their mutual influence upon each other. Iswara is the transcendent existence. Maya is its *Sakti*. Iswara energises Maya in the beginning of a cosmic cycle, he withdraws it again at the end of the cycle. Bhiksu by conceiving Maya to be the material-efficient cause and Iswara to be the locus (अधिष्ठान) has not been able to get over satisfactorily the difficulties of the dualistic position of the Samkhya. Since Maya is the Sakti of Brahman, it is not clear how by this transformation, Iswara is not effected. Bhiksu borrows from the Samkarites the conception of Brahman as the locus and ends in a confusion by conceiving the reality of Maya and the actuality of its relation to Brahman. The assertion of non-difference (अविज्ञान) in place of identity (अनंद) is not much helpful, for

the non-difference does not bear Iswara in complete detachment from the changes and mutations of the creative dynamism. This difficulty does not arise in Samkara Vedanta, for Maya is regarded as Upadhi of Brahman or Iswara and not in any way related to it.

III

The divergence of the order of appearance and the realm of reality has been dispersed from all the phases of Vedantic thought, for Vedanta is avowedly monistic. Its monism has different phases admitting of the different stages of integration in the ultimate reality, but the ultimate reality has been recognised as one.

The Vedanta incorporates the creative dynamism with ultimate Reality. Though the nature of assimilation has not been always the same, still the fundamental concept of Reality can be said to be statico-dynamic. It may be that the creative dynamism has not the same reality with Being, still, metaphysically considered dynamism is associated with Being.

Save and except Samkara the Vedantic teachers have accepted the reality of dynamism with the reality of Brahman; and the realm of appearance has, therefore, a value and an existence co-eternal with Brahman. The world of appearance is the order of expression in space and time and represents the ultimate reality as appearing through its manifestation through a creative dynamism. Expression is the law of spiritual reality, the spiritual expression can be an expression to itself, or it can be an expression to others. The former is the transcendent expression, the latter, the immanent. Both proceed from the same law, the law of self-alienation. But this law is not the final law. We have the contrary law of self-integration also.

The former establishes the reality of appearance, the latter makes it an integral element of reality.

The laws of contrariety and synthesis, therefore, present the reality in its concreteness. This has been mainly the position of Vaishnavas and the Shaivas of the school of Srikantha. The Vaishnava philosophy puts the world of nature, the world of finite souls and God in integration to one another to form the Absolute Reality. The distinction exists between them as the different phases of the same unity.

Though the Vaishnavas perceive the truth of contrariety and distinction in Reality, no less do they perceive the truth of Identity; the distinctions are assimilated in it. The law of contrariety is not the final law of thought, contrariety gives way to unity or Identity. The Identity is not the abstract identity. It is the identity which realises itself through contraries. The logic of contraries in dynamism is not the final word. The Vaishnavas emphasise the unity of Being. Identity is the law of the Absolute Being, the contrariety is the law of appearance. The world of nature is ceaselessly changing and evolving, the world of spirit has transcendent or empiric experience but the two orders are encompassed in Brahman, the ultimate reality, which is fixed, unchangeable and integral. The order of appearance is, therefore, the sectional presentation of the reality as manifested through nature or spirit, but the realm of reality is the fuller presentation of the whole in relation to the orders of appearance.

The Vaishanava philosophers—all emphasise the truth of appearance and integrate it in the Absolute, though in the method of integration they have their differences. The finite experience has a history and growth but the Abso-

lute experience is integral and eternally complete.

Philosophy develops in us the sense of the whole and inspires our adjustment that way. This sense of the whole displaces false individualities, and inspires the transcendent sense and supra-mundane values in life. In whatever way the relation of the finite Being and nature to God be conceived, no teacher denies the possibility of a higher intuition of the transcendent and the cosmic. In fact, the Vaishnava's appeal to faith is the appeal to the finer psychism which can make us the recipient of the radiant spirituality.

Whatever may be the form of con-

nection between the finite and the infinite distinction, or difference—none of the teachers have denied to the aspirant this association with and the enjoyment of cosmic life, for the Vaishnavas have equally emphasised the Unity of life amidst the differences. Madhwa accounts for the differences by a specialising or particularising power of God, but this specialisation cannot displace the fundamental Unity. Visesa holds distinctions and differences in the Absolute totality. Ramanuja integrates the differences by the predicative theory. Nimbarka accepts difference in Unity.

(To be continued)

THE UNIVERSAL SCIENCE-RELIGION*

By ROMAIN ROLLAND

(Continued from the last issue)

And the great artist, that he was at bottom,²¹ compared the universe to a picture, only to be enjoyed by the man who had devoured it with his eyes without any interested intention of buying or selling it :

"I never read of any more beautiful conception of God than the following :

* All rights reserved. This article may not be translated or reproduced in part or whole, in India or abroad, without the special permission of the author.—Ed.

²¹ "Do you not see," he said to Miss MacLeod, "that I am first and foremost a poet?"—a word that may be misunderstood by Europeans : for they have lost the meaning of true poetry—the flight of faith—without which a bird becomes a mere mechanical toy.

In London in 1895, he said : "The artist is a witness of the beautiful. Art is the least selfish form of pleasure in the world."

And again : "If you cannot appreciate harmony in Nature, how can you appreciate God, who is the sum of all harmony?"

And finally : "Of a truth, Art is Brahman."

'He is the Great Poet, the Ancient Poet : the whole Universe is His poem, coming in verses and rhythms, written in infinite bliss.' "²²

But it is to be feared that such a conception will seem too aesthetic and inaccessible except for those artistic spirits who are produced with less parsimony by the torrents of Shiva watering the races of Bengal than by our pale smoke-begrimed sun. And there is another danger—its direct opposite—that races accessible to this ideal of ecstatic enjoyment will remain inactive spectators of it, enervated and enslaved by the *Summus Artifex*²³ in the same way that the Roman Emperor enervated and enslaved his

²² *God in Everything.*

²³ It will be remembered that Nero so styled himself : "The Supreme Artist"—and that the people of Rome submitted to all his tyrannies provided he gave them "*panem et circenses*" (bread and circuses).

subjects by the games. . . "Circenses."

Those who have followed me up to this point, know enough of Vivekananda's nature, with its tragic compassion binding him to all the sufferings of the universe, and the fury of action, wherewith he flung himself to the rescue, to be certain that he would never permit nor tolerate in others any assumption of the right to lose themselves in an ecstasy of art or contemplation.

And because he knew in his own case and in that of his companions the dangerous attraction of this sovereign Game,²⁴ he constantly forbade it to

²² Līlā—the Game of God.

"You know"—he said to Sister Nivedita, "we have a theory that the universe is God's manifestation of Himself just for fun, that the Incarnation came and lived here 'just for fun'! Play—it was all play.

Why was Christ crucified? It was mere play. . . . Just play with the Lord.

Say: It (life) is all play, it is all play."

And this profound and terrible doctrine is at the bottom of the thought of all great Hindus—as of many mystics of all ages and all climes. Is not the same idea to be found in Plotinus, who visualised this life as a theatre, where "the actor continually changes his costume," where the crumbling of empires and civilisations "are changes of scene or personages, the cries and tears of the actors. . . ."

But in what concerns Vivekananda and his thought, the time and place of his teaching must never be forgotten. Often he wished to create a reaction against a tendency that he considered diseased in his auditors, and he used excess against excess, although for him harmony was the final truth.

On this occasion he was rather embarrassed by the emotionalism of the excellent Nivedita, who was saying goodbye to him in too sentimental a way. He said to her, "Why not part with a smile? You worship sorrow. . . ." And in order to rebuke his English friend who took everything too seriously, he showed her the doctrine of the Game.

His antipathy to morose devotion, to the spirit of self-crucifying grief, was explained in the curious apologue of Narada:

There are great Yogis among the Gods. Narada was one. One day he was passing through a forest and saw a man who had

those who were dependent upon his guidance, and he sought by preaching to turn their dreaming eyes to what he called a "Practical Vedanta."²⁵

With him it was true that "the knowledge of Brahman is the ultimate purpose, the highest destiny of man. But man cannot remain absorbed in Brahman."²⁶ Such absorption is only for exceptional moments. "When he emerges from that Ocean of rest and without a name," he must go back to his buoy. And it is less the egoism of "carpe diem" than that of "*Memento quia pulvis es*"²⁷ and considerations of safety that keep him afloat in the water.

"If a man plunges headlong into foolish luxuries of the world without knowing the truth, he has missed his footing. . . . And if a man curses the world, goes out into a forest, mortifies his flesh, and kills himself little by little by starvation, makes his heart a barren waste, kills out feeling, and becomes harsh, stern and dried up, that man also has missed the way."²⁸

been meditating until the white ants had built a large mound round him. Further on he saw another man jumping about for joy under a tree. They asked Narada, who had gone to heaven, when they would be judged worthy to attain freedom. To the man surrounded by the ant-heap Narada said: "After four more births," and the man wept. To the dancer, he said: "After as many births as there are leaves on that tree." And for joy that deliverance was coming so soon, the dancer went on jumping for joy. . . . Immediately he was free. (Cf. the conclusion of *Raja Yoga*).

²⁵ The title given to four lectures in *Jnana Yoga* (London, November, 1896). Cf. also his lectures in the same collection: *The Real and the Apparent Man, Realisation, God in Everything, and the Conversations and Dialogues* (with Sarat Chandra Chakravarty, 1898, Belur), Vol. VII of *Complete Works*, p. 105 et seq.

²⁶ Interviews on the way of Mukti, Vol. VII of the *Complete Works*, p. 193 et seq.

²⁷ The meaning of these two phrases is well known:—"Enjoy the day," is the Epicurian; the Second, "Remember you are but dust," is the Christian.

²⁸ *God in Everything*.

The great motto we must take back into the world from illuminations, that have revealed to us for an instant the Ocean of Being in the full and Biblical sense—the word that sooner or later will allow us to attain our End—is also the motto of the highest code of ethics :
 “Not me, but thou !”

This “Me” is the product of the hidden Infinite in its process of exterior manifestation. We have to remake the path the inverse way towards our original state of infinitude. And each time that we say : “Not me, my brother, but thou !” we take one step forward.²⁰

“But,” says the selfish disciple to whose objections Vivekananda on that day replied with the patience of an angel—(a thing contrary to his habit)—“but if I must always think of others, when shall I contemplate the Atman? If I am always occupied with something particular and relative, how can I realise the Absolute?”

“My son,” replied the Swami sweetly, “I have told you that by thinking intensely of the good of others, by devoting yourself to their service, you will purify your heart by that work and through it you will arrive at the vision

²⁰ “Religious realisation does all the good to the world. People are afraid that when they attain to it, when they realise that there is but One, the fountains of love will be dried up, that everything in life will go away, and that all they love will vanish for them. . . . People never stop to think that those who bestowed the least thought on their own individualities have been the greatest workers in the world. Then alone a man loves when he finds that the object of his love is not a clod of earth, but the veritable God Himself. The husband will love the wife . . . that mother will love the children more who thinks that the children are God Himself. . . . That man will love his greatest enemy. . . . Such a man becomes a world-mover for whom his little self is dead and God stands in his place. . . . If one-millionth part of the men and women who live in this world simply

of Self which penetrates all living beings. Then what more will you have to attain to? Would you rather that Realisation of Self consisted in existing in an inert way like a wall or a piece of wood?”²¹

“But,” insisted the disciple, “all the same, that which the Scriptures describe as the Self withdrawing into its real nature, consists in the stopping of all the functions of the spirit and all work.”

“Oh !” said Vivekananda, “that is a very rare condition and difficult to attain and does not last long. How then will you spend the rest of the time? That is why, having realised this state, the saint sees the Self in all beings, and possessed of this knowledge he devotes himself to their service, so that thus he uses up all the Karma (work) that remains to be expended by the body. That is the condition that the Shāstras describe as Jivan-Mukti (Freedom in Life).”²¹

An old Persian tale describes in an exquisite form this state of bliss wherein a man, already free through knowledge, gives himself to others so naturally that he forgets everything else in them. A lover came to knock at the door of his well-beloved. She asked : “Who is there?” He replied : “It is I.” The door did not open. He came a second time, and called : “It is I, I am here !” The door remained closed. The third time the voice asked from within : “Who is there?” He replied : “Well-beloved, I am thou !” And the door opened.²²

sit down and for a few minutes say, ‘You are all God. O ye men and O ye animals, and living beings, you are all manifestations of the one living Deity!’ the whole world will be changed in half an hour.” (*The Real and the Apparent Man*).

²¹ I have condensed the conversation.

²² Vol. VII of *Complete Works*, p. 105.

²² Quoted by Vivekananda, second lecture on the *Practical Vedanta*.

But this lovely parable, whose charm Vivekananda could appreciate more highly than most, represented too passive an ideal of love to contain the virile energy of a leader of the people. We have seen how constantly he flagellated and abused the greedy bliss of the Bhaktas. To love with him meant to love actively, to serve, to help. And the loved one was not to be chosen, but was to be the nearest whoever he happened to be, even the enemy in process of beating you, or the wicked or unfortunate—particularly such; for their need was the greatest.³⁴

“My child, if you will only believe me,” he said to a young man of middle class, who vainly sought peace of mind by shutting himself up in his house, “first of all you must begin by opening the door of your room, and looking about you. . . . There are some miserable people in the neighbourhood of your house. You will serve them with your best. One is ill: you will nurse him. Another is starving: you will feed him. A third is ignorant: you will teach him. If you wish peace of mind serve others! That is what I have to say!”³⁵

“Do you not remember what the Bible says: ‘If you cannot love your brother whom you have seen, how can you love God whom you have not seen?’ . . . I shall call you religious from the day you begin to see God in men and women, and then you will understand what is meant by turning the left cheek to the man who strikes you on the right.” (*Practical Vedanta*, II).

This was the thought constantly expressed during his last years in Tolstoy’s *Journal*.

“The watchword of all well-being . . . is not I, but thou. Who cares whether there is a heaven or a hell, who cares if there is a soul or not, who cares if there is an unchangeable God or not? Here is the world and it is full of misery. Go out into it as Buddha did, and struggle to lessen it or die in the attempt. Forget yourselves, this is the first lesson to be learnt, whether you are a theist or an atheist, whether you are an agnostic or a Vedantist, a Christian or a

We have insisted enough upon this aspect of his teaching and need not dwell upon it further.

But there is another aspect that must never be forgotten. Usually in European thought “to serve” implies a feeling of voluntary debasement, of humility. It is the “*Dienen, dienen*” of Kundry in *Parsifal*. This sentiment is completely absent from the Vedântism of Vivekananda. To serve, to love, is to be the equal of the one served or loved. Far from abasement, Vivekananda always regarded it as the fullness of life. The words “Not me, but thou!” do not spell suicide, but the conquest of a vast empire. And, if we see God in our neighbour, it is because we know that God is in us. Such is the first teaching of the Vedânta. It does not say to us: “Prostrate yourselves!” It tells us: “Lift up your head! For each one of you carries God within him. Be worthy of Him! Be proud of it!” The Vedânta is the bread of the strong. And it says to the weak, “There are no weak. You are weak because you wish to be.”³⁶ First have faith in yourselves. You yourselves are the proof of God!³⁶ “Thou art That.” Each of the pulsations of your blood sings it. “And the universe with its myriads of suns with one voice repeats the word: ‘Thou art That!’”

Mohammedan.” (*Practical Vedanta*, IV, p. 350).

“As soon as you say, ‘I am a little mortal being’, you are saying something which is not true, you are giving the lie to yourselves, you are hypnotising yourselves into something vile and weak and wretched.”—(*Practical Vedanta*, I).

Cf. the last Interviews with Saratchandra:

“Say to yourself: ‘I am full of power, I am the happy Brahman!’ . . . Brahman never awakes in those who have no self-esteem.”

“How do you know that a book teaches truth? Because you are truth and feel it. . . . Your godhead is the proof of God Himself.” (*Practical Vedanta*, I).

Vivekananda proudly proclaims :

"He who does not believe in himself is an atheist."³⁷

But he goes on to add :

"But it is not a selfish faith. . . . It means faith in all, because you are all. Love for yourselves means love for all, for you are all one."³⁸

And this thought is the foundation of all ethics :

"Unity is the test of truth. Everything that makes for oneness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity, it is a disintegrating power. . . ."

Love then goes in front.³⁹ But love, here, is the heart-beat, the circulation of blood without which the members of the body would be paralysed. Love still implies the Force.

At the basis of everything then is Force, Divine Force. It is in all things and in all men. It is at the centre of the Sphere and at all the points of the circumference. And between the two each radius diffuses it. He who enters and plunges into the vestibule is thrown out in flames, but he who reaches the centre returns with hundredfold in-

³⁷ Boshi Sen quoted to me the brave words that go far to explain Vivekananda's religion—uttered in contradicting the Christian hypothesis that we should bear a human hell here to gain a Paradise hereafter :

"I do not believe in a God who will give me eternal bliss in heaven, and who cannot give me bread here."

This fearlessness in great Indian belief with regard to God must never be forgotten. The West, which likes to represent the East as passive, is infinitely more so in its dealings with the Divinity. If, as an Indian Vedântist believes, God is in me, why should I accept the indignities of the world? Rather it is my business to abolish them.

³⁸ *Practical Vedanta*, I.

³⁹ Intellect here is relegated to the second place. "The intellect is necessary, but . . . is only the street-cleaner, the policeman;" and the road will remain empty if the torrent of love does not pour down it. And

creased energy, and he who realises it in contemplation, will then realise it in action.⁴⁰ The gods are part of it.

then the Vedântist went on to quote Sankara and *The Imitation of Christ*.

⁴⁰ Here again Christian mysticism arrives at the same results. Having achieved the fact of union with God, the soul has never been freer to direct its other activities of life without violating any single one of them. One of the most perfect examples of this mastery is a Tourangelles of the seventeenth century, our St. Theresa of France, Madame Martin—Marie of the Incarnation—to whom the Abbé Brémond has devoted some of the most beautiful pages (half of volume) of his monumental *Histoire littéraire du sentiment religieux en France*, Vol. IV, particularly Chapter V ; "La vie intense des Mystiques." This great soul who in a strictly Christian setting went through all the stages of mystic union like Ramakrishna: sensibility, love, intelligence (up to the highest intellectual intuition), came down from them to practical action without for a single instant losing contact with the God she had realised. She said of herself :

"A divine intercourse was established between God and the soul by the most intimate union that can be imagined. . . . If the person has important occupations she will strive ceaselessly to cultivate what God was doing in her. That itself comforted her, because when the senses were occupied and diverted, the soul was free of them. . . . The third state of passive prayer is the most sublime. . . . The senses are then so free that the soul who has reached it, can work without distracting in any employment required by its condition. . . . God shines at the depth of the soul. . . ."

And her son, who was also a saint, Don Claude, wrote :

"As exterior occupations did not in the least interrupt interior union in her case, so inner union did not prevent her exterior functions. Martha and Mary were never in better accord in what they did, and the contemplation of the one did not put any hindrance in the way of the action of the other. . . ."

I cannot too strongly urge my Indian friends—(and those of my European friends who are usually ignorant of these riches) to make a careful study of these admirable texts. I do not believe that so perfect a genius of psychological analysis has been allied in any mysticism to the vigour of profound intuition as in the life of this bourgeoisie from the valley of the Loire in the time of Louis XIII.

For God is all in all. He who has seen God will live for all.⁴¹

Hence by a perpetual coming and going between the infinite Self of perfect knowledge and the Ego implied in the Game of Mâyâ, we maintain the union of all the forces of life. In the bosom of contemplation we receive the necessary energy for love and work, for

faith and joy in action, for the framework of our days. But each deed is transposed into the key of Eternity. At the heart of intense action reigns eternal calm,⁴² and the Spirit at the same time partakes of the struggles of life, and yet floats above the strife. Sovereign equilibrium has been realised, the ideal of the *Gîtâ* and of Heraclitus!

(Concluded)

BIOLOGY IN EDUCATION AND HUMAN LIFE*

BY PROF. A. V. HILL, F.R.S.

During the last quarter of a century it has gradually been realised that biological science, no less than physical science, has an important rôle to play in the affairs of human life. Man is a creature partly of his inheritance (which we are just beginning to understand), partly of his environment and education (which have long been matters of study and discussion). His nature, as a sensitive, responsive, and creative being, is determined partly by the material—in a wide biological sense—of which he is constructed, partly by the treatment to which—in development and education—that material has been subjected.

HUMAN NATURE AND ENVIRONMENT

I would not deny—far from it—the extreme importance of the environment: of the traditions, of the stores of wealth and knowledge, of the accumulations of wisdom, wit, and

loving-kindness which surround us. Do not imagine that experimental science leads necessarily to materialism in those who follow it. Like Martha, indeed, we are often cumbered about much serving in our laboratories: we have to be careful and troubled about many things—including the working of our apparatus: which leaves us often, alas, with too little time for reading or reflection. Those of you, however, who, like Mary, have chosen the good part, do not be too sure that we poor experimental scientists are entirely lacking in appreciation of the more spiritual affairs. It is only when provoked by theological dogma, or by prejudice blinding people's eyes to the most evident facts, that we lose our heads and tempers and become breakers of idols. Naturally, I think, we are sane and reasonable people, people who if treated with a little kind-

⁴¹ So said the present great Abbot of the Math of Belur, Shivananda, in his presidential address to the first Convention of the Ramakrishna Math and Mission (April 1, 1926):

"If the highest illumination aims at nothing short of effacing all the distinctions between the individual soul and the universal soul, and if its ideal be to establish a total identity of one's own self with Brahman existing everywhere, then it naturally follows

that the highest spiritual experience of the aspirant cannot but lead him to a state of exalted self-dedication to the welfare of all. He makes the last divine sacrifice by embracing the universe after transcending its limitations, which are the outcome of ignorance."

⁴² Cf. the *Gîtâ*, which here is the inspiration of the *Practical Vedanta*, I.

*From the writer's Henry Sidgwick Memorial Lecture at Newnham College, Cambridge, with special permission for *Prabuddha Bharata*.

ness and understanding may often be made quite decent members of society. Admitting, however, the value of the accumulated wealth and wisdom in our environment, of the culture stored by centuries of thought and labour, the hard facts of experience and experiment tell us certain things, which cannot be denied, as to the biological background of our human nature. These things, of which so many educated people are quite, or almost, unaware, are what I wish to discuss here.

Each of us arose from the union of two cells, one of which alone decided the sex to which we belong. Our inheritance of bodily characteristics and of mental tendencies was determined by certain elements in those cells, elements the separate existence of which is as certain as that of atoms and electrons. Our bodies and our nervous systems developed in a certain way, affected—but not settled—by our environment, through the continual division of those cells. The finished product—ourselves—depends for its proper functioning upon a variety of measurable factors, internal and external to the body. Our children inherit the same tendencies and possibilities, visible or latent, as we do, masked or exaggerated by the tendencies and possibilities of their other parents. Health and happiness, power to contribute to the common stock, are linked as functions of the many variables of inheritance and surroundings. The peculiarities of brain and nervous system, of internal secretions and digestion, are mingled with education and environment, with poetry and religion, in producing mind and character. Great, therefore, as are our birthrights of environment, vast as are the unconscious effects of tradition and upbringing, we delude ourselves if we do not recognise that the nature of man the individual, and of mankind the

organised society, depends in large measure on biological factors.

THE GENERAL IGNORANCE OF BIOLOGY

Latin is essential to the proper understanding of literature: biology only to the proper understanding of man! Mathematics and Latin are an excellent discipline for the mind: granted for those who have that kind of mind. But would you teach them these to the exclusion of all more natural knowledge? Would our colleagues in those subjects, often knowing nothing of biology, dare to assert that there is no mental discipline to be found in the study of life phenomena? Few discoveries are of such general significance, such universal application, not many facts have had such an effect on human thought in all its aspects, as that of evolution. Are the implications of evolution of less significance than those of the binomial theorem or of Latin Grammar?

Economics deals with human life, with man in his social aspects; it cannot fail to be concerned with problems of population, food supply and transport, public health, heredity, eugenics, psychology, and medicine: all matters of great significance involving, if they are to be properly understood, the biological factor. How many economists have any acquaintance with biology? Admitting the value and importance of history as a factor in political economy, admitting the mental discipline of the classics and (for the sake of argument) the greater grace and dignity of the writings of those who have been brought up on Greek and Latin; admitting that mathematics enables the student to think in terms of flux and change, and is bound to aid in a study involving probability and the laws of large numbers of differing individuals: admitting all these things, is there no place for biology in a scheme of teaching and

research in economics? I do not imply that economists should be experimental biologists. We teach physics and chemistry to our medical students, not because we expect most of them to use these sciences in their practice—they certainly will not—but as a necessary discipline and preparation for their minds. To exclude physics and chemistry from medicine would seem just as reasonable as to omit biology from political economy.

BIOLOGY IN RELATION TO OTHER SCIENCES

One difficulty in the teaching of biological science arises from the fact that this requires a knowledge of other things: of chemistry and physics, of a certain minimum of mathematics. It is possible for a mathematician, a physicist, or a chemist to be unaware of most that lies outside his proper study. Such narrowness is rarely found in a biologist: his work requires at least a nodding acquaintance with the other sciences. Except to the pure naturalist, and often indeed to him, the phenomena of life are bound to raise questions of chemistry and physics, or of meteorology and geography, at every turn. The coefficient of thermal expansion of water, for example, and its variation with temperature, determine the relative richness of cold and tropical regions in living fauna. Currents and climate, temperature and radiation, the constitution of the land, the composition of the air, these determine the incidence and possibilities of life. The concentrations of phosphate and nitrate in sea water are limiting factors in the amount of its living material; solar radiation acting on the plankton determines the great growth of spring and early summer. The presence of carbon dioxide in the air, of iodine, calcium,

and oxygen in the streams: such factors, and an infinite variety of others, provide a necessary basis for any discussion of the natural habits and development of animals and plants. Often enough the physical and chemical questions provided by life are very complex and difficult, requiring special training and experience for their solution. Herein, indeed, lies the difficulty, not only in teaching biology but in tempting the ablest minds to take it up as a profession.

This difficulty can be solved only by a compromise. In its elementary stages the study of biology provides little of the discipline which we associate with mathematics, or with Latin and Greek. There is no *pons asinorum*; there are no things peculiarly difficult to understand; there are no problems to solve, no examples to set, no proses to translate, no poems to juggle into hexameters. The mind, like the body, can only be trained to its best performance by setting it to do what is hard, in facing and overcoming difficulties, in *making efforts not merely of repetition but also of achievement*. Elementary biology provides little of the mental gymnastics which we associate with these older studies. Moreover, in all but its simpler stages, biology requires a knowledge of other sciences: without these, large fields of it are meaningless. The tendency, therefore, and in principle a good one, is to teach those other sciences first. Unless, however, we are prepared to tolerate a degree of specialisation in our schools which is undesirable both for education and for science itself, there is little time or opportunity left for still another scientific subject. Biology in consequence is left to take a second place—or no place at all—at school. The best minds of the coming generation are steeped in mathematics and physical science—if in any science

—and it is difficult later to draw them off into biology.

RECRUITS TO BIOLOGY

Our problems, however, are at least as important, at least as interesting, and far more difficult than theirs, and I have no doubt at all that many of the ablest workers in our universities who now devote themselves to mathematics, physics, and chemistry would have made, had they been caught early, equally distinguished biologists. I am sure, indeed, that many of our classical or legal friends, had they been given the chance, would have done at least the same: they are not so incompetent either! As a practical step, biology must demand that, with all its intellectual interest and its importance in human affairs, it should be brought sufficiently to the attention of boys and girls to enable them to decide with their eyes open whether that, or something else, is what they wish to study. The quality of our recruits would rise, could time be found in the last few years of school to introduce, in a general way, the ideas and possibilities of biological science. Those should be regarded as lacking education who are altogether ignorant of the nature of living things.

BIOLOGY AN ESSENTIAL FACTOR IN EDUCATION

The discipline of the mind, important as it is, is not the only object in education, any more than is the production of athletic champions the chief purpose of physical training. Many of the subjects taught at school, history, geography, modern languages, poetry, divinity, music, are to be regarded rather from the point of view of their cultural value than as simple mental gymnastics. Experience has shown

that biology also can be included in this larger category, even for children of a relatively tender age. An admirable pamphlet, *Biology in the Elementary Schools and its Contribution to Sex Education*, published by the American Social Hygiene Association, describes a series of experiments in the teaching of biology, even to quite young children, by a group of sympathetic and intelligent people. "To children in general, regardless of their upbringing, the world of living nature is vastly interesting." "Children have shown in the course of their studies in biology ample evidence of their ability to classify facts, recognise relations between ideas, make generalisations, formulate results." "They have found new problems in old haunts, have examined them resourcefully, critically, objectively." It is true that such teaching requires more skill and understanding, more forethought and preparation, than much of the established routine of the schools. Biology poorly taught is as bad as history poorly taught. To introduce biology wholesale, and without the provision of intelligent and sympathetic teachers, might be dangerous and would certainly lower its value as an ingredient in a humane and liberal education. Let us retain without question the subjects which discipline the mind by their formal precision, their logical difficulties: but among those which are taught in order to breed a wider understanding of the world, I would urge that, in the ideal school, biology in its general aspects should have an assured and honourable place. That place, however, must be acquired gradually.

In a variety of ways such a minimum of biological knowledge as I would have every child possess can minister to his or her needs and thoughts and difficulties. The problems of sex are much

simpler if viewed from the natural and objective point of view. Reproduction is an honest and straightforward matter from the biological aspect. Inborn differences in mental and physical qualities, and the manner of their origin, are essential factors in the structure of society: our views of human relationship are bound to be affected by the existence of such differences--and to breed rational views on human relationships is one chief purpose of education. The basis of the family or the tribe, the relative effects of inheritance and environment, the aristocratic or the democratic principles in government, all these are matters which lively young minds will ponder and debate, and which ultimately depend upon the intrinsic properties of man, the biological unit. Problems of mental and bodily health, of nutrition, of physical training, of disease, belonging naturally in one sense to medicine, are most readily approached by children, as by adults, through the channel of biology.

It is possible, of course, to trade on ignorance, for selfish and even for unselfish ends. Those who believe in war may object to enlightened education on matters pertaining to reproduction, as likely to diminish the supply of cannon fodder. Those who desire to maintain the rights of inherited power, or rank, or wealth, may prefer to uphold the biological fallacy underlying an aristocratic constitution of society. Those who look to socialism as a cure for human ills may try to disguise the fact that all individuals are not, and cannot conceivably be made, alike in quality or character. To all, however, who desire to know and to spread the truth in such matters, trusting in the good sense of mankind, there can be no question that if the claims of biology are verified, it is right to demand for it a proper place in education.

INHERITANCE AND EUGENICS

Can they, then, be verified? I will give a few examples. Let us take first the subject of inheritance, and assume (for the sake of argument and simplicity) the Gene theory of its mechanism. In recent years, owing to careful experimental studies, the manner in which natural characteristics are inherited or handed on has become apparent, if not in detail, at least in general outline. There are many common fallacies about inheritance, derived from imperfect experimental knowledge or by false deduction from experience. Much of so-called eugenics is based upon such fallacies.

There exist human beings who are vigorous, wise, virtuous: others that are not; the differences depend in part upon inheritance. Could we eliminate the tendencies not only to undesirable mental qualities but also to harmful physical ones: susceptibility to disease such as cancer and tuberculosis: deformities, various forms of weakness and unfitness: how happy and how beautiful a race might yet reign upon the earth. Look, as Jennings says in his book, *The Biological Basis of Human Nature*, on what has been done for the breeds of cattle and poultry and for cultivated plants. Shall we use, it is often asked, our knowledge of genetics for the improvement of domestic animals and fruits, and neglect the infinitely more important improvement of the human stock? This is the question which eugenists ask. The answer—to some a very unexpected one—can readily be given, loosely quoting Jennings's words:

“There is no obstacle in the known principles of genetic science to the attainment of such a result, provided we can decide on the qualities we wish to preserve or promote in our human stock.

and provided that the necessary methods are applied with the necessary thoroughness for the necessary length of time. The difficulties are not in the theory but in the practice. A practical breeder must be placed in complete control with instructions to fear not God neither regard man in the execution of his project. He will mate a few individuals possessing characteristics as near the desired ones as he can find, and he will stop the propagation of the rest. Then he will proceed to bring to light the defective genes by reversing the rule of family eugenics, that is the canons against inbreeding. The selected progeny of his first cross will be inbred, as cattle are inbred. This will bring together, on the one hand, defective genes, on the other, desirable genes; the results will appear in the personal characteristics of the individuals produced. A great stock of defective and deformed individuals will appear along with a number that are

not defective or are less defective. Those showing undesirable traits will again be eliminated; the rest again inbred. By a continuation of this process, with at times judicious crossing of superior individuals followed by further inbreeding and elimination, the defective and undesirable genes will gradually be uncovered and removed from the race. In this way after many generations a race will have been produced all of whose individuals show the combination of characteristics sought: a combination of the highest characteristics found in man (so far as none of these are incompatible with the others). The obstacles to the production of this result lie not in the theory of the matter but in its practice. Obviously, however, the practical obstacles are insuperable."

Mankind would not submit to the tyranny required. This type of eugenics, based upon the analogy of the domestic animals, does not lie within the bounds of practicality.

(To be concluded)

PROF. BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

BY SHIV CHANDRA DATTA, M.A., B.L., F.R. ECON. S.

(Continued from the last issue)

THE ROLE OF FOREIGN CAPITAL

The evils of industrialism then being exaggerated and not being beyond control and its benefits being many, the question then arises—How is India to be industrialized?

Industrialization requires money—"money operating in terms of crores".⁴³ Where is that money to come from? Prof. Sarkar does not believe that India's indigenous capital is sufficient for that purpose.⁴⁴ We shall have to go to the countries which have sufficient

surplus loanable capital in order that the industrialization of India may be furthered.⁴⁵ Reliance on foreign capital is held to be necessary at least for some time to come.⁴⁶

Foreign capital may be borrowed by Indian capitalists in order that the latter themselves may utilize the amount in starting industries.⁴⁷ In that case the utilization of foreign capital would only

⁴³ "Greetings to Young India, p. 72 and Bengali pamphlet on "Instruments for Repairing the Brain," p. 8.

⁴⁴ "Economic Development, p. 394.

⁴⁵ "Greetings to Young India, p. 17.

⁴⁶ "Economic Development, p. 396.

⁴⁷ "Economic Development, p. 394.

mean that interest would have to be paid to its owners. It may also be utilized by its owners themselves starting mills, factories, etc., in India.⁴⁸ Prof. Sarkar contemplates the utilization of foreign capital in both the ways mentioned.⁴⁹

He is not blind to the evils of foreign capital. He is particularly conscious of the following when the owners of foreign capital would themselves utilize it in India—that the natural resources of the country would be exhausted, that the dividends and profits would be taken away by the foreigners, that the directing heads would be mainly foreigners.⁵⁰ But he points out that, whatever be the gains of the foreigners, we stand to gain solid economic advantages from the use of foreign capital.⁵¹ The plea that the natural resources would be exhausted is not a sound argument ; for, the Indian masses cannot be allowed to continue in their present wretched condition until Indian capitalists have accumulated sufficient savings to industrialize the country.⁵² The use of foreign capital has no doubt involved in the case of many countries an incessant demand for political concessions on the part of the owners thereof. But, India being under the British, she has nothing to lose in the political line.⁵³

The little of industrialism that has already made its appearance in India—and hence the little of material prosperity that is to be found to-day among the middle-classes, the workers and the peasants is due to the operation of foreign (almost wholly British)⁵⁴ capital

in India. Besides, foreign capital has acted, and is still acting, as a great educative force in this country. "For instance, among our Indian bankers, financiers and captains of industry, many leading men have risen to the position that they occupy to-day through previous periods of probation as mere 'second fiddles' in foreign establishments."⁵⁵ These reasons explain, in addition to that of the insufficiency of the sources of capital in our country, as to why he attaches so great an importance to foreign capital and regards it as 'a great help,'⁵⁶ 'a Godsend,'⁵⁷ and so on.

In order to minimize the evils of the use of foreign capital as far as possible, it is suggested that, whenever it is allowed to be operated within this country, an attempt should be made to allow such operation subject to as many of the following terms as possible :—
“(1) The undertaking should be incorporated in India, tell its capital in rupees, and in every instance possess a certain proportion of capital belonging to Indians, (2) the directorate must contain Indian elements, (3) the higher branches of administration and technical direction must also contain Indian elements, (4) there must be an understanding to the effect that Indian experts get promoted to superior posts without having to feel an unnatural inferiority compared to the foreign personnel, (5) there must be provision for the training of Indian experts abroad and the working men and women at home, (6) The working men and women must have to be treated on terms as described subsequently in the section on industrial workers, (7) every advertisement or propaganda material must be published in the journals owned and

⁴⁸ *Economic Development*, p. 397.

⁴⁹ *Ibid.*, p. 397.

⁵⁰ *Ibid.*, p. 395.

⁵¹ Bengali pamphlet on "Instruments for Repairing the Brain," p. 9.

⁵² *Economic Development*, p. 398.

⁵³ *Ibid.*, p. 395.

⁵⁴ *Ibid.*, p. 394 and *Greetings to Young India*, p. 49.

⁵⁵ *Greetings to Young India*, p. 17.

⁵⁶ *Ibid.*, p. 17.

⁵⁷ *Economic Development*, p. 394.

conducted by Indians in India or abroad.⁵⁵

While relying on foreign capital, because of the necessities of the moment, Prof. Sarker is not unmindful of the importance of indigenous capital. His anxiety for the development of banking⁵⁹ in India in order to concentrate and mobilize the savings in the country and the importance he attaches to the Co-operative Credit Societies⁶⁰ (rural or urban) as institutions for the concentration and more effective utilization of the savings of the peasants and the workers—show that he does not minimize the importance of indigenous capital. He also exhorts the moneyed classes⁶¹ to utilize their funds in starting modern industries, and in establishing export-import houses, insurance companies, banks, etc. He advises the richer landlords⁶² to invest their wealth in the above enterprises or in large scale farming. That also bears out that he is anxious that the capital resources of the country so far as they exist should be liberated and made available for the pushing on of the economic development of India.

TECHNICAL EXPERTS —THE PIONEERS OF ECONOMIC DEVELOPMENT

The next great requirement for the industrialization of India is the provision of a sufficient number of highly trained technical experts.⁶³ Three classes⁶⁴ of technical experts are required—Engineers (mechanical, electrical, sanitary and chemical), Chemists (industrial chemists as well as agricul-

turists) and Economists (with special reference to banking, insurance, exchange and foreign trade). The experts are needed to discharge one or other of three specific objects⁶⁵ :—(1) to run the industries; (2) to act as professors in technical schools; and (3) to carry on original research in the laboratories attached to the schools or the factories.

The number of high-class technical experts is very few in India. Hence these will have to be trained up.⁶⁶ As the requisite training is not available in India, Prof. Sarker thinks that for many years to come deserving persons would have to be sent abroad for being trained as experts.⁶⁷

He proposes that there should be an organization in each district to raise funds and to select the persons who are to be sent abroad for training.⁶⁸ He suggests that for the next ten years each district should provide funds for the training of at least 100 pioneers at the rate of at least 10 per year. Rs. 10,000 may be taken as the expenses for 2 to 3 years' training for each student. Rupees one lakh then would be the amount which each district would have to spend on the average per year. The students seeking to qualify for the scholarships must possess high academic qualifications (M.Sc., M.B., B.E., B.L., B.T. or M.A.) and must have acquired at least 5 years' experience in their line in India. In the foreign countries they need not study for degrees, their duty will be to attach themselves non-officially to some establishment or other and to write articles on their investigations.⁶⁹ Which of the foreign countries

⁵⁵ *Economic Development*, p. 397.

⁵⁶ *Greetings to Young India*, p. 18.

⁵⁷ *Ibid.*, pp. 15 and 48.

⁵⁸ *Economic Development*, p. 411.

⁵⁹ *Ibid.*, p. 403.

⁶⁰ *Ibid.*, pp. 359 and 416 and *Greetings to Young India*, pp. 23 and 118.

⁶¹ *Economic Development*, p. 416.

⁶² *Economic Development*, p. 359.

⁶³ *Greetings to Young India*, p. 23.

⁶⁴ *Ibid.*, p. 23.

⁶⁵ *Ibid.*, p. 23 and *Economic Development*, pp. 416 and 359.

⁶⁶ *Economic Development*, p. 417; but see p. 361, where the importance of working in

is to be chosen for training? Prof. Sarkar says that any of the first-class countries may at present be chosen almost blindly.⁷⁰ How is one to secure admission into the factories? To that he says that, as it is very difficult to get into the factories, workshops, etc., in foreign countries, the attempts are to be made after actually reaching the country. In this matter he says that a good deal would depend upon one's power to cultivate acquaintance and also on one's capacity to play on the sense of self-interest of the owners of factories by, say, providing them with some decent order for goods from India.⁷¹

After the completion of their training abroad, these experts will act as the Economic General Staff for the district from which they are recruited.⁷² Their duty will be to find out means and methods for the economic development of the district to which they belong. In this way an opportunity will be provided for the economic evolution of each district in accordance with the guidance provided by the best traditions of the modern countries.

The idea that each district is to make the best possible arrangement for its own economic evolution deserves to be specially noted. Prof. Sarkar does not like the districts to be dominated by the provincial capitalists. "As far as possible the district organizations should function independently of one another and uncontrolled by the metropolitan leaders and institutions."⁷³

laboratories and the inspection of factories and laboratories is stressed on.

⁷⁰ *Economic Development*, p. 361.

⁷¹ *Ibid.*, p. 362.

⁷² *Ibid.*, p. 416 and *Greetings to Young India*, p. 28.

⁷³ *Greetings to Young India*, p. 22. See also the Bengali pamphlet on "The Instruments for Repairing the Brain," p. 16.

THE GROWTH OF INDIAN INDUSTRIALISM —BOUND TO BE SLOW

Prof. Sarkar points out that industrialism commenced in India in about the fifties of the last century, with the establishment of the jute, woollen and cotton mills.⁷⁴ This process of industrialization is shown as having received a strong stimulus as a result of the *Swadeshi* movement (movement for the establishment of indigenous industries) since 1905 and as a result of the Government's efforts to encourage Indian industries during and since the War.⁷⁵ He thinks that the present sympathetic attitude of the Government towards Indian industrialism is due to an endeavour to strengthen the key industries which have a military importance.⁷⁶ In any case, a policy of discriminating protection has been approved of and is being given effect to and Indian industries which can count many small and middling and some giant industries in their number—are being fostered to-day.⁷⁷

But it is emphasized that industrialism in India—though already a force in the world's economic system (India being at present the eighth industrial power in the world)—can hardly stand comparison with the industrial achievements of the modern countries. For, the number of the giant industries in India is very few, and India's achievements in the line of the small and middling enterprises can be only compared with the industrial achievements of Europe near about 1870.⁷⁸ Indian industrialism is but a child compared with the giant-like structure of modern industrialism.

Backward as India undoubtedly is,

⁷⁴ *Economic Development*, p. 328.

⁷⁵ *Ibid.*, p. 327.

⁷⁶ *Ibid.*, pp. 40 and 347.

⁷⁷ *Ibid.*, p. 347.

⁷⁸ *Ibid.*, p. 335.

Prof. Sarkar thinks that she cannot expect to quickly catch up to the standard of modern achievements. Some reasons are given as to why the process of advance is bound to be slow. First, as already said, the moderns have already advanced far ahead, while we have yet to learn the very alphabets of industrialism by establishing small industries on a proprietary or partnership basis;⁷⁹ secondly, the modern countries had very little competition to face and had full control over their destinies at the time they were being industrialized—India is at a disadvantage in respect of both these points;⁸⁰ and thirdly, the advance in the industrialization of India depends on the amount of funds that can be spared for the manufacture of high-class technical experts, and India's condition is not such that a large supply of funds for the purpose can be confidently expected.⁸¹

AN INDUSTRIALIZED INDIA NOT A MENACE TO THE ADVANCED COUNTRIES

Would it be to the interest of the advanced countries to foster the industrialization of India? At first sight it may appear as if an industrialized India would be but a competitor of the advanced countries, and hence that the industrialization of India would be detrimental to their interests.

But, Prof. Sarkar argues, that the industrialization of India is not necessarily in conflict with the best interests of the advanced countries. It is pointed out that if India is industrialized she would have a greater demand for high-class machineries, chemicals, etc., which she would not be in a

position to produce for a long time to come and which the advanced countries alone can produce. "First-class machineries, complicated tools and implements, as well as chemicals of finer and superior qualities must have to be imported from the elderly industrial countries for quite a long time. Whenever and wherever there arise the questions of quality, precision, standardization and so forth India will have to depend on foreign products."⁸² The advanced industrial countries, however, will have for that reason 'to slowly transform their industrial system and revise and rearrange their manufacturing forces' in order to produce those commodities and render these services which a newly industrializing country like India may stand in need of.⁸³ Secondly, an industrialized India would be a country with a greater capacity not only for the production but also for the consumption of goods, both indigenous and foreign. An industrialized India would thus mean a big market for the advanced countries. "The number of men and women functioning actively and discriminatively on the economic system of India as consumers, i.e., agents in the demand side of values, will be steadily on the increase. And thus increasing wealth and wants of the Indian villagers will as a matter of course furnish fresh stimuli to purchases from abroad in the shape of finished and semi-finished products as well as factory outfit, etc. In other words, we arrive at a paradox, namely, that the more industrialized and necessarily more wealthy India becomes the more will she import from other industrial nations."⁸⁴ It is also pointed out very relevantly in this connection that 'each of the countries like Great Britain,

⁷⁹ *Economic Development*, p. 409 and Article on "The next stage in our economic evolution," *Arthik Unnati*, Kartick, 1834 B.S., p. 558.

⁸⁰ *Economic Development*, p. 349.

⁸¹ *Ibid.*, p. 861.

⁸² *Economic Development*, p. 350.

⁸³ *Greetings to Young India*, pp. 74 and 75.

⁸⁴ *Economic Development*, p. 350.

Germany, the U.S.A., etc.,—who are almost in the same industrial stage—finds in the others quite an extensive market for its own products.⁸⁵ On these grounds it is argued that the industrialization of India is more a help than a menace to the advanced countries. Hence Prof. Sarkar appeals to the commercial and industrial genius of Great Britain and Germany to rigorously push on the industrialization of India, his appeal to the British being principally for capital⁸⁶ and to the Germans for facilities for technical training.⁸⁷

COTTAGE INDUSTRIES TO BE MODERNIZED

Prof. Sarkar does not believe that cottage industries are the peculiar products of Indian civilization or that they have any special affinity with Indian culture or traditions. These also prevailed at one time in Europe and just as they have disappeared, more or less completely in the West, similarly they are bound to disappear, more or less completely from India as well.⁸⁸

But, the economic condition of India is very backward at present, in spite of the modernism that has been introduced till now. Hence he thinks that the cottage industries of India are bound to survive for some length of time.⁸⁹ That is why he urges that the time for the choice in favour of factory industries to the exclusion of cottage industries has

not yet come.⁹⁰ He also refers to the fact that cottage industries or small-scale industries or industries based on manual labour, are not altogether rare in Europe.⁹¹ For these reasons he advises that efforts are to be made to enable the potters, weavers, carpenters, masons, blacksmiths, etc., to pass on to the next higher stage in the evolution of their respective crafts by widening their ideas, by teaching them to use better tools and instruments and also by providing them with funds through banks especially started for them.⁹²

Prof. Sarkar attaches some importance to *Khaddar* as one of the cottage industries. He thinks that the peasants can utilize their spare moments in spinning.⁹³ Besides, according to him, *Khaddar* would enable the weavers and also the middle class young men (acting as middlemen) to add to their earnings.⁹⁴ From the increasing sale of *Khaddar* the conclusion is drawn that it must have actually proved to be paying to the producers—otherwise such sales could not have continued.⁹⁵ No opinion is given as to whether it can compete with mill-made cloth as regards quality or price.⁹⁶ Though he notices the progress made in its quality and cheapness,⁹⁷ he thinks it is comparatively costly, and he recommends that its use is to be patronized in spite of its costliness because it provides some classes of the people with employment.⁹⁸ This shows that he does not think that *Khaddar* is capable of competing with mill-made

⁸⁵ *Economic Development*, pp. 350-351.

⁸⁶ Lecture on "Empire Development and Economic India," *Greetings to Young India*, pp. 68 and 76. Vide also *Greetings to Young India*, pp. 93 and 160.

⁸⁷ *Economic Development*, p. 43

⁸⁸ "A Misleading argument in favour of Cottage industries advanced by the Government Department," *J.B.N.C.* Sept. 1927, p. 135.

⁸⁹ Bengali pamphlet on "The Arthasastra of Young Bengal," p. 44 and *J.B.N.C.* for Sept. 1927, p. 81.

⁹⁰ *Greetings to Young India*, p. 38.

⁹¹ Bengali pamphlet on "The Arthasastra of Young Bengal," p. 43.

⁹² *Economic Development*, p. 408.

⁹³ *Ibid.*, p. 346.

⁹⁴ Bengali pamphlet on "The Arthasastra of Young Bengal," p. 45.

⁹⁵ *Greetings to Young India*, p. 58.

⁹⁶ Bengali pamphlet on "The Arthasastra of Young Bengal," p. 45.

⁹⁷ *Ibid.*, p. 44.

⁹⁸ *Ibid.*, p. 45.

cloth on equal terms. He strongly to improve the mechanism of the urges that efforts should be made *Charkha*."

(To be continued)

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।

इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥ ७ ॥

समस्तं All कल्पनामात्रं mere imagination आत्मा Self मुक्तः free सनातनः eternal इति this विज्ञाय knowing धीरः the wise one हि indeed किं (interrogative) बालवत् like a child अभ्यस्यति will act.

7. Knowing all as mere imagination and the Self as free and eternal, will the wise one act like¹ a child?

[¹ Like etc.—foolishly. A child is completely ignorant. The fact is, for the man of realisation there is neither any world nor any action.]

आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ ।

निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥ ८ ॥

आत्मा Self ब्रह्म Brahman भावाभावौ existence and non-existence कल्पितौ imagined च and इति this निश्चित्य knowing for certain निष्कामः one who is free from desire किं what विजानाति knows किं ब्रूते says किं what करोति does च and.

8. Knowing for certain that one's self is Brahman and that existence¹ and non-existence are figments, what² should one who is free from desire, know, say or do?

[¹ Existence etc.—Relative existence and non-existence are not true of the Atman. It transcends them both, and is the locus of all such conceptions which give reality and unreality to so-called existences.]

[² What etc.—To one who has attained Self knowledge nothing else remains to be known. He becomes fulfilled, free from desire. Worldly things appear to him contemptible, having neither existence nor non-existence. Bereft of egoism as he becomes, he knows not, says not, and acts not, though he may be apparently doing all these.]

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।

सर्वमात्मेति निश्चित्य तुष्णीम्भूतस्य योगिनः ॥ ९ ॥

अयं All आत्मा Self इति this निश्चित्य knowing for certain तुष्णीम्भूतस्य become silent योगिनः of the Yogi अयं सः this indeed अहं I अयं this अहं I न not इति such विकल्पनाः thoughts क्षीणाः faint (भवन्ति become).

9. Such thoughts¹ as 'this indeed am I' and 'this I am not' become faint for the Yogi who has become silent by knowing all as Self.

[¹ Thoughts etc.—With the dawn of Self-knowledge—when all is revealed as Self and nothing but Self—all dual conceptions vanish. The Yogi then realises that he is all.]

न विक्षेपो न चेकाग्र्यं नातिबोधो न मूढता ।

न सुखं न च वा दुःखमुपशान्तस्य योगिनः ॥ १० ॥

उपशान्तस्य Who has become tranquil योगिनः of the Yogi विक्षेपः distraction न not एकाग्र्यं concentration न not च and अतिबोधः excess of knowledge न not मूढता dullness न not सुखं pleasure न not दुःखं pain न not च (expletive) वा or (भवति is).

10. The Yogi who has attained tranquillity, has no¹ distraction, no concentration, no excess of knowledge,² no dullness, no pleasure, or no pain.

[¹ No etc.—A Yogi with control over his senses has his mind in a perfectly balanced and tranquil state. No distraction whatsoever, therefore, can affect his equanimity. He has a perfect poise.

² Excess etc.—implies wrong knowledge, while dullness implies want of it.]

NOTES AND COMMENTS

IN THIS NUMBER

The first article of this issue, *An Unpublished Letter of Swami Vivekananda*, indicates how the love for rituals and symbols is ingrained in human nature. . . . The least we hope about the *Memoirs of Sister Christine* is that it will be found interesting. The present chapter reveals how at her very first meeting Sister Christine found a 'touchstone' in Swami Vivekananda. We wish to publish her memoirs serially. . . . "I am the way" discusses why and how the significance of the life and teachings of prophets is lost to the world. . . . *Human Elements in the Life Divine* is compiled from a Bengali speech delivered by Swami Saradananda on the occasion of a birthday anniversary celebrated at the Belur Math. Swami Saradananda, as many readers of *Prabuddha Bharata* know, was a disciple of Sri Ramakrishna. He was the first Secretary of the Ramakrishna Mission and passed away in the year 1927. . . . *Reality and Appearance* formed the subject of the Presidential Address delivered by Dr. Mahendra Nath Sircar, M.A., Ph.D., in the Indian Philosophy

Section of the Philosophical Congress recently held at Dacca, Bengal. . . . Romain Rolland's article, *The Universal Science-Religion*, is completed in this issue. The great savant has dealt in it with a subject which is of capital importance to both East and West,—the harmony of science and religion which has been so beautifully realised in the teaching of Swami Vivekananda. . . . In *Biology in Education and Human Life* Prof. A. V. Hill, F.R.S., puts forth a vigorous plea for the necessity of greater attention to the study of biology. Though science is groping in darkness in its attempt to unveil the mystery of the origin of life on earth, no doubt, it is interesting to know what the latest scientific thought has to say about it. Prof. Hill is a distinguished physiologist and won the Nobel Prize for the year 1922. He is now attached to the University of London. . . . In the next article is shown the relative importance of *Khaddar* in the economic life of present India.

HOPE, FAITH AND COURAGE

Anyone who ever mentions the name of God owes it to himself to make a supreme effort to manifest Him in life.

For if he does not believe in the existence of God in his conscious or sub-conscious mind, why should he make any mention of God, and if he believes in the existence of God, what else in life matters, except to realise Him? But the world goes by catchwords and shibboleths. We talk many things without fully knowing what they imply—we do many things without at all thinking what their effect will be. In the same way we talk of God as carelessly as anything—without caring to know if He has got any significance in our life. We as if take the existence of God *for granted*, but all the while consider that we can ignore His existence altogether for all practical purposes. If a man seriously believe in the existence of God, his whole life will be transformed—he will find a check every time his mind goes astray or his senses commit any wrong, and in all actions good and noble he will find an inspiration which will defy all earthly obstacles.

God is not also like the mute stars in the sky or inert pictures on a wall,—one who has got existence but does not affect our life anyway. The history of the world shows, He can be realised in life—He speaks in human language to any person who hungers and thirsts for Him. Does not the life of innumerable saints, whom the world has witnessed since the dawn of humanity, speak in words strong and emphatic that the rest of humanity can be likewise? But we praise them as by-standers would praise the fighting gladiators standing outside the list. Not that we do not covet the blessings that the realisation of God means to life. But anyhow we live in half-sleep and do not like that to be disturbed and broken. Perhaps one of the reasons for this sad state of things is that people in general cannot raise themselves to the height where one can hope to realise God. The very first condition

for success in any undertaking is that one must have hope—great adamantine hope in spite of all frowning circumstances, notwithstanding all calculations to the contrary. In the matter of realising God also one must have all-conquering hope, and there is no reason why one should not have that. If there had been a single man born in the world who had realised God in life, any other man can hope to do the same. For God is not conditioned by time, space, causation or anything whatsoever.

Another thing necessary for attaining God is that one must have undying faith in himself. It is said that one must have faith in himself first, and in God next. Too true. For only he who has faith in himself can expect to manifest God in life. A man has absolutely no reason why he should lose faith in himself, at least in matters of realising God. For all the scriptures of all the religions say in unequivocal language that no man is high or low in the eye of God and that He can be realised by anyone who really *seeks* Him.

Nevertheless one has to pass through a hell of struggle to attain success in religious life—he has to walk across a long long weary desert to get to the haven of peace—as indicated by the lives of saints who have gone before. Nothing can be had in the world without giving a proper price for it, and there is no exception in the matter of God-realisation too. Why God stands as if aloof and looking indifferently at us plunged into the vortex of hard struggles to attain Him, it is no use enquiring. It is a fact that one has to pay the price of attaining Him by the hard struggle of life. So it is better to take courage at all difficulties—not to succumb to depression under any circumstances—to knock and knock though the doors *seem* to be locked and closed. So let none of us lose hope, faith and courage.

ALL-ASIA EDUCATIONAL CONFERENCE

Self-love is as much a sin as self-oblivion. Self-reverence is as much a virtue as self-retrospection. It is a happy sign of the times that the Asiatics have set about comparing notes of the present with the past. And this is sure to bring in a growing sense of self-consciousness which is so greatly needed now.

The First All-Asia Educational Conference indicates the dawn of a new consciousness all over Asia. It also heralds a new epoch in the annals of India. India was once the cradle, one may almost say, of the Asian culture and civilisation, and she has again been chosen as the place for the first All-Asia meeting.

In Asia were born some of the greatest teachers of the world. Therefore, it is in the fitness of things that the First All-Asia Conference was with relation to education. It was also a nice choice on the part of the organisers that Benares, the ancient centre of culture

and education, was selected for the purpose.

Asia has a culture of her own, which apart from its spiritual character, is characterised by a great catholicity. As such, the perplexing problems of the present weary world badly need for their solution the spread of Asian culture. The greatest task before Asia, to-day, is to bring about the fusion of the East and the West.

We heartily congratulate the learned speakers and delegates from far and near on their admirable efforts to show to the world the real spirit and importance of the all-embracing Asian culture. We also say with the President of the Conference: "Let us build a better India, a better Asia and a better world." It would have been better if the Conference had launched upon a practical scheme of work towards the fulfilment of the mission of Asia. For, have we not had enough of fond hopes and happy dreams. We now urgently need to face the reality of life.

REVIEW

SHIVAJI ALBUM IN 3 VOLUMES.
Edited by Srimant Balasaheb Pant Pratinidhi, B.A., Chief of Aundh. Post Aundh, Dt. Satara. Price, each volume Re. 1-8.

Shivaji's is a name which is sure in all times to inspire national feelings in the heart of every Indian throughout the length and breadth of the country. And the more the incidents of his wonderful life are popularised, the better for the country.

The Chief of Aundh, a descendant of one of the great hereditary officers of the Maratha Empire, has done a great service in that direction by bringing out the Shivaji Album in illustration of the career of that great hero from birth till his coronation. Though we could not appreciate all the pictures, some of them have come out beautifully well. The subjects chosen for the plates indicate a great artistic taste and

historical sense on the part of the author. The last picture is about Shivaji's "Gift of Sovereignty" to his Guru. One day while Ramadas visited him at the fort of Rayagad, Shivaji made a Sanad as a gift of his kingdom to his Guru and throwing the document into the alms-bag of the saint, said, "I intend now to make an humble offering of this kingdom at your feet, and to spend the remainder of my life in your service." "Shivba, this kingdom is not yours to offer, nor mine to receive," replied the saint at this, "This belongs to Rama. And with this noble ideal before you, you should administer this kingdom for the good of all the people."

We thank the author for having the idea of bringing out this Album. Fourteen out of the thirty illustrations in the book are from the brush of the Chief himself.

KALYAN—RAMAYANANKA (Hindi). *Published from the Kalyan Office, Gorakhpur. 512 pp. Price Rs. 2-8.*

The *Kalyan* is an illustrated Hindi monthly of devotion, knowledge and universal religion. Each year a special number of the magazine is brought out. This time they have published the Ramayana number. It contains 206 articles—original and collected,—some of them being from brilliant scholars in and outside India, and gives a study of the Ramayana in various phases. The magazine has been illustrated with 157 pictures of which 19 are tri-coloured. We cannot sufficiently congratulate the publishers on this noble attempt to popularise the Ramayana in an age when people are becoming too much modernised to retain any love for their ancient scriptures or religious ideals. In comparison with the matter and get-up, the price of the book is very cheap.

MOSLEM NARI. (IN BENGALI). *By Khan Sahib Abdur Rahaman Khan, M.A., B.T. Mahbub Manjil, Ramna, Dacca. 148 pp. Price Re. 1/-.*

The book gives short life-sketches of three virtuous Muhammedan women, Khadizatul Kubra, Ayesha Siddika, and Fatematuz Zahara. The first two were the wives of the Prophet and the third his daughter. The printing and the get-up are good.

THE GOD WITHOUT AND THE GOD WITHIN. *By C. Jinarajadasa, M.A. Theosophical Publishing House, Adyar, Madras. 38 pp. Price 4 as.*

The book interprets the Upanishadic conception of the oneness of the spirit in the

light of Theosophy. The printing and the get-up are good.

EUGENICS, ETHICS AND METAPHYSICS. *By Shri Bhagavan Das. Theosophical Publishing House, Adyar, Madras. 18 pp. Price 2 as.*

The author discusses certain Laws and Morals of Indian Social Life in the light of Modern History and Science and shows their adaptability to the present age. The printing and the get-up are good.

A PREPARATION FOR SCIENCE. *By Richard B. Gregg. Gujrat Vidyapith, Ahmedabad. 141 pp. Price 12 as.*

The book is an attempt to help Indian village school teachers to prepare the minds of their pupils for the subsequent study of science. It lays down a course of exercises for boys calculated to develop their faculty of observation and discrimination and their sense of order and arrangement. These are intended to be adopted by teachers according to local conditions. The author, who had two and half years' experience of teaching in Simla Hills districts, is fairly acquainted with the practical difficulties of such a training. An interesting discussion on the value of science, its nature and its importance in future Indian life is to be found in one of the concluding chapters. The proper application of science in the rural life of India is necessary not only for her regeneration, but also for the solution of some of the world problems bearing on cultural conflicts.

The printing and the get-up are good.

NEWS AND REPORTS

THE ANNIVERSARY OF SWAMI VIVEKANANDA'S BIRTHDAY

AT THE BELUR MATH

The 60th birthday anniversary of Swami Vivekananda was celebrated at the Belur Math on the 10th January last. Though it was a week day a large number of people gathered at the monastery to pay respect to the memory of the Swami. As usual there were Puja, the feeding of the poor, etc. In the afternoon a largely-attended public meeting was held in front of the Math, S. Subhash Chandra Bose, Mayor of Calcutta presiding.

Amongst the speakers were Prof. Joy Gopal Banerjee, holder of the chair of English in the Calcutta University, S. Sarat Chandra Chatterjee, the celebrated Bengali novelist and others. Prof. Banerjee gave his personal impression of Swamiji whom, he came to know through the good offices of Sir Brojendra Nath Seal. The speaker described the Belur Math as the external symbol of Swamiji's greatness. S. Sarat Chandra Chatterjee said that he did not much meddle with religion in his life. According to him Swami Vivekananda was now a world figure and if the country had sincerely accepted the

ideals of Swamiji, it would have gone much further ahead than it has done.

The President in his closing speech remarked how in his time the student community were inspired by nothing so much as the teachings and life of Swami Vivekananda, who seemed to typify and portray all the hopes and aspirations of their life. Continuing he said that if India was to be free, it was not to be the home exclusively either of Hinduism or Mahomedanism, but the home of different communities living side by side in amity and peace. For that there was the great need for the adoption of the Gospel of Sri Ramakrishna and Vivekananda in whom we find the synthesis of all religions. He then narrated how Swami Vivekananda inspired his countrymen with a sense of self-confidence, self-reverence and self-assertion.

AT CALCUTTA

On Sunday, the 11th January, a public meeting was organised by the local Vivekananda Society in Calcutta in memory of Swami Vivekananda. Prof. S. Radhakrishnan of the Calcutta University presided and amongst others Mr. Leo, the Chinese Consul-General, Mrs. M. R. Harding, an English lady brought up in the orthodox Christian Church and Dr. Mahendra Nath Sarkar, M.A., Ph.D., of the Calcutta Sanskrit College, addressed the meeting. According to a Press report, an unerring testimony to the hold which Swami Vivekananda has upon the younger generation of the country was furnished by the immense crowd that attended the meeting. The spacious hall was crowded to suffocation; so was also the balconies, people hanging even up to the ceiling. Prof. Radhakrishnan described how in his younger days the work and teachings of Swami Vivekananda exerted a stimulating influence on his mind.

A WOMEN'S MEETING TO PAY HOMAGE TO THE HOLY MOTHER

The Birthday Anniversary of the Holy Mother was celebrated by the Ramakrishna Mission Society, Rangoon, by holding a public meeting for ladies at the A. B. M. Union Hall, Rangoon, at 4 p.m., on Saturday, the 13th December, 1930, when speeches were delivered in different languages by ladies extolling the life and teachings of the Holy Mother. A portrait of the Holy Mother nicely decorated was placed on the dais.

Srimati Sujata Sen, daughter of Keshab Chandra Sen and wife of the Hon'ble Mr. Justice S. N. Sen, presided.

Srimati Kamakshi, M.Sc., speaking in English paid a glowing tribute to the qualities of head and heart of the Holy Mother and held that the ideal of the Hindu womanhood not only stood completely vindicated but found the fullest expression in her life. Similar tributes were paid by Srimati S. Srinivasan, a teacher, B. E. T. Girls' School, in Tamil, Srimati Jyotirmayi Mukherjee, B.A., in Bengali and Srimati Prabhavati, Head Mistress, D. A. V. Girls' School.

The President in course of a neat little speech exhorted the ladies present to walk in the foot-steps of the Holy Mother in whom the ideal of womanhood had attained its highest perfection.

Nearly six hundred ladies of different communities attended the meeting which was a prolonged one, and much enthusiasm prevailed.

RAMAKRISHNA SEVA SAMITI, KALMA, Dacca

We have received the report of the above, for the period from 1929 to 1933, Bengali era.

The main object of the Samiti is to spread education among the masses. The activities of the Samiti may be put under the following heads:

(1) *Sri Kali Pathshala*: It is a free primary school for girls. The number of girls is 33.

(2) *Sri Ramakrishna Pathshala*: It is a free primary school for boys. The number of boys is 43.

(3) *The Annual Exhibition*: The Samiti opens every year an exhibition. In it products of home-made and agricultural industries are patronised. Lantern lectures are given to the villagers on hygiene, cottage industries and general education.

(4) *The Reading Room*: It has been started to give facilities for reading magazines and newspapers both English and Bengali.

(5) *Lectures*: Occasional lectures are arranged for the uplift of the public.

(6) *Discourses*: Every Wednesday, regular discourses are held and with it, the reading of scriptures and Bhajans are done.

(7) *Charitable Dispensary*: The Samiti undertakes to distribute medicines to the sick and arrange reliefs during epidemics.

We wish the Samiti steady progress.

Prabuddha Bharata

VOL. XXXVI

MARCH, 1931

No. 3



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

THE SHIVARATRI FESTIVAL AT THE FIRST RAMAKRISHNA MATH

[FROM THE DIARY OF M.]

The Math at Baranagore. Narendra, Rakhal and others have to-day observed the fast for Shivaratri. Two days hence will be the birthday anniversary of Sri Ramakrishna.

It is only five months that the Math at Baranagore has been established. Not long ago Sri Ramakrishna left his physical body. Narendra, Rakhal and other devotees are possessed of a spirit of intense renunciation. Once Rakhal's father came to persuade him to return home. He replied, “Why do you take the trouble to come? I am perfectly happy here. Now, kindly bless me that I may forget you and you also forget me.” Every one is seized with a spirit of dispassion for the world. They are always busy with religious practices and their one aim is, how to realise God. Sometimes they perform Japam, meditation, etc., and sometimes they are engaged in the study of scriptures. Narendra says, “The unselfish work, which the Lord prescribes in the Gita

is but Puja, Japam, meditation,—these and nothing else.”

This morning Narendra has gone to Calcutta. He has to conduct a law-suit concerning his house and has also to give evidence in the court.

M. has reached the Math at nine in the morning. When he entered the *Demons' room* (the parlour was so styled in fun), Tarak took to singing in joy :

“Lo ! there dances Shiva, lost in the ecstasy of the Self . . .”

Rakhal also joined and both began to sing and dance. The song was recently composed by Narendra.

“Lo, there dances Shiva, lost in the ecstasy of the Self, sounding his cheeks.

His tabor is playing and the garland of skulls is swinging in rhythm.

The waters of the Ganges are roaring among his matted locks. The great trident is vomiting fire, and the moon on his forehead is shining bright.”

All the brothers of the Math are fast-

ing. In the room are now Narendra, Rakhal, Niranjana, Sarat, Sasi, Kali, Baburam, Tarak, Harish, Gopal of Sinti, Sarada and M. Jogin and Latu are at Vrindavan. They have not yet seen the Math.

To-day is Monday, the 21st February, 1887—the day of the Shivaratri festival. On the coming Saturday, Sarat, Kali, Niranjana and Sarada will go on a pilgrimage to Puri.

Sasi is day and night busy with the worship of Sri Ramakrishna.

The Puja is over. Sarat is singing to the accompaniment of a Tânpurâ (a musical instrument):

“Shiva, Shankara, King of kings and the Great Lord of Kailas.

The sound of his blowing horn pervades the sky as he looks grand with a garland of snakes round the neck, his eyes big and red and the forehead decked with the moon.”

Narendra has just returned from Calcutta. He has not yet taken his bath. Kali asked Narendra, “What news about the law-suit?”

Narendra (annoyed): “What have you got to do with that?”

Narendra is smoking and is talking with M. and others. He says: “Lust and gold must have to be renounced. Lust is the gateway to hell. All are slaves to women. Shiva and Krishna are exceptions. Shakti was kept under perfect control by Shiva. Sri Krishna lived in the world, no doubt, but how non-attached! How he left Vrindavan all at once!”

Rakhal: “How he left Dwaraka also!”

Narendra has come back from the Ganges after his bath—in his hand are a piece of wet cloth and a towel. Sarada with his body besmeared with mud came and prostrated before Narendra. He too is observing the Shivaratri. He will

now go for a bath in the Ganges. Narendra went to the shrine and bowed before the image of Sri Ramakrishna and then meditated for a while.

Now the talk was about Bhavanath. He is married and has to look after household duties. Narendra is saying, “They are but worldly worms.”

It was afternoon. Preparations were going on for the Shivaratri Puja at night. Bael leaves and faggots of Bael trees were procured. A Homa will be performed after the Puja.

It was now dusk. Sasi burned incense in the shrine and took that to other rooms as well. Before the picture of every deity he bowed and uttered salutation in great devotion.

Arrangement has been made for the worship of Shiva under the Bael tree of the Math.

It is 9 p.m. Now will begin the first Puja. At 11 in the night will be the second Puja. There will be four Pujas at four periods of the night. Narendra, Rakhal, Sarat, Kali, Gopal of Sinti and other brothers of the Math have assembled under the Bael tree. Bhupati and M. too are present. A brother of the Math was performing the Puja.

Kali is reading the Gita—the first three chapters. In the course of the reading, now and then, are going on talks and discussions with Narendra.

Kali: “I am verily all. Creation, Preservation, Destruction—all these, I am doing.”

Narendra: “How can I be creating? Another Power from behind is making me work. All our actions—even our thoughts—are due to That Power.”

M. (to himself) “The Master used to say, ‘So long as one has got the consciousness, ‘I am meditating,’ he is within the bounds of Maya. One must admit the existence of Shakti.”

Kali remained silent and thinking

for a while said, "The actions you speak of, are all false—there was no thought at all—the very idea of their existence provokes laughter in me."

Narendra : "This *I* is not the *I* of 'I am That'. The real *I* is that which remains after the mind, body, etc. have been eliminated."

At the close of the reading of the Gita, Kali is reciting the Peace-chants : "Peace ! Peace ! Peace !"

Now, Narendra and other devotees stood up and began to circumambulate the Bael tree again and again singing and dancing.

Now and then they were simultaneously uttering the Mantra, "Shiva Guru ! Shiva Guru !" It was the dead of night. The fourteenth day of the dark fortnight. Darkness prevailed all round. Beasts and animals—all were buried in silence.

The solemn sound of the sacred Mantra—"Shiva Guru, Shiva Guru," uttered by young devotees, dressed in ochre robes and blessed with a great dispassion for the world from their early age, rose high up in the infinite sky and as if got dissolved into the Existence-Knowledge-Bliss Absolute and Indivisible.

The Puja was over. It was about to dawn. Narendra and others finished their bath in the Ganges in the sacred hours before day-break.

It was morning. After bath, the devotees went to bow before the image of Sri Ramakrishna in the shrine, and then one by one assembled in the Demons' room. Narendra put on a beautiful new ochre cloth. With the beauty of his dress mingled a lustre of

purity, wonderful and divine, that austerity gave to his face and body. His face was very, very bright but withal tinged with a tender expression of love. As if a bubble from the ocean of Existence-Knowledge-Bliss Absolute and Indivisible had assumed a divine form to teach mankind Devotion and Knowledge—to further the Mission of an Incarnation of God. Whoever looked at him, felt unable to turn his eyes away. Narendra was just 24 years, exactly the age, at which Sri Chaitanya renounced the world.

Even in advance in the previous day Balaram had sent some sweets and fruits for the devotees to break their fast with.

With one or two other devotees like Rakhai and others, Narendra was taking refreshments in the room while in a standing posture. Putting into his mouth one or two pieces of sweets he was saying in joy, "Blessed is Balaram ! Blessed is Balaram." (Everybody laughing.)

Now Narendra was frolicing like a boy. With some sweets in the mouth, he became altogether motionless ! His eyes were steadfast ! Seeing this condition of Narendra, a devotee held him in fun--lest he should fall down !

After some time Narendra (with the sweets still in his mouth) opened his eyes and uttered, "I—am—well." (All burst into laughter.)

Prasad was distributed amongst M. and others.

M. was witnessing this profusion of joy. The devotees were saying loudly, "Glory to the Lord ! Glory to the Lord !"

MEMOIRS OF SISTER CHRISTINE

PERSONALIA

After leaving Detroit, Swamiji had gone to New York, hoping that there, in the cultural metropolis of America, he might find an opening to begin the

work he felt destined to do. He was soon taken up by a group of wealthy friends who loved and admired him and were attracted by his personality, but cared nothing for his message. He found himself in danger of becoming a social lion. He was fed, clothed, and housed in luxury. Again there came the cry for freedom: "Not this! Not this! I can never do my work under these conditions."

Then he thought the way might be found by living alone and teaching in classes, open to all. He asked Lansberg to find inexpensive rooms for both of them. The place which was found (64 West 33rd Street) was in a most undesirable locality, and it was hinted that the right sort of people, especially ladies, would not come to such a place, but they came,—all sorts and conditions of men and women—to these squalid rooms. They sat on chairs, and when chairs were filled, anywhere—on tables, on washstands, on the stairs. Millionaires were glad to sit on the floor, literally at his feet. No charge was made for the teaching and often there was no money to pay the rent. Then Swamiji would give a secular lecture for which he felt he could accept a fee. All that winter, he worked as he could. Often the last penny was spent. It was a precarious way of carrying on the work and sometimes it seemed as if it would come to an end.

It was at this time that some of those with means offered to finance the undertaking. But they made conditions. The "right place" must be selected and the "right people" must be attracted. This was intolerable to his free *sannyasin* spirit. Was it for this that he had renounced the world? Was it for this that he had cast aside name and fame? A little financial security was a small thing to give up. He would depend upon no human help. If the work was

for him to do, ways and means would come. He refused to make a compromise with the conventional outlook and worldly methods. A letter written at this time is revealing:—

"... wants me to be introduced to the 'right sort of people.' The only 'right sort of people' are those whom the Lord sends—that is what I understand in my life's experience. They alone can and will help me. As for the rest, Lord bless them in a mass and save me from them. . . . Lord, how hard it is for man to believe in Thy mercies!!! Shiva! Shiva! Where is the right kind? And where is the bad? It is all *He*!! In the tiger and in the lamb, in the saint and in the sinner, all *He*!! In Him I have taken my refuge, body, soul, and Atman, will He leave me now after carrying me in His arms all my life? Not a drop will be in the ocean, not a tinge in the deepest forest, not a crumb in the house of the God of wealth, if the Lord is not merciful. Streams will be in the desert and the beggar will have plenty if He wills it. He seeth the sparrows fall—are these but words, or literal, actual life?

"Truce to this 'right sort of presentation.' Thou art my right, Thou my wrong, my Shiva. Lord, since a child, I have taken refuge in Thee. Thou wilt be with me in the tropics or at the poles, on the tops of mountains or in the depths of oceans. My stay—my guide in life—my refuge—my friend—my teacher—and my God—my real self—Thou wilt never leave me, never. . . . My God, Save Thou me forever from these weaknesses, and may I never, never seek for help from any being but Thee. If a man puts his trust in another good man, he is never betrayed. Wilt thou forsake me, Father of all good—Thou who knowest that *all* my life, I am Thy servant, and Thine alone? Wilt Thou give me over to

be played upon by others or dragged down by evil? He will never leave me, I am sure."

After this, a few earnest students took the financial responsibility for the work and there was no further difficulty. Again he wrote: "Was it ever in the history of the world that any great work was done by the rich? It is the heart and brains that do it, ever and ever, and not the purse."

All that winter the work went on and when the season came to an end, early in the summer, this devoted group was not willing to have the teaching discontinued. One of them owned a house in Thousand Island Park on the St. Lawrence River, and a proposal was made to the teacher that they all spend the summer there. He consented, much touched by their earnestness. He wrote to one of his friends that he wanted to manufacture a few "yogis" out of the materials of the classes. He felt that his work was now really started and that those who joined him at Thousand Islands were really disciples.

In May 1895, he writes to Mrs. Ole Bull:

"This week will be the last of my classes. I am going next Saturday with Mr. Leggett to Maine. He has a fine lake and a forest there. I shall be two or three weeks there. From thence, I go to Thousand Islands. Also I have an invitation to speak at a Parliament of Religions at Toronto, Canada, on July 18th. I shall go there from Thousand Islands and return back."

And on the 7th of June:

"I am here at last with Mr. Leggett. This is one of the most beautiful spots I ever saw. Imagine a lake surrounded with hills and covered with a huge forest, with nobody but ourselves. So lovely, so quiet, so restful. You may imagine how glad I am after the bustle of cities. It gives me a new lease of

life to be here. I go into the forest alone and read my Gita and am quite happy. I shall leave this place in about ten days or so, and go to Thousand Islands. I shall meditate by the hour and day here and be all alone by myself. The very idea is ennobling."

Early in June three or four were gathered at Thousand Island Park with him and the teaching began without delay. He came on Saturday, July 6, 1895. Swami Vivekananda had planned to initiate several of those already there on Monday. "I don't know you well enough yet to feel sure that you are ready for initiation," he said on Sunday afternoon. Then he added rather shyly, "I have a power which I seldom use—the power of reading the mind. If you will permit me, I should like to read your mind, as I wish to initiate you with the others tomorrow." We assented joyfully. Evidently he was satisfied with the result of the reading, for the next day, together with several others, he gave us a *mantram* and made us his disciples. Afterwards, questioned as to what he saw while he was reading our minds he told us a little. He saw that we should be faithful and that we should make progress in our spiritual life. He described something of what he saw, without giving the interpretation of every picture. In one case, scene after scene passed before his mental vision which meant that there would be extensive travel apparently in Oriental countries. He described the very houses in which we should live, the people who should surround us, the influences that would affect our lives. We questioned him about this. He told us it could be acquired by anyone. The method was simple at least in the telling. First, think of space.—vast, blue extending everywhere. In time, as one meditates upon this space intently, pictures appear. These pictures must

be interpreted. Sometimes one sees the pictures but does not know the interpretation. He saw that one of us would be indissolubly connected with India. Important as well as minor events were foretold for us nearly all of which have come to pass. In this reading the quality of the personality was revealed,—the mettle, the capacity, the character. Having passed this test, there can be no self-depreciation, no lack of faith in one's self. Every momentary doubt is replaced by a serene assurance. Has the personality not received the stamp of approval from the one being in the world . . . ?

Thousand Island Park, nine miles long and a mile or two in width, is the largest of the Thousand Islands. The steamers land at the village on the river. At that time the remainder of the island was practically a solitude. The house to which we were directed was a mile above the village. It was built upon a rock. Was that symbolic? It was two storeys high in the front and three behind. A dense forest surrounded it. Here we were secluded and yet within the reach of supplies. We could walk in all directions and meet no one. Sometimes Swamiji went out only with Lansberg. Sometimes he asked one or two of us to accompany him. Occasionally the whole party went out together. As we walked, he talked, seldom of controversial subjects. The solitude, the woods seemed to recall past experiences in Indian forests, and he told us of the inner experiences during the time he wandered there.

We in our retirement seldom saw anyone except now and then someone who came for the view. The conditions were ideal for our purpose. One could not have believed that such a spot could be found in America. What great ideas were voiced there! What an atmos-

phere was created, what power was generated! There the Teacher reached some of his loftiest flights, there he showed us his heart and mind. We saw ideas unfold and flower. We saw the evolution of plans which grew into institutions in the years that followed. It was a blessed experience—an experience which made Miss Waldo exclaim, "What have we ever done to deserve this?" And so we all felt.

The original plan was that they should live as a community, without servants, each doing a share of the work. Nearly all of them, were unaccustomed to housework and found it uncongenial. The result was amusing, as time went on it threatened to become disastrous. Some of us who had just been reading the story of Brook Farm felt that we saw it re-enacted before our eyes. No wonder Emerson refused to join that community of transcendentalists! His serenity was evidently bought at a price. Some could only wash dishes. One whose work was to cut the bread, groaned and all but wept whenever she attempted the task. It is curious how character is tested in these little things. Weaknesses which might have been hidden for a lifetime in ordinary intercourse, were exposed in a day of this community life. It was interesting. With Swamiji the effect was quite different. Although only one among them all was younger than himself, he seemed like a father or rather like a mother in patience and gentleness. When the tension became too great, he would say with the utmost sweetness, "Today, I shall cook for you." To this Lansberg would ejaculate in an aside, "Heaven save us!" By way of explanation he said that in New York when Swamiji cooked he, Lansberg, would tear his hair, because it meant that afterwards every dish in the house required washing. After several un-

happy experiences in the community housekeeping, an outsider was engaged for help, and one or two of the more capable ones undertook certain responsibilities, and we had peace.

But once the necessary work was over and we had gathered in the class room, the atmosphere was changed. There never was a disturbing element within those walls. It seemed as if we had left the body and the bodily consciousness outside. We sat in a semicircle and waited. Which gate to the Eternal would be opened for us today? What heavenly vision should meet our eyes? There was always the thrill of adventure. The Undiscovered Country, the Sorrowless Land opened up new vistas of hope and beauty. Even so, our expectations were always exceeded. Vivekananda's flights carried us with him to supernal heights. Whatever degree of realization may or may not have come to us since, one thing we can never forget: We saw the Promised Land. We, too, were taken to the top of Pisgah and the sorrow and trials of this world have never been quite real since.

He told us the story of the beautiful garden and of one who went to look over the wall and found it so alluring that he jumped over and never returned. And after him another and another. But we had the unique fortune of having for a Teacher one who had looked over and found it no less entrancing, but out of his great compassion he returned to tell the story to those left behind and to help them over the wall. So it went on from morning until midnight. When he saw how deep the impression was which he had made, he would say with a smile, "The cobra has bitten you. You cannot escape." Or

sometimes, "I have caught you in my net. You can never get out."

Miss Dutcher, our hostess, was a conscientious little woman, a devout Methodist. How she ever came to be associated with such a group as gathered in her house that summer would have been a mystery to anyone who did not know the power of Swami Vivekananda to attract and hold sincere souls. But having once seen and heard him, what could one do but follow? Was he not the incarnation of the Divine, the Divine which lures man on until he finds himself again in his lost kingdom? But the road was hard and often terrifying to one still bound by conventions and orthodoxy in religion. All her ideals, her values of life, her concepts of religion were, it seemed to her, destroyed. In reality, they were only modified. Sometimes she did not appear for two or three days. "Don't you see" Swami said, "this is not an ordinary illness? It is the reaction of the body against the chaos that is going on in her mind. She cannot bear it." The most violent attack came one day after a timid protest on her part against something he had said in the class. "The idea of duty is the midday sun of misery scorching the very soul," he had said. "Is it not our duty," she began, but got no farther. For once that great free soul broke all bounds in his rebellion against the idea that anyone should dare bind with fetters the soul of man. Miss Dutcher was not seen for some days. And so the process of education went on. It was not difficult if one's devotion to the Guru was great enough, for then, like the snake, one dropped the old and put on the new. But where the old prejudices and conventions were stronger than one's faith, it was a terrifying, almost a devastating process.

SHAKTI BEHIND THE NATION

BY THE EDITOR

I

In India, if Shiva is worshipped for an easy salvation, Parvati is invoked for Shakti or power. The feminine aspect of God has been always appealed to, in this land, when persons required additional strength to supplement their own for any purpose,—for victory in war, for conquest of enemies, in times of famine, pestilence or the visitation of any scourge of Nature. It is said that when the gods in heaven were ousted from their position and robbed of their possessions, it was the “Goddess who pervades the universe in the form of Shakti” who was appealed to and who came to their rescue. This happened on more than one occasion and a promise was extorted as a price of their devotion and prayer that when she would be invoked by the gods in times of peril, she would come to their help.

The repercussion of this incident in heaven we find in this human world also. Ramachandra, though an Incarnation of God, invoked the Goddess Durga, when hard put to it in his fight with Ravana. In history, we find many instances of the worship of the Goddess Kali by princes and kings before they went out on any military expedition. Even down to the Pindaris we find that they prayed to the Divine Mother to be of help in their acts of homicide.

Whenever a Sadhaka finds himself too weak to continue his struggle for realising Truth, he appeals to the Mother for strength. Well, mother is more likely to be successfully appealed to than father. The tenderness of a female heart is taken advantage of even in divine worship. In India it is to be reckoned

whether the Divine Mother has not scored higher number of votaries than God Himself. Or, this taking umbrage in the Motherhood of God—is it but the echo of the matriarchal form of Government in society, when the members of a family knew and felt the power and influence of only the “mother” and took no notice of the “father?”

Society in its essence is but the reflection of the thoughts and ideals of its best minds. What the best people think and feel and take up as their ideal in life, gradually filters down to the lower strata and slowly pervades the whole society. Now, if in religious life Motherhood of God received more importance than any other aspect of Godhead, in society also we find that womanhood was much more idealised in India than any other feature of humanity. From the earliest time womanhood has been actually deified—woman is believed to be the veritable form of the Divine Mother on earth—she is believed to be the embodiment of “Shakti” and no sin is deemed greater than that of being disrespectful to her. If in the West man’s attitude towards woman has taken only a chivalrous turn, in India she has been idealised as a goddess on earth. Many Sadhakas have completed their religious Sadhana by worshipping the Divine Personality in womanhood, and this worship has taken manifold forms of religious rites of various grades.

A society should be judged not by what is seen in common life (should we say, in its degenerate condition?) but by the ideal it upholds. In individual life we find that it is the ideal that sustains one’s strength—it is the lure

of the dreams in one's life that is more potent than any material strength. Should it not be so even in social life? Perhaps the ideal that was nobly conceived and strenuously lived at one time of the society has fallen into disuse or been abused in later times. But still if the ideal has not been lost sight of by the people, though dimmed, the society, however low it may have fallen, is sure to rise again. The strength of the society, though apparently dead, lies in the bedimmed glory of the ideal which was once at its root.

So if anybody be sordidly critical to find out the length of disparity between the ideal and practice with reference to the condition of women in Indian Society, we need not be in any despair, so long as the ideal has not been altogether forgotten. To understand a people correctly, we must understand their hopes and fears, their dreams and inner thoughts. So if anybody raises any alarm by seeing the hard condition of women here and there, we need not get too impatient and restless, provided the ideal is still dearly cherished by the people, at least by the best of them. Too much closeness of position prevents us from seeing the beauty of a thing, too much nearness to them does not allow us to judge the ideals and dreams of a society rightly. So, if any impatient people, deeming our present society to be in a state of degradation, attempt a drastic reform into our social life, and try to engraft idealised foreign conditions into our own, we should take their words with a grain of salt and be careful to safeguard ourselves against them.

It is said that in matters of worship, what we meditate we become. Constantly thinking of God and His Divine qualities, imperceptibly we become like unto Him. So the boldest amongst religious minds in India conceived the

idea that "man is one with Brahman." For, to live up to that ideal is the surest way to forget the littleness of man. Now, if the social ideal demands that we are to look upon womanhood as the veritable form of the Divine Mother on earth, is she not to be the veritable Shakti behind the social and national life? If the inspiration of strength comes from womanhood, a society is sure to stand on adamant,—a nation is sure to make rapid strides. In the hey-day of Indian civilisation, woman stood side by side with man or was the source of strength from behind in all his activities, and this must repeat itself in the present-day history, if India is to see the efflorescence of her Renaissance at no distant time. It is a problem whether the heroism of the Rajputs made Padmini or the womanhood of the type of Padmini made the Rajput warriors so brave and valiant. In any case, wherever the ideal of the Padmini lives, the society at any time will spring into glory. Do we not find in the life of great men all over the world how grateful they have been to their mothers? So in these days of hard national struggle in India, women should not lag behind, nor any opportunity be denied them to take their rightful position in the national activities.

II

This may be called an age of revolution. Everywhere and in all kinds of activities we find changes which would seem revolting even recently. Signs of rebellion pervade the very atmosphere. Everywhere people are intoxicated with a thirst for novelty, and before its onrush every custom or tradition, however much it may have stood the test of time, is found too feeble to offer any resistance. The standard of right and wrong is varying too constantly. People are at a loss to find out one good

rule to which they can fix their attention for a considerable length of time. The world is, as it were, in a melting pot or on the witches' cauldron,—to be formed anew or on its way to destruction, who can tell? But if there is one thing which can be generalised as a characteristic of the events of the world, it is the spirit of revolt against the old. We find the rise of labour against capital, the masses against the classes, the people against the government, the youth against the old. The spirit of individuality is too strong everywhere. Now, to develop a right kind of individuality there must be good discipline. When that is absent, man, or a society, or a nation will be like a ship without a rudder in the stormy weather. So we find that everywhere simply experimentation is going on. In one part of the world we find a cry for democracy, in another part democracy is viewed with alarm—the rule by “the wisest and the best” being deemed to be the safest form of government. Customs and usages in the society are being pulverised to pieces without the substitution of any other fixed code for its guidance. When such is the atmosphere one has to live in, one is bound to catch the infection. As a result we find that the spirit of the age has not a little affected our women also.

The East is proverbially conservative and slow to move. We find that it is in the West that the changes are too rapid and the countries there are vying with one another as to making the boldest experiment in life. As a result woman's life also has turned topsyturvy and the hankering after newness still persists. Women in the West are no longer screened in the seclusion of the home life. They have come out in the open field to compete with men as rivals in all walks of life. There is no work for which a woman thinks herself in-

capable; there is no undertaking which she will not attempt. She has entered into almost all professions which were till recently the monopoly of man, and in the last war some women even joined the army. Distinction between men and women, as far as work is concerned, is considered to be a myth, and amidst all kinds of competitions that were wearing out the modern life, a new factor has arisen—the competition between men and women. There was a time when women sought shelter under the chivalrous spirit of men, but nowadays woman wants no favour—no concession; she is in open rivalry with man. She does no longer look to man for the protection of her interest; rather she is so keen about safeguarding her interests against man's, that there is already heard the sound of conflict and clash.

It is difficult to judge whether this widening of the sphere of activity on the part of women is good or bad. For, it cannot be gainsaid that some good results also have come out of that. But to the advantages gained, how far the old ideals (with some of their good points) should be sacrificed is a problem for thoughtful persons to decide. Perhaps the time spirit knows no consideration—it will consult the wishes of none as to what is good or bad; willy-nilly we are to submit to it. It is not the question whether this assertion of too much individuality on the part of women is good or bad; it is the inevitable result of the influence of the atmosphere in which we all have to live. The restlessness which pervades the life of women in the West has overtaken their Eastern sisters also. All over Asia,—in Japan, China, Persia, Turkey—everywhere we find a new pulsation of life amongst the women also, side by side with that in men. The East has awakened from its slumber. And can the women form any exception? No, they are not to lag

behind. They are determined to come to the forefront of the battle for the progress of their country, for the uplift of their race, and, above all, to contribute their quota to the perfection of humanity.

Shyness, timidity and modesty, which are believed to be the characteristics of Asian womanhood, are being mercilessly thrown off by those who stand in the vanguard of progress for the fair sex. Sometime back, when an Indian lady, bearing the message of the East, went to the West, she was the object of wonder to all. She described her experience thus, "They expected me to fit into their notion of what an Indian woman should be,—a timid woman, a modest woman, a jump-on-to-a-chair-at-a-mouse woman, who had come to learn from them. They expected me to supplicate help from them. When they saw that I had come to them as a free woman, one who stood side by side with my comrade man, that I gave knowledge and beauty rather than supplicated for it, they asked, 'Are you a typical Indian woman?' 'Yes,' I cried, 'I am she who carries the brass pot to the water, I am she who led armies, I am she who gave counsel to kings, I am she who showed forth all renunciation, I am she who went down to hell that her mighty country might rise. I am only the kind of the average Indian woman.' " Nay, she is not only the typical Indian woman, but a representative of the modern Asian woman, self-conscious of her mission in life, proud of the past and hopeful of the future, dreaming mighty dreams and moving forward with rapid velocity.

In her eagerness for progress, the Asian woman also is boldly defying established customs and does not care if she drifts away from the old moorings. Tradition has no binding force on her; usage has no enslaving influence on her mind.

Though the past receives due homage from her, she is not a slave to it. She does not believe that wisdom lies only in copying the past. She has an open mind—all its windows are kept wide open to receive new ideas, from whatever source it may be, and she has got the courage of conviction to put those ideas into practice, if deemed worth trying. The Persian women have thrown out their veils. The Armenian women have come out to fill administrative posts. The Turkish women no longer seek the protection of *Purdah*. The Jewish women in Palestine are asserting their rights counterbalancing the orthodox teaching that "a woman cannot be a witness, or the guardian of her children, nor can she inherit, or own her own earnings." In China also women are fighting for the equality of the sexes. There is a stir amongst the Korean women and they want no longer to keep their activities confined to household duties. In Japan the women are showing keen eagerness to take part in politics: daily they are widening the sphere of their public activities.

In India also women have shown no less sense of awakening. They have entered into almost all the liberal professions. They now sit in the Legislatures, Corporations, and Local Boards, side by side with men, to deliberate over schemes of public importance. In some of the Indian States, the women enjoy equal suffrage and in some all forms of sex-disqualification have been removed, "thus bringing a part of India right abreast of America in sex-equality in political rights." Some time back India showed the highest honour to her womanhood, by electing a lady to the Chair of the greatest political institution—the National Congress. In the recent political activities of the country women in large numbers have shown courage, strength, sacrifice and extra-

ordinary spirit of suffering for the country's cause. They have not shrunk to face brutalities in the country's fight for political rights. In some instances they have shown striking heroism and fearlessness. In India already there are many women's associations for educational and social welfare work, and the number of such institutions is daily increasing. In short, in these days of Indian Renaissance, our women within the limitation of their scope and opportunities have been doing their best to further the cause of the country's progress.

III

Now, throughout the world there are two schools of thought with reference to the widening of the sphere of activities for women. One is conservative, the other is liberal. In the West also in many countries women had literally to fight for many rights to be wrested from the hands of men, and the fight is still going on. Some persons view with alarm this ever-increasing scope of work for women. They think that this has got dark forebodings for the future. On the other hand, there is another class of people who welcome this advent of women into public life. In the East also similarly two schools of thought exist. In Japan, some years back, the Press objected to giving political rights to women; for, it feared, that it will interfere in their being "good wives and mothers." In Afghanistan an Emperor lost his throne because he was too much in advance of his people (amongst other things) with regard to the widening of the sphere of the activities of women. In India also some people view with alarm that women should come out to take part in public activities and find them guilty of transgression into

the province which properly belongs to men.

Apart from the question whether this is a good or bad indication for the future of society, it must be said that this is inevitable. Time spirit knows no boundaries—it does not obey any geographical limitations. It has been shown that in India also women are simply keeping pace with their sisters in other countries of the East as well as the West. This is an age of standardisation. Science is daily annihilating time and distance. What the people in the distant corner of the globe are doing, at once comes to our notice and we feel inclined to copy them. This being the case, it is absurd to wish that Indian women should limit their scope of activities while the women all the world over are exploring ever-new fields of work.

Good and bad are relative terms, and established customs and fixed ways of thoughts very often prevent us from coming to a correct estimate of the value of things. The horizon of thoughts with some people is so very limited that they stagger at any thing to which they are not accustomed. Fix them to a mode of life for sometime, and they will be busy building philosophy over it. Now, are the many of the activities of the Indian women, though seeming strange, really foreign to the genius of the race? What about the veil and the Purdah? Are they not the innovations of the Mahomedans? What about child-marriage? Was it a system so very exacting with those living on the banks of the Indus, in the glory of whose deeds we want to bask even thousands of years later? Have not women shown administrative qualities throughout the history of India from the ancient time to the days of Rani Bhavani? Did not Gargi fight with the best of the philosophers of her time in

arriving at truths? Why do you then fear, if now women come forward to deliberate over the political problems of the country? Are there not memorable names of Indian women who have left their mark in history because of their acumen in art, literature, science, mathematics? Amongst the painters of ancient India whose names we can recall, the first one is a woman. Why not then put forth your best effort to spread education amongst women? Whereas in many other countries the women had to win their rights by fight, in ancient India there was no limitation to the activities of women. While many religions do not recognise the status of women, the revelation that flashed upon the ancient Rishis in India did not indicate any such limitation. Only in later days, during the decadent period of Indian civilisation, some such limitations were devised and enforced. While boasting of the Aryan civilisation, why do you then stick to the customs of the dark period of the Indian history? Shake off all sloth of the mind; think boldly and with an open mind, and do not be frightened by anything simply because it is new.

But imitation is always death, unless that is done with due discrimination. We are not in favour of rejecting a good thing, simply because it is foreign; nor should we encourage aping the life of a people simply because they have caught the imagination of the world. We cannot say that with the advent of the Western civilisation in our country, some of its vices also have not entered into our national and social life and some people are not too enamoured of things imported from the West to be able to keep a proper balance of judgment. This may be said of the women's activities also. It cannot be denied that in some aspects at least they simply reflect the ways of thought

and life obtaining in the West. Nevertheless, we are not in favour of always giving a "doctor's prescription" to others as to what they should do and what they should not, as to what would be good for them and what would be harmful.

In our opinion women should not be always allowed to suffer under dictation from men, nor should we have any cause of fear with regard to the modern women's outlook on life, so long as the real Indian Ideal of womanhood is not thrown aside. The details must differ from time to time with the change of circumstances. But a nation is safe, so long as it sticks fast to its ideals. We are not going to judge to what extent women have fallen below or risen above their ancient ideal, but shall leave it to them to consider if all their ever-increasing activities cannot be centred round this ideal of Indian womanhood.

IV

Now, what is the essence of the Ideal of the Indian women? What are the main characteristics of the Indian women? What are the traditions that have been handed down to them through thousands of years? If the essence of the national ideal in India has been "renunciation and service," that ideal has reached its culmination in her womanhood. The life of an Indian woman is based on the ideal of complete self-effacement and consecration and it is due to this reason, perhaps, that she has been raised to the pedestal of a Devi. For, in the lives of many Indian women the above ideal is not an ideal—not a dream, but has become an actuality. It is for this reason that the whole nation in India has bowed down before her as the embodiment of the Divine on earth. In the life of the Indian women there is not the least trace of self-assertion, all her activities indi-

cate her unconscious endeavour at self-effacement. Does not a person become one with God, when the 'lower self' is subdued? Does not religion all the world over mean that?—to discover the Higher Self on the ashes of the egoistic lower self? Then the whole life of Indian women is an endeavour after the attainment of that Divinity, and in some of them that ideal has been reached wonderfully.

It has been said that "if there is one relation or position, on which above all others the idealising energy of the people spends itself, it is that of the wife" and that in India "wifehood is a religion, motherhood a dream of perfection." The process of self-effacement begins when the daughter enters a new life after the sacramental marriage. As a wife, Indian woman devotes her whole energy to the service of the family, with the husband in the centre (in that too she is careful not to betray that her husband has got any superior claim of love and service to any other person in the family). When she reaches motherhood, and becomes the mistress of the family, her overflowing love sweeps off all barriers or limitations, and her interest is the interest of all including the newly-appointed despised servant belonging to the lower caste: She is then a mother to all. And as she attains old age, she becomes a mother to an ever-increasing circle of people covering the whole village—the entire population in which the family is situated. No wonder, that the common term of address to a woman in India is "mother." Is it to constantly awaken in her the consciousness of the dream of motherhood?

In India marriage is a sacrament; it is an institution serving as a step to reach the consummation of human life, namely, the attainment of Truth. So when the husband dies, the wife does not give up the ideal, but lives a more

intense life of service as a widow, makes a far greater attempt at self-effacement in the service of all who come within her reach and contact. The life of an Indian widow is a piece of one long-drawn poetry. To her has been given the deepest blow by death. But she utters not a single word about it; on the contrary, as a reflex action she goes out to remove wherever there is misery. It is said that a nightingale sings sweetest when pierced by an arrow at heart; and it may be true of the Indian widow that the cruel blow of death has brought out the best in her. If it be true, as has been said by a keen observer, that there is nothing more beautiful to conceive than the life of the Indian home, then the creation of the beauty of that home is mainly due to the contribution of the Indian womanhood, by her life's sacrifice.

Would a scoffing critic raise a smile of derision, if we want to call up this ideal—this vision of Indian womanhood, and go to find out what is hidden in the dark corners of Indian social life? We shall, then, say to him in reply, "Stop, please do not disturb the dream of a race; for in it lies hidden its life and soul. If a fallen nation is to rise again, it will rise on the strength of the dreams dreamed in the past."

V

Now, what should be the right attitude of the modern woman to life? So long her activities had been confined to home; now they are sure to transcend the limitations of the home life and the spontaneity of her love will overflow its banks. The modern life brings to her the sad tidings of sorrows and imperfections of the wider world, and her heart will go out instantaneously for their removal; but not at the sacrifice of home. With the home as its centre, her love will encompass an ever-widen-

ing circle. And all the while it will be a spirit of service that will prompt and actuate her to work and not the thought of the fight for her rights, as has been the case in the West. For, the genius of the Indian woman has never known even to formulate her rights—not to speak of claiming and asserting them. Her life has been like that of the cloud above, which replenishes the earth below, but does not want anything in return. She sings the song of her life in her own way to herself, does not care who hears or who does not—does not pause to see, if any appreciation comes

or not. Her life is a life of complete detachment.

Go on in your way, then, 'mothers' of India, without forgetting your past and without losing the dream of your life, widening the sphere of your service, to cover a larger field, to reach a wider area. Never did the Indian nation need your services and the strength of your inspiration so sorely as now. Go ye out, then, to pour out the feelings of your love for the whole nation, and vindicate your position that ye have been worshipped as a form of 'Shakti' on earth from ages past.

WOMEN'S EDUCATION IN INDIA

By PROF. D. K. KARVE, B.A.

Indian Women's University, Poona

There was a time when villages and small areas with a radius of a few miles were self-sufficient. Very few people went beyond these limits and most of their needs were satisfied within these areas. Such a state of things prevailed all over the world and literacy or even the knowledge of the three R's did not matter much in the life of common people in those days. But the times have now changed. Competition, among individuals and nations, has become the fundamental principle of action of the present world; physically and intellectually stronger nations have subdued and are exploiting weaker ones, while in the same nation the intelligent and educated are taking undue advantage over weaker classes. Individuals, classes and different nations will have to educate themselves in order to guard their self-interest. Necessity of elementary education arises from another aspect of the altered times. Facilities for travel enable men to go far away from their homes. Almost every family from among people who do not belong

to non-agricultural, aboriginal tribes has sent one or more persons to distant parts and it is natural that friends and relations should have a desire to be in touch with one another through exchange of letters. Under the present circumstances this becomes very difficult because most people have to depend upon others to satisfy this desire.

India has been helplessly thrown into a competition with other nations and by comparing with them we find that so far as the educational level of our nations is concerned, our position is lowest amongst people that deserve to be called nations. We may have individuals, both men and women, here and there who can stand shoulder to shoulder with the best intellectuals of the most advanced nations of the world but we must realise that taking the mass of people into consideration we are deeply immersed in ignorance. In these days no nation has a chance to attain a responsible position in the world without raising the general level of culture

amongst the masses. This has to be done through education.

Individuals must be able to guard their own interest and for this they must have at least the knowledge of three R's. Just like physical defects of blindness or deafness, illiteracy is a great handicap in the race one has to run in practical life. The spread of education, at least of the knowledge of the three R's, is an urgent need; the Government and the responsible persons in the country ought to do their utmost to supply this intellectual need of our people just as physical food is supplied to them during times of famine.

I must now come to my subject proper. So far as mere literacy is concerned, the numbers of literate men and women will be found nearly equal among all advanced people. According to the census of 1921 in India, however, about 15 per cent. of men and only two per cent. of women are literate. A few figures will further open our eyes. Among Hindus one woman out of 63 is literate. Among Mahomedans one woman out of 116 is literate. Out of 13 girls who should be at school only one is found on the rolls.

These are figures from the census of 1921. Some progress may have been made during the past ten years but compared with the work that lies before us it must be very small. Gigantic efforts will have to be made to appreciably increase literacy among women. Let us utilise all the help the Government and the Missionary Bodies are able to give in this direction. The task is colossal and private efforts cannot achieve much. But nevertheless we must do our best to supplement efforts from the Government and Missionaries. Of the small amount of money set apart for education only a very small portion again is allotted to Women's Education. Both the Government and

the public have neglected Women's Education so far, and for a long time to come Women's Education will remain in the background. Unless women come forward and assert their rights and make efforts themselves, there is no hope for any appreciable progress. Fortunately women are awakening and beginning to realise their responsibility. All-India Women's Conference is a Body that is growing in influence. It has started All-India Women's Education Fund, and I wish something appreciable comes out of it. We may also look for some help from another direction. Thanks to Mahatma Gandhi's efforts, our women are feeling a new air of freedom and a new life has come over them. He has inspired courage among women to come out even of their cloistered hearth. Women are getting used to public life. I hope many of those that are engaged in the political struggle at present will, when relieved from this struggle, take to the quiet but steady work of fighting the formidable giant of illiteracy among our women. Women who have not the courage to face the hardships of the political struggle may follow the example of their bolder sisters by forming organisations for spreading female education.

There is great scope for work in the field of adult education among our middle class women. Many of them though illiterate are intelligent and, I may say, even cultured in a sense. They have opportunities to hear religious and moral discourses of religious preachers and they are well-acquainted with our traditional religious and moral ideas of the past. Many of them know by heart many devotional poems composed by our saints, and they sing these and tell stories about the lives of saints and divine incarnations to amuse and made and facilities provided, it will not instruct their children. If efforts are

be difficult to spread useful education among our middle class girls and women of beyond school-going age. This education will broaden their outlook of life.

The solution of the question of elementary or primary education is fraught with great difficulties, and, so far as I can see, there is no hope of getting any rapid and appreciable results until expenditure on military and civil administration is considerably reduced. It will be beneficial in the long run even to incur a huge public debt to make primary education free and compulsory. Till, however, any bold step is taken in the direction, private agencies may try their utmost to further the cause.

However desirable the spread of primary education may be and however useful it may be in the practical life of a large portion of our people, it does not broaden one's mind and does not enable one to think for oneself. For this purpose secondary education is an urgent need. It is a good sign that of late there has been evinced a great desire on the part of middle class people to give secondary education to their girls and for the purpose they are prepared to undergo moderate expense also. Public opinion is in favour of raising marriageable age of girls and the Sarda Act will enable many girls to complete lower secondary education at least. Want of facilities is, however, the greatest difficulty in the way.

Our conservatism is a stumbling-block in the way of India's progress in several fields. In social matters we are slaves of custom and even in matters educational we have not the courage to get away from the beaten path. Our system of secondary and higher education has not evolved as a natural growth. It is a foreign thing transplanted into Indian soil. It worked well enough so long as the products of this system found employment in the offices

of Government and private concerns. Now the supply far exceeds the demands and the system has become quite unsuited to the needs of boys. The same system is resorted to for Women's Education also, without any consideration of their special needs and of the circumstances and the difficulties under which they have to live and work. Secondary and higher education of young men is going on and the number of educated youths is daily increasing because such education is considered, though falsely, as a step to the means of earning one's livelihood. But education among women is not progressing in the same proportion because their education is not regarded as an urgent need. The present curriculum also is not suited to them being too lengthy and crowded. A few women may take advantage of the present courses of studies, but for a huge majority a complete overhauling is necessary, if secondary education is to spread far and wide among our women.

Here we have to take a painful fact into our consideration. Striking cultural disparity between men and women of the same family is adversely affecting the peace and harmony of our home life and also the progress of society. Education worth the name can be obtained only in the three higher classes of high schools and if we compare the numbers of boys and girls at this stage, we find there is only 1 girl corresponding to 83 boys. This fact was most impressively commented upon by Sir Malcolm Hailey in his Convocation Speech of the Punjab University about three years ago. He said, "Out of 83 young men who are taking their high school education only one can get an educated wife with whom exchange of thought and feeling would be possible. The other 82 will have to pass their lives with uneducated or half-educated wives." In the lower strata of society

the mentality and the level of general culture of men and women are the same, and they can enjoy conversation in a mixed society of men and women. But among the middle class people there is a great difference in the intellectual level of men and women and for this, any free discussion of few subjects is possible in a family gathering or a gathering of male and female relations. The greatest and most important question, therefore, that confronts us to-day is the devising of means to spread secondary education among our women far and wide, so as to be able to bridge over the wide gulf between men and women, especially of the middle class. If we find our present system of education is acting as a deterrent, we must be ready to proceed along new lines.

Government control, whether the Government is foreign or of the people themselves, is at times likely to be a handicap to the success of new educational experiments. Realising this, several Universities in Europe and America are working independently of Government. Mr. Naruse, who founded the Japan Women's University and afterwards became the President or Chancellor of that University, worked out his scheme independently of Government, and that University is still working on the same lines. Independence is absolutely necessary in laying down courses of studies, framing rules about examinations, appointing examiners and some such other matters. This does not, however, mean that people undertaking such experiments in education should have nothing to do with Government. Rather friendly relations should be established with Government. Officers of Government Education Department may be requested to pay visits to such Institutions and to make suggestions. The independent Institutions should aim at removing the defects of the system in

vogue and make it suit the present requirements.

Most of the present high schools for girls all over the country are run with the aim of preparing students for the Matriculation Examination. Promotions from lower to upper classes depend upon the ability of students to ultimately satisfy the Matriculation test. Naturally, English and Mathematics are the subjects of importance and many girls are detained in lower classes because they are found weak in these subjects. The practice of aiming at the Matriculation examination and the domination of English language, are the two greatest obstacles in the way of progress of many girls. To equip them with a good knowledge of their mother-tongue or to increase their stock of general information no attempt is made. Those who look forward to a University career in Chartered Universities may follow this course. But the number of such is very small compared with the number of girls who are to be married at about the age of 16 or 17. The existence of the latter is ignored altogether and they are left to do their best with the present arrangements.

It is very desirable that high schools for girls are started in different parts of India to follow parallel courses of study framed with an eye to the needs of generality of women. The most urgent change needed is to give the first place to the study of the mother-tongue of the student and to make it the medium of instruction. Study of English language is necessary even for our women, but it must not be given the undue importance which it has acquired on account of foreign rule. More attention should be paid to the practical use of the language and not to the literary side of it. At the Matriculation and in the higher examinations in which English is a compulsory subject, the largest percentage

of failures is found in the subject of English and next to that comes the subject of Mathematics. These two subjects are the stumbling-blocks to the progress of students with average intelligence. In order that general knowledge may be brought within the reach of women of average intelligence in as short a period as possible, these subjects should be made optional, so that English may be dropped at any stage when the pressure is found too great and instead of Mathematics an alternative subject may be selected from the beginning of the Upper Secondary Course. The knowledge of simple Arithmetic is of course necessary so far as it is required for everyday transactions in ordinary life and that will be completed in the Lower Secondary Course. Home Economics and Fine Arts should be included among other subjects. The Secondary Course should extend over six years after the four years of the Primary Course. There should be an examination at the end and the course should contain such optional subjects as will enable a clever student to prepare for the Matriculation of a Chartered University after a further study of one year.

This is no speculation. Shrimati Nathibai Damodher Thackersey Indian Women's University has framed such a course and the experiment has been successfully working for the last sixteen years. Eighteen hundred girls and women are being educated according to this course in about 15 high and middle schools working under the auspices of the University in Maharashtra and Gujrat. There are a few schools in different parts of the country having courses of study not regulated by Government or any University but such individual efforts do not carry much weight. It is desirable to have Women's Universities or influential organisations in each province with a separate

important language, to control such schools in that province. It will not be very difficult to get recognition from Government for certificates given by such organised bodies.

The question of secondary education of girls and women is not so vast and so difficult as that of primary education of girls. Here something appreciable may be done and is already being done by private agencies. In fact, in the field of secondary education of girls and women more work is turned out by Institutions started and worked by private agencies than in the Institutions managed by Government. There is ample scope for extending this work. If women graduates and undergraduates would come forward to work on a very moderate allowance, middle and high schools can be developed in many places where there is no provision for secondary education of girls. Graduates of the above-mentioned Women's University have done appreciable work of this kind in Maharashtra and Gujrat.

The larger the number of women that come forward to take higher education, the better for the advance of women in general. However, taking into consideration our social circumstances and poverty, there is not much chance of a substantial increase in their number. Let those who have the intelligence, time and means to go through the present University Courses, do that by all means. But there is an urgent need of a parallel higher course of a shorter duration and giving the first place to the mother-tongue of a student corresponding to the parallel Secondary Course described above. There should be at least one college of this kind in an area of each important Indian language. Graduates coming out of such colleges may become teachers in high schools and those that settle in married life will be able to influence women in society much

more than graduates coming out from present Universities because they will have acquired knowledge through their mother-tongue and thus be able to impart the same to others more readily. Our Women's University is ready to prescribe courses of higher study in different Indian languages and arrange for examinations in different places so that women can become even graduates without attending a college. The University is doing this kind of work for a few students who have Hindi, Urdu, Bengali or Sindhi as their mother-tongue. It is very desirable that there should be a Women's University in each province with an important language.

I would like to say a word on co-education. I do not think any objection will be raised in the matter of educating girls under ten years of age in the boys' schools where there is no provision for separate schools for girls. Public opinion is not yet ready for sending girls above that age to boys' schools. Those, however, who have advanced views in the matter should not hesitate to get their girls educated in schools and colleges for men. Public opinion is more advanced in our part of the country. There is not a single women's college in the whole of the Bombay Presidency; but an appreciably large number of

women are attending men's colleges. I wish co-education is resorted to by a larger number of people in places which do not possess secondary schools for girls.

Women's education has lagged behind. There does not seem to be any prospect of active work on a large scale in this field. Uneducated women cannot take an intelligent part in public affairs of social and political importance. The unanimous verdict of the Calcutta University Commission still holds true. Though it is given with reference to Bengal it is true for all India. It is often quoted but I think it will bear repetition.

"If the leaders of opinion in Bengal are ready to recognise the supreme importance of a *rapid development* of women's education and of an *adaptation* of the system to Indian needs and conditions, and if they are willing to spend time and thought and money in bringing it about, the question will gradually solve itself. Otherwise there must lie before this country a tragic and painful period of social dislocation and misunderstanding, and a prolongation of the existing disregard for those manifold ills in a progressive society which only an educated womanhood can heal."

REALITY AND APPEARANCE

By DR. MAHENDRANATH SIRCAR, M.A., PH.D.

(Continued from the last issue)

IV

SAMKARA VEDANTA

Samkara recognises the static Being and the creative Becoming and instead of recognising them he divorces the one from the other and at the same time saves his system from the commitment of dualism, by introducing the concep-

tion of degrees of reality and the illusories of appearance. So long as the metaphysical vision is not in sight, Reality and appearance appear as fundamentally the same, and in scientific sense the world of appearance is causally attributed to Brahman, the cause of all causes. But Samkara soon recognises the distinction between the

scientific and the metaphysical viewpoints. Scientific accuracy recognises the law of efficient and material causation and attributes it to Brahman. And so long as the philosophic vision does not dawn upon us, the intellect becomes satisfied with the attribution of appearance to Reality.

The ordinary logic cannot think it otherwise, and therefore the dynamic Maya had been conceived of as centred in Being. Samkara recognises, therefore, the value of the law of contrariety and self-alienation from the standpoint of idealistic logic; and it has been, therefore, possible for him to integrate appearance with Reality. Had there been no other method of appreciating reality, the order of appearance would share the same existence and value with Reality. Happily for Samkara there is the transcendental sense for apprehending Truth and the transcendent intuition steers itself clear of the intellectual categories in the understanding of Truth. Samkara, like Kant, feels that the categories of the understanding can have no transcendent use. So far as the understanding works under the pressure of the ordinary logic, it interprets Reality and appearance in the terms of cause and effect, but the supra-logical sense dispenses with this relation and conceives Reality as transcending and denying completely the world of appearance and attributes.

Samkara conceives a supra-logical and a logical appreciation of Reality. The supra-logical is the right method, for the ordinary logic of relation cannot apprehend the transcendent reality. Reality is non-relational, because it is absolute. To this the other absolutists may agree. But Samkara goes further, he does not allow the least internal distinction in the Absolute. The identity of appearance and Reality does not commit his system to naturalistic

Pantheism, or even to Agonistic Pantheism, for Samkara is decisive about the ultimate nature of Reality. It is transcendent intuition. Strictly speaking intuition is the ultimate being, this intuition does not intuit itself.

Samkara does not admit contrariety in the Absolute Being, and, therefore, there seems to be an apparent contradiction in his system when he recognises the becoming of Maya and links it to Brahman. Samkara by recognising the creative principle of Maya saves his system from the pitfall of the Samkhya system. He gives satisfaction to the metaphysical demand of the Unity of Being. And, therefore, theoretical reason conceives the eternal becoming in the background of the timeless Being.

This attribution of becoming to Being also distinguishes his system from the trend of Buddhistic philosophy, for the order of appearance is not reduced to nothing or to a subjective creation. And this provides for the pragmatic satisfaction in religious and moral values. The creative tendencies of the soul can find its proper display, for Samkara does not deny the Archetypal values deep in the soul.

V

SAMKARISM AND SAIVAISM

This point will be made clear by a comparison between Saivaism and Samkarism. Saivaism like Samkarism accepts the statico-dynamic character of the ultimate reality, which is alogical. While Samkarism does not accept the dynamism to be inherent in Being, Saivaism accepts it. The law of continuity works out through the creative becoming, but the law of continuity is not in Saivaism different from the law of identity. Continuity is an aspect of it. Samkarism does not assimilate identity with continuity, Saivaism

does. Continuity implies expression and change, hence Samkara attributes it to the dynamism, but he cannot accept it of Being. Continuity consequent on contrariety is a dynamic category and so far as the dynamic aspect of life is considered it fits in with it quite well. But Samkara cannot extend it to the static reality. The Absolute is static being and is identical being, it transcends the continuity in changes and development. Continuity suits the idea of evolution and progress and even expression, but none of them suit the conception of the Absolute, for change is implied in every one of them and change implies contradiction. Samkara cannot bear up with the primordial and the bare Absolute and the fuller and the complete Absolute. The bare Absolute is full of potentialities, which later on become actual. The actualised Absolute is more real than the primordial one. Professor Whitehead thinks in this strain but Samkara would think it otherwise, to him qualification is negation.

Saivism accepts the reality of expression and change. The law of continuity has been integrated with the law of identity. In fact the continuity is an expression of identity. Appearance is, therefore, more real in Saivism than in Samkarism. It may run in quick succession, but it is not quite false. It might not have the enduringness through time, but the moments of appearance are expressions of the underlying dynamism. These appearances are not quite illusory, they originate, they have growth and development, as they form the link in the chain. The creative dynamism may have a polarisation or a depolarisation. Sakti projects itself out of Siva and again seeks union with it. The process goes on eternally. The cosmic history is repeated eternally in cycles. From the silence of Death shoots the spark of life and to silence again it returns.

Siva smiles, the cosmic stirring begins; Siva sleeps, the cosmic stirring is hushed into silence.

VI

Professor Whitehead says, "Viewed as primordial, he (the Absolute) is the unlimited conceptual realisation of the absolute wealth of potentiality. . . . But as primordial, so far is he from eminent reality, that in this abstraction he is '*deficiently real*' and this in two ways. His feelings are only conceptual and so lack the fullness of actuality; secondly, conceptual feelings, apart from complex integration with physical feelings are devoid of consciousness in their subjective forms." "When we consider God in the abstraction of primordial actuality, we must ascribe to him neither fullness of feeling, nor consciousness. He is the unconditional actuality of conceptual feeling at the base of things."

Whitehead seems to recognise two natures of God :—a primordial nature and a consequent nature. His primordial nature is aconceptual limited by no actuality which it presupposes. It is, therefore, infinite devoid of all negative prehensions. This side of his nature is free, eternal, deficient and unconscious. The other side originates with the physical experience derived from the temporal world and then acquires integration with the primordial side. It is determined, incapable, consequent, everlasting, actual and conscious.

Whitehead approaches the Vedantic conception of the *Nirguna* and the *Saguna Brahman*, but he finds the defects of the conceptions in their separate and individual senses. He is, therefore, anxious to retain the two as giving the fuller conception in their unity. He feels the necessity of synthesising the abstract potentiality with the

concrete fullness. But the bare potentiality of the conceptual or primordial absolute is not the Absolute of Samkara; Whitehead's Absolute is not bare, it is the absolute potentiality of all existences. Samkara's Absolute is neither potential nor actual, for these terms are more consistent with the principle of creative dynamism, but not with the Absolute. The primordial Absolute of Whitehead may be the Iswara of Samkara, or the Siva of Saivism, but it is not the Absolute. Iswara or Siva of Saivism contains within it the principle of actualisation; but still their existence has an indefinite aspect when the actualisation does not function. But this indefiniteness contains within it the highest potentiality.

Whitehead had done his best to integrate the philosophical Absolute with the concrete God of Religion in which is realised the Truth, the God and the Beautiful; and hence at times it appears that according to him the consequent nature of the Absolute is more real than the primordial nature which is abstract. The abstract is the ideal, the concrete is the real. Both Samkarism and Saivism conceive the orders of Truth and Good to be concrete and limited, for they imply always a definite setting of the Reality in a relational order.

Professor Whitehead has not been able to transcend the logic of relativity, and though he seems to perceive the truth of an alogical reality, yet, like Saivism, his primordial Absolute is not alogical. The logical order is there, though it is not manifest. His Absolute lacks the fullness of actuality and is, therefore, indefinite, the actuality emerges in a definite form under definite conditions. Between the primordial Absolute and consequent nature the law of continuity functions alike in Saivism.

VII

The law of continuity with the law of identity has made it possible for Saivism to conceive the reality of the dynamic aspect of Being and has given it an air of realism; but the Abhasavada conceives the reality of the effect not equal to the reality of the cause; had it been so the world of concrete formation would have been given the same amount of reality as the underlying urge of becoming. The appearances are concretions in time, they disappear in time; in the finer and causal order some land-marks of evolution are formed, but still these are not real in the sense in which the eternal background is real. Reality has as if 'spiral' expression in its eccentric urges and formation, but these formations are not eternally real—the background alone is real. The very possibility of their losing the identities in the absolute background really reduces the world of appearance to a non-reality, and the reality to an alogical principle. The concrete formations are, therefore, not as much real as the finite realities in Vaisnavism.

In Vaisnavism the appearances are co-real with the Absolute, in Saivism they are not co-real with the Absolute, though they are not quite ideal or illusory as Samkarism supposes. Saivism strikes the middle path; but in recognising the ultimate dissolution of the appearance into the reality, Saivism recognises two kinds of experiences of knowledge—knowledge immanent and knowledge transcendent. And the logic of them differs.

Saivism naturally recognises the logic of realism, the logic of idealism and the logic of transcendence. In the crude perception, 'the given' is presented and received as the data of our knowledge, but this presentation is a sectional presentation of Reality.

Maya is the limiting principle which creates the world of relativities, the world of space, time and causality, the world of subject and object. It is impossible to get beyond the logic of the relative, so long as the realistic sense dominates. And the realistic sense has always identified this 'given' with the presentational continuum through the senses, and the pragmatic instinct has always confined us to this 'continuum' as the truly real. This limitation of the perception to the 'given' of the senses has the baneful effect of denying the wider presentation of supra-sensuous intuition and has made us ignorant of the great and the absolute fact, of which the sense-perception presents a section.

The logic of realism is confined to the world of effects into which the ultimate reality by its own dynamism disintegrates itself; the world of the temporary modifications and their relations, internal or external.

Saivism transcends the realistic logic of the Naiyaikas by the recognition of the principle of continuity working through the changes. The principle of continuity is consistent with the dynamic conception of reality, for the dynamic conception presents something more than 'the given' of the immediate perception, and explains it. And here the sectional presentations are assimilated in the totality of the background; and the moment the causal background of the sectional presentations is apprehended, the world of perception transcends from the given of the senses to the 'given of the fact' in its unbroken continuity. The fact is perceived as being becoming, and the spiral ring of becoming has infinite modifications and graduations of being; but even through them the law of continuity works, the continuity displaces the relativistic and pragmatic know-

ledge and presents us with the integrity of becoming. However vast the presentational continuum may be, it is formed out of Reality, if there is the concentration of it to a particular point. The focussing of the otherwise indeterminate being-becoming is concentration. Concentration creates the false sense of subject-object, of matter and mind, of limitation and diffusion and a thousand other concepts of the logic of relatives, which lead to a false supposition that they are real.

This grafting of reality upon the limiting centres of experience is the creation of Maya. The logic of relativity and the contraries are to be transcended to get to ultimate reality. Hence Saivism recognises the value of the logic of idealism which is to get over the sectional experience and view the reality as a whole. The logic of idealism, therefore, demolishes the Naiyaika conception of eternal relations, for these relations really make the concentration real and relations external.

The idealistic logic, therefore, brings forth the non-reality, though not the complete ideality, of all the centres of experience and their presented datum. The non-reality is due to the sense of limitation, not to the sense of complete illusoriness. They are real, but not completely real, for they are lost in the causes; but they are not baseless illusion.

Though the effectual order has this much of truth yet practically it comes to nothing since the effect vanishes in the indeterminate cause. This effectual order is not permanent, the causal order is, but strictly speaking the effect is the determinate formation of the indeterminate becoming, and in this formation the determinateness of the appearance cannot have the same reality with the cause. Hence the world of relativity has a periodical rise and fall in the real.

The fact, therefore, transcends categorical understanding.

Saivas recognise as Schopenhauer recognises the transcendence of the dynamic principle, and the ultimate fact as allogical. Since the fact is allogical, it can be neither substance nor attribute, neither one nor many. These categories apply to the sectional presentation of the whole, but not to itself. It is undivided and undetermined being.

Though the fact is then beyond all logical understanding and empiric perception still it is the fullest existence, for the sectional appearances in their totality rise out of it. The sectional presentations presuppose it, for the presentations are the fact recorded through the limitation of our logical mind. We require to rise above the realistic logic to fathom the fact in its integrity. And this is possible only in the supra-mental intuition which can present the total fact which may not deny but does transcend the space-time world.

This intuition can present the fact in its immediacy and this immediacy is different from the supra-sensuous immediacy in this that it presents the allogical character of the fact. Vaisnavism accepts a form of immediate intuition, knowledge beyond the sensuous perception but this form of intellectual intuition is not free from notional immediacy. The subject-object relation is there. Spiritual perception is transcendent, but even in this transcendence the intuition is not free from inherent logical limitation. The transcendent in Vaisnavism is the concrete notion or idea, and, therefore, it is the all-inclusive totality in which the particulars function as its parts. But in Saivism the world is the particularisation of the allogical dynamic reality, the polarisation of the ultimate reality. This polarisation is natural with the ultimate reality. It possesses the contrary tendency

of a depolarisation. The centrifugal and centripetal are the two tendencies, the one is the tendency of creating bipolar forces and inter-actions, and the other is the tendency of breaking these limitations and to enjoy the lost equilibrium. There is such a thing as the actualisation of potential fact, or the primordial absolute, and there is the contrary tendency of the creative dynamism to pass into the centre by transcending the world of forms and experiences. When this tendency becomes apparent, the realm of allogical reality comes in sight, in the transcendent sense which it develops.

In the dynamic logic though the ultimate reality is statico-dynamic, still the laws of identity and difference (separation) are active; when the difference becomes inappreciable, we have identity, and when in polarisation the difference becomes appreciable, we have separation. The diversity seems to be permanent only because we try to understand it by our logical understanding. Dynamic logic, therefore, emphasises the law of continuity and when the least difference implied in continuity is set aside, the identity of being is appreciated.

And this identity is the Siva-Sakti. The dynamic continuity can be traced through changes, but the ultimate reality is *identity* in which the least difference between the static reality and dynamic efficiency is denied, for in this state the efficiency remains a form of the initial potency. And the principle appears as static.

Saivism combines the two extremes of static being and eternal becoming, the one is empty, the other is dependent, because it is variable, and combines the two as the invariable and variable reality. Its dynamism, therefore, cannot make itself independent of the constant reference to the centre,

and, therefore, it provides us with the principle of equilibrium in identity. The dynamism works both the ways, and, therefore, separation and identity harmoniously adjust themselves.

The ultimate reality is the indeterminate being, the being without any determinate formation. Though Saivism has, in common with Vedanta, Samkhya and Buddhism, characterised the reality as beyond all logical concepts and ultimately to be known through a form of immediate realisation in intuition, still the characterisation of the ultimate reality as Being-becoming cannot really make it indeterminate. The indeterminateness may be the indeterminateness of a neutral equilibrium; this equilibrium contains in potentiality all the logical differentiation. These differentiations are not imposed from without. They are issued from within. And, therefore, it cannot claim to be strictly *alogical*. And being and becoming are not fundamentally the same thing, for they are different concepts, the one is static, the other dynamic. Thought demands a relation between them. And the relation is of identity. It will be better to speak of it as non-difference. But what does this non-difference imply? Either the dynamic is to be lost in the static or the static in the dynamic. But we cannot accept both. Saivism differs from Heraclitus and Bergson in accepting a static character of Being, and from the Eleatics and Vedanta etc., in welcoming the dynamic character of becoming. The *alogical* cannot be the both.

Duration in Bergson is completely *alogical*, it cannot be grasped by symbolical or pictorial thinking. The sense of duration in Kant is purely an empirical intuition; while Bergson has made duration the objective reality, Kant has made it subjective.

Saivism agrees with Bergson in

making duration an *alogical* reality, it is beyond mind; and is the world-forming reality. It is identical with Sakti. Time has different senses: (i) Time as logically understood, is the moments of time arbitrarily selected and artificially conceived. When the time-sense cannot go beyond the 'moments' the succession theory of time presents itself to us. The time-sense is an empirical construction out of the undivided continuity of duration. The empirical time-sense does not represent the objective time. (ii) Time as *alogically* understood—the *alogical* idea of time differs from the empirical logical concept in this that time is conceived here as creative duration, a continuum not divided by the empiric divisions of past, present and future. These divisions are consistent with the conceptual understanding of time, but not with its *a-conceptual* reality. It cannot be apprehended in an act of supra-sensuous intuition.

The more the sectional time-sense ceases to be functioning in us, the more is the possibility of grasping the duration in its eternal formation. What Bergson calls Duration, is Sakti in Saivism, or Maya in Vedanta. The supra-mental time-sense really makes us aware of the eternity of Sakti or Maya or duration, but while Bergson cannot get beyond the idea of duration Saivism and Vedantism go beyond the eternity of duration to the permanence of Being.

Samkara Vedanta sees the difficulty of conceiving a relation to the final *alogical* principle. It has, therefore, to conceive the Absolute as completely *alogical* and Iswara as the final logical unity. The dynamic principle is related to Iswara but not to the Absolute. The principle of dynamism may be indefinite, but this indefiniteness does not prevent it from being related to Iswara.

Its indefiniteness is felt when we fail to describe it either in terms of reality or in terms of non-reality. But its eternity has never been denied. The principle of change must be true to a percipient which is conscious of a meaning. Change is, therefore, a mode of self-expression and when the self-expression is unlimited and unrestricted it can have reference to the highest unity of the cosmic subject. Samkara is careful enough to ascribe the principle of dynamism to a subject, the dynamic logic may trace identity between the highest subject and the principle of change but it cannot conceive dynamism without locus.

VIII

The truly alogical reality according to Samkara is the Absolute. It transcends all difference; it denies all relation; it denies all concentration; it is ever immediate. Samkara does not attempt any synthesis between this alogical principle and the logical unity of Iswara. They cannot be synthesised for they are strictly speaking two orders of reality; the one alogical, the other logical; and they are eternal in two different senses, the one is eternal in the sense of timelessness, the other is eternal in the sense of enduring through time. Time cannot touch the one. It resides in the other. Samkara accepts two poles of our experience, absolute and relative; and the two can never meet.

And an alogical principle may be either static or dynamic but not both. It cannot be a duration or becoming for it cannot be conceived independent of reference to a centre or a locus. A real alogical principle must be something which denies the conception of a relation. Sakti cannot be conceived without reference to a locus nor duration without a percipient. Any attempt to conceive them without these references

must fail. Duration may be an objective existence but it is not necessarily supra-mental. The conception of time without any reference to a percipient subject is not a tenable proposition, for time is only an order of expression and it cannot be itself the reality. Time may have real existence but its reality can never be a reality without reference to a subject.

It comes to this then that Sakti or duration may transcend the subjective form, but they cannot transcend a reference to a locus or a percipient. The empirical existence cannot deny space and time and the formation in space and time. The transcendental is beyond space and beyond time.

There is a dialectic process of self-expression in Iswara. The empirical order has therefore an objective existence but its objectivity does not make it truth. Subjectivity and objectivity are the two poles of relative knowledge. The one cannot stand without the other, the reality of the object is relative to the knowledge of the subject. Apart from the reference to the subject the object can have no independent existence. This mutuality does not reduce the object to an idea. The object is real to us. But its extra-subjective reality does not make it transcendently real. The reality of the given is accepted by Samkara, and barring the few extreme Samkarites, none have denied the objectivity of the given. To this extent he is a realist. And in this he is nearer to Hegel than to Kant.

IX

The subject-object reference of knowledge continues up to Iswara, and in his case the actual given is assimilated in the subject and is understood to be ideal. It is then found to possess no independent reality of its own. The given is assimilated in Iswara.

So far Samkara agrees with Hegel. Had this been his final position he would have the same rank with Hegel. But Samkara goes further, and exactly at this point his philosophy begins. He feels that Iswara cannot transcend the realistic knowledge, and though as the ultimate unity it assimilates the whole existence within it, it cannot be the final reality. Samkara surpasses the implications of dynamic logic and passes into the logic of identity.

Hegel and Ramanuja with the logic of continuity establish the final reality as the ultimate unity; Samkara feels that the logic of continuity and synthesis can have its use in the world of objective reality, but not in the transcendent. The law of reason is applicable to relation, for reason is the faculty of synthesis by which the aspects of experience can be assimilated in a unity; but the law of reason can have no transcendent use. Reason is endowed with the ideas of unity, and unity can obtain where there is difference or distinction. But to conceive that the transcendent or the Absolute can have ever Eternal distinction in actual sense is to contradict its absoluteness. The Absolute cannot bear any kind of distinction, for the distinctions are formed out of self-negation and the Absolute cannot negate itself. The polarisation of *I* and *not-I* and its consequent synthesis cannot be consistent with the Absolute. The Absolute is all-sameness and all-immediacy.

A distinction can be drawn between the super-subject and the Absolute. Iswara is the super-subject. The super-subject has no essential differences from the subject except that it focuses

the totality of experience. Its experience is more unified than can it be in the subjects. But that does not make any essential difference between the two. Both possess a form of immediacy, (the character of this immediacy will be examined later on). But this immediacy cannot rise above the subject-object reference in knowledge, above the implications of the relative. The super-subject gives the highest unity of knowledge possible in the relative existence. It has a transcendence in this that no definite presentation can exhaust its experience, and that its unification is singular and unique. But this does not make it a trans-subjective reality.

The reality of the super-subject stands on the same place with the reality of the subjects, the magnitude of its knowledge and power cannot make the least distinction in the nature of its Being. The difference is the difference in radiation, but not in being.

Both belong to the plane of concentration, and concentration implies limitation. The super-subject is a subject amongst the infinity of finite subjects. It may focus the infinite presentation, and its unity may necessarily be higher, but to say that the super-subject assimilates all the distinctions of finite or empirical subjects is really a travesty of logic. The subjects—the psychological and logical centres are as much true as the super-subject is, and, therefore, in the being of the super-subject they cannot be integrated and assimilated in a way which will make the super-subject the only individual, and reduce them to members of this highest individual.

(To be concluded)

A VISIT TO ANANDA-ASHRAMA CALIFORNIA, U. S. A.

BY DAVID SULLIVAN

"Here in America are no Ashramas. Would there was one! How would I like it, and what amount of good it would do to this country!"

These words of the Swami Vivekananda sounded an undertone in my consciousness as I listened to my friend. Our motor had left the city and was passing through an opening in the hills known as the Verdugo Gap. At right hand and at left were pretty homes, set in the midst of live-oaks, oranges and olives, while immediately ahead the valley of La Crescenta sloped upward to the blue Sierra Madres and to the bluer sky.

"It was not far from here," my friend was saying, "for I remember that opening toward the valley. We were preparing for our little picnic lunch, the men gathering fuel for a fire, while the women unpacked the baskets. In spite of our protests, Swami Vivekananda had been helping, but all at once he drew a little apart, and stood silent, gazing over the misty expanse. Suddenly he pointed toward the spot—as nearly as I can recall—where Swami Paramananda's Ashrama now stands. "Over there in those hills," he said, "will some day be one of the largest Vedanta works in this country."

For many years I had been a student of Eastern philosophy, touching it at various points, and, instinctively, on reaching a new place, I sought out those organizations where I felt I could find its truest expression. I knew well the Vedanta Society of New York. In San Francisco, I had the privilege of meeting that bright spirit, Swami Prakashananda, and, in more recent

days had contacted the work of some of the younger Swamis. But this was my first visit to Southern California, the melting-pot for every known cult and creed. That very morning as I had scanned the church column in the newspaper, with its notices of Yogis and Rishis, Healers and Psychologists, Metaphysical teachers, and teachers of "Success," most of them hinting at some sensational secret which revealed would open the way to health, wealth, or marital happiness, I had remarked to my friend, "It would take an exceedingly wise swan to separate this milk and water!" And my friend had replied with a laugh, "Let me be your swan and extract for you the very cream." So that was the how and the why of our present jaunt. We were on pilgrimage to Ananda-Ashrama, the Peace Retreat established by Swami Paramananda in the name of the Ramakrishna Mission.

It had not taken us long to come from the heart of the city of Los Angeles—about thirty-five minutes—and already the more cultivated areas were giving way before the untamed beauty of wild stretches of brush land, colorful as an old Persian rug.

"The Swami was wise in his choice," I observed; "it will be long before civilization catches him here."

"You do not know Southern California," answered my friend: "what is desert to-day is city to-morrow."

He swung his car up the long grade which leads to the Ashrama. Native growth billowed away on either side of us—silvery sage intermixed with the wild buckwheat, at this season a glory

of burnt-orange. Before us, sharply defined against the azure curtain of infinite space, stood the hills. Over all lay the hush of afternoon.

"Long may it last," I said—"the unbroken peace of this spot!"

"Amen!" fervently ejaculated my companion. Then he added, "Peace is a tradition in this valley. I myself heard it from the lips of an old Mexican, who had witnessed the changes of at least a hundred years; and he told me that in the very early days, before the American advent, this was known as the 'Valley of Peace.' Men came here to adjust their differences; Indians smoked their peace-pipes here, and no fight or attack of any kind was ever known within its borders. Shepherds driving their flocks would always seek to fold them here at night, so they would be protected."

"What a strange chance," I mused, "that led the Swami to establish his Peace Retreat in such a setting."

"Is there any chance?" asked my friend, and we both fell silent, he busy-ing himself with his car, while my eyes searched the hills for the goal of my quest.

My first impression of the Ashrama was a glistening, caused by the sun irradiating the leaves of its trees. As we approached, however, this point of shining verdure gained form and depth, and finally resolved itself into buildings on different levels, set in an oasis of green. Immediately in the foreground, its straight lines modified by vine-covered pergolas, stood a two-story stucco house which commanded a far-flung view. This, my friend explained, was the Guest House where students, friends or passing pilgrims—like ourselves—could spend a night or many nights if they desired. Above, through the foliage on an upper terrace, we

caught the glint of white walls and red-tiled roofs.

The background of mountain was no longer flat. What had appeared as scars and furrows on the surface was revealed as spacious canyons filled with oak and sycamore and ever-present sage, the pungent odor of which was like incense in the air. The winding entrance-drive, which we now followed, bordered by the poplars of France, bore us ever upward, past a vineyard, past the Guest House, by the edge of an orchard just a little below us, and, with a final sweep to the left, emerged into a spacious parking-place—our journey's end.

As I stepped from the car a flood of color swept me, and for the moment blotted out every other sense impression. A bank of lantanas, pure amethyst in hue, intensified by the burning blue of the sky, hung like a royal curtain from the base of a long arcade, which connected two small buildings, and through whose arches we glimpsed a more imposing building beyond.

We were actually in the mountains now, the Mother Mountains, for that is what Sierra Madre means, and it was as if we were enfolded by the Mothers' mighty arms. The ten arms of Durga, thought I; for the hills reached down, fold after fold, from the central height, which stood like Durga Herself, lofty, pyramidal, immediately behind and above the Ashrama.

The great sweep of it all struck me, and the way the details merged in the larger design—the circling walls of native rock; the little bridge; the Eucalyptus walk beyond, continuing the entrance-drive, and running by a house of great grey stone and cream white stucco, just glimpsed among the trees; the trees themselves—green brethren from around the world, ranging from

the Himalayan Deodar to the typical California Pepper which bordered the parking-place—all these and more fell into a pattern of order and harmony, forming a very part of the Plan.

But the people, the denizens of this still Retreat, would they also fit into the cosmic background? That was what I had come to discover; for Nature alone, and buildings alone, cannot make an Ashrama.

The human element was not long lacking. I heard a crisp step, a friendly greeting, and in a few moments I found myself strolling, with a white-veiled, grey-habited Sister, up the path by the lantana and toward the Temple of the Universal Spirit. My friend, having seen the Ashrama before, had gone off with the car, promising to return, leaving my guide and me to carry on a conversation *à deux*.

"I want to see your Temple," I told her, "and whatever else you desire to show me, but most I want to touch the living spirit of the place."

"Perhaps we shall touch that as we go, unconsciously," she said.

A cheerful voice above us called out, "Wait a bit till I turn off the sprinkler!" I looked up into the face of a young man, and looked again, for his smile suggested Ireland. He gave me a gay salute and was off like an arrow to stop the water.

"You are happy to find such a blithesome gardener," I remarked. "Service you can buy, but not good temper."

"You cannot buy this service," rejoined the Sister. "Here all the work is done by consecrated workers; it is seldom that we employ any outside help. That boy with the smile is English from South Africa. He enlisted with the British army in 1914 and was in the front line trenches for four long years." Then she added

whimsically, "He is living for the time when men shall be like gods."

"Have you many more like him?" I enquired.

"Indeed no!" she laughed; "each member of the Ashrama is absolutely unlike every other—that gives the zest to our effort at unity."

"Do you achieve it?"

"We hold together," she answered simply.

"Most communities do not. What holds you—theories?"

"Can theories hold in a hot kitchen when you are cooking a dinner for fifty people and every one gets in your way? Do they hold when daily and hourly you have to adjust your temperament to those who are as opposite to you as the east is to the west? Do they hold, in short, through all the tests of communal living?"

"But there must be something that binds you. Is it the teaching—the Ideal?"

"The Ideal must be realized, the teaching made living; yet the secret lies there."

We turned into the vaulted room which formed the western end of the front wing of the arcade. For now I saw that what I had taken for a single line of arches was really but a part of an extensive cloister, which swung around a large patio, forming as it were a necklace on which several miniature buildings were strung, with the Temple as the main gem. It was a restful room we entered and I was not surprised when the Sister introduced it as the Library, "although," she said apologetically, "we have not many books as yet. It is very useful, however, as a Class Room and for public gatherings. Last Christmas, that alcove to the left was transformed into a manger, and we gave a tableau of the Nativity with our Hindu Sister as the Virgin."

I stepped forward to gain a better view, and beheld in the corner two looms which the angle of the wall had hidden. At one of them was seated a young woman from India, her slender figure outlined by the graceful lines of her Sari.

"This is the Hindu member," said my guide. "The Swami feels that she and her cousin at the Vedanta Centre of Boston are his answers to Miss Mayo's 'Mother India.' They take the platform when he is absent and thus hundreds have come to know Indian womanhood through them. That was a dream of Swami Vivekananda's, you may recall—to have India's women come to the West and teach."

"I am no teacher," quietly announced the young woman in question, "only a humble assistant. I must prefer to weave. But even at that there is another here, a French member, who is more expert. There on the larger loom she has some goods half finished. The buyers at the big stores compliment her on her skill."

"Where do you get these looms?" I asked, as I examined the gay bit of texture.

"This one was a gift," said the Sister, "but the smaller loom is the handiwork of one of the Brothers. He can make anything! He installed our local telephone system, for example, and created an electrical churn for the head of the Dairy Department."

I examined the loom with interest, and then turned to some shelves at the side of the room where were other articles of artistic merit.

"And what about these?" I asked.

"The fruit of our Arts and Crafts Department." She picked up a small box and held it for me to smell. "Ashrama incense!—a blend of California native herbs and Eastern sandal. We make it with our own hands,

according to a model the Swami gave us. Even the sticks are from our wild shrubbery. You should see the community on incense night; their fingers fly as they fill tray after tray."

"You speak," said I, "of the Dairy Department, of the Arts and Crafts Department, do you mind telling me a little more of these?"

"The Arts and Crafts Department seeks not only to create objects of beauty, but to bring an income into the Ashrama. It never knows what it will be called upon to do. For instance, one whose speciality is miniatures was given the task of painting the large ceiling decoration in the Temple shrine, as well as the frieze around the Temple. She and the member who did the lettering above the shrine entrance worked the whole night through before the dedication; and all this work is fitted in between dish-washing, cooking, and other forms of service. That is true of every department.

"I should think," I remarked perhaps a bit critically, "that you would have a more definite limitation of duties."

"You must remember," she said, "that this is not a rigidly organized work. There are no bye-laws, no board of trustees, no paid membership. It is like a great family in which each one is free to follow his special bent so long as he contributes his share to the general need."

"Would not business methods produce greater results?"

"Swami believes that the spiritual life grows best in freedom."

"Did he plan the departments?" I asked.

"They are not planned; they develop spontaneously out of the needs of the work and the talents of the workers. In this we are true to the traditions of the Ramakrishna Mission. Take the

Dairy Department, for example. In the early days of the Ashrama a mother and her son came with two cows and some goats. Later, when they had to leave, the creatures remained, and naturally the number increased. Now we have butter, milk and cheese enough for the community, with some left over to sell. The Honey Department started with a few hives of sickly bees purchased at a great bargain. These were taken over by one of the Sisters, who built them up and created one of the biggest industries that we have." She handed me a jar of crystal clear honey. "We had three tons of this last year. The finest hospital in Los Angeles provides that honey for its patients, and the inspectors do not even trouble to examine the bees if the Sister in charge declares them in good condition, such faith they have in her." But come and look! She led me to the edge of the terrace and pointed out row upon row of hives, lying beyond the line of brown cabins which she designated as the Brothers' quarters. "I have not begun to name to you all the Ashrama activities," she went on. "We have our cooks, our gardeners, our musicians, those who do secretarial work, and those whose line is more literary. But it doesn't matter what we do; here we are taught to look upon all work as worship, and the Swami makes us feel that the one who washes the dishes, if his spirit is right, is giving just as much as the artist or the lecturer. This terrace on which we are standing was once a hill—you can see how steeply it rises at the rear; yet it was levelled by one Brother, almost single-handed. I cannot tell you with what pride the Swami refers to him as the 'Giant.'"

My eye swept the patio and rested on a huge boulder at the further end, slightly raised above the main level and bearing the inscription: 'Thee I love

in all.' Back of it were great oaks and a canyon wall.

"That," she said, "is the altar of our 'Nature's Sanctuary,' as the Swami loves to call the great out-doors. From here and from the Temple portico he has conducted many moonlight Services. I remember a celebration of Lord Buddha's birthday—there was a breathless spirit over everything; all nature pulsating in rhythm with the One. How the people lingered! They could not bear to leave."

"But how many really come?" I asked.

"I have seen our parking-place jammed with motors, so that traffic was a problem, as it was last Easter at our Sunrise Service. Two years ago, Swami observed Sri Ramakrishna's birthday as they do in India, with a great feast. Hundreds came. As usual, the Swami cooked the food and served it with his own hands, and afterwards gave to the guests the spiritual interpretation of it all. Of course the American public is notoriously fickle, but even at our regular Services there is a goodly attendance, and on special occasions I have seen this Temple filled to overflowing."

Simultaneously we turned and faced the Temple of the Universal Spirit, its portico lustrous under the rays of the setting sun. And suddenly I was moved as I had not been. Here before me was the flowering of great dreams, of aspiring thoughts; here the culmination of steadfast yearning toward the Ineffable, beyond all name and form, beyond caste and creed, and every difference; a humble gesture made in the earth stuff—a gesture of devotion. My eye took in the simple beauty of the structure, rested on the inscription over the portal: 'TRUTH IS ONE,' from the Rig Veda, then lifted to where the Oriental line of the pediment cut the

eternal blue. "Let us go in!" I said.

I have stood in many churches and cathedrals, I have offered prayers at many shrines, but in none of them was my heart so lifted as in this quiet spacious room, through whose stained glass windows, depicting the places of worship of the many world religions, the one sun shone; from whose niches along the walls, flower faces and the faces of Holy Ones looked down. "WHERE I AM THERE IS PEACE." Gazing at these words illumined just above the shrine, I felt a Presence, vast yet infinite, which left me dumb. The shrine itself was curtained, and I did not know that soon I was to see that curtain drawn and behold the pulsing of its living heart.

"In this too Swami Paramananda fulfils his master's dream!" said my guide softly as she closed the door. Someday he hopes to have a tower where there will be constant meditation."

"I should think you never would have time to meditate," I commented, coming out of my reverie.

"We don't sit all day under a palm tree, as some people imagine, but we each have our little altar and our hours for prayer. Also always, night and morning, there is the household Service in the Temple shrine."

"When," I asked, "are your Classes?"

"We have public Classes at certain times; but Swami's teaching for the Community is never set; it comes forth spontaneously, like our departments, drawn out by the occasion. Also teaching is not always verbal. As your heart is open, you receive. Perhaps it is summed up in these lines the Swami once wrote. I can never forget them. 'Some of you have grown deep and profound, not that you have performed great formal spiritual practices, but

your nobility of purpose, your dedication, your selfless devotion to an ideal have brought you up, and nothing can stop the process of this upbuilding.'"

Gradually we had been making our way around the back of the grey stone building called 'Ashrama Cloister' where the women workers live. Everywhere was a touch of wildness, the cultivated flowers sporting a little with their canyon neighbours. Hoping to surprise some deer, we had visited the dams where the irrigation water is stored—drawn, as is all the water, from an unsullied source high in the hills. But we had seen only the water lilies and the gold-fish; slim fly-stalking lizards; great blue squirrels, and shy woodland birds, here almost forgetting to be shy. Returning by a sloping trail, we were about to descend some stone steps, when we espied, coming in our direction, a tiny, white-robed figure, so frail that it seemed the wind might blow her along as easily as it does a fallen leaf.

"It is the senior Sister," said my guide, "and though she looks fragile, she is a woman of great mental powers and many gifts. She has been the Swami's chief assistant ever since he started his work in this country. You must meet her.

We paused; I touched the little hand held out to me in greeting, then the figure moved along the path again, and we walked on.

A familiar clicking struck my ear as we descended into what is known as the Chapel Garden. And, behold! under a tree sat one working away at her portable typewriter.

"She is busy over her Messages," explained my ready companion. Then catching a strange expression on my face, she put in hastily, "I mean the 'Message of the East,' our monthly

magazine; we do not deal in astral matters here."

We both laughed a little breathlessly as we climbed a short, steep stairway leading on to the tree-covered terrace in front of the Cloister. And there at the extreme edge we stood, gazing out over the valleys which lie between La Crescenta and the sea. It was like a rainbow tapestry unrolled at our feet.

"This is a wonderful spot!" I said at length to the Sister, "but how much is it really helping to spread Vedanta?"

She considered a moment before she answered. "I do not think," she said, "that the influence of a place like this can be measured. Tourists come here from every part of the world, and though they are birds of passage, they carry the seed to far-away places. Many are drawn here through our literature. Literally thousands have been reached by our publications. That is one of our greatest activities. We learn in the strangest ways of what the Ashrama has done for people—the healing it has brought them, the help, the comfort. I could tell you many stories."

"When was it founded," I asked, interrupting.

"In 1923; since then its growth has been continuous."

"Do you believe that the Vedanta movement in America is also growing?"

"As an influence, yes—permeating many movements, flowing like an underground river by the roots of young plants, to break out again in springs of living water; as just another sect, a church no matter how liberal, with its own chosen creed and prophet, then no. I do not think that it is growing to any appreciable extent. Possibly it never was intended to grow that way, for would it not defeat what Sri Ramakrishna came into this world to give? Here on this mountain-top we always

seek to serve him by glorifying, as far as we are able, his Ideal. And I think it has been that wide expression, that far-flung tolerance, coupled with the Swami's own heart of love, that has drawn most of the workers. I do believe, however, that a day is coming when the West will evolve a religious philosophy of its own, which will grow out of the findings of modern science and will closely parallel the fundamentals of Hindu thought. And I believe that when this new faith is fully formulated, it will embody the same great vision as that which animated the Indo-Aryan sages. Let him who doubts read the ancient Vedic conceptions of the Absolute and Maya, and then compare them with the latest scientific theories as to the constitution of matter. This philosophy, when it emerges, will draw East and West together. The names of Sri Ramakrishna and Swami Vivekananda are becoming ever more widely known, but the future will see them glorified even in the Occident, when the world comes to appreciate what it was they stood for. Now, there is strong prejudice in certain quarters. The pseudo Yogis and Swamis who have cheapened and desecrated the sacred traditions of India have hurt the whole cause of India in the West. The reaction of many is to distrust all Eastern teachers, and this is particularly true of the American men."

"This charge can never be laid against the Swamis of the Ramakrishna Mission!" I exclaimed.

"Indeed no! And yet there are some people who think them extremely impractical because they do not set a price on their teaching. I know that Swami Paramananda has been urged to do so—imagine it!"

"But is your work endowed?" I asked; "and if not, how is it carried on?"

"It is endowed, but not by man; and the One Who has endowed it has ever taken care of it. The Swami has always felt that if the right atmosphere was created, the needed support would come; and it has."

Here a desire of mine became an urge :

"Would it be possible for me to meet the Swami?"

She hesitated. "To-day is the first day of Durga Puja, the great Hindu Feast of the Divine Mother, and he has been very busy preparing for it. I will find out, however."

And this was how it came to be—that wonderful, never-to-be-forgotten interview, which made it possible for me to be present that evening in the Temple, when the Shrine curtain was drawn aside, and the whole household bowed in reverence to the One Power. Ever the vision of it will abide—the illumined, garlanded pictures, the waving lights, the incense; but mostly the memory lingers of the Swami himself, as after the Service he sat a little above us, wrapped in his orange cludder, and talked to us of mighty things. And as I listened, I understood what was the living spirit which bound these men and women together in ceaseless, loving effort. The spirit of the Ideal—yes; the spirit of Sri Ramakrishna and his great disciples—yes; but that spirit embodied in one who was able to make it actual for the seeking souls around him—one who exemplified the thing they sought. And I know of no better way of conveying what I saw and sensed to others than by giving here what was later given to me—a copy of those words, those quiet words, those words of beauty and fire.

"All our mountain-like obstacles will vanish," the Swami said, "if we really know how to take shelter unto that Infinite Tenderness. Just in one

moment everything can be removed from our path—all our obstructions. Let us believe; let us believe; let us believe! Faith—have faith and perseverance, and openness of heart!

Swami Vivckananda once composed a little verse: Let the Mother dance, and let all selfishness, all ambition, all desire for fame be demolished to dust—let the heart be like the cremation ground! Heroic type of worship! Burning flame of renunciation! Let Mother dance! And that means as long as we have aught else, we cannot make room for God. The idea is, if you want to be part of that great Omnipotence, then do not cling to little things of the world. If we cling to these it is our own choice; the other we forsake.

Let us pray that this may mean great quickening for our spirit. Material things do not matter—how we offer a flower, whether with the right hand or the left, with closed or open eyes—these things do not count. As I understand spiritual reality, the Lord does not take much interest in such things. Let our heart have feeling and fervent spirit! You may say, 'Why then do you follow these forms?' They are nothing but symbols—sometimes they can give us upliftment. Heart's devotion is main thing. Even an ignorant person, unlettered, uncultured, when he with whole-hearted devotion surrenders himself at the Feet of the Deity, he is blessed, and he can become the source of blessing to others. Calculation—weighing and measuring of divine blessings—mean we have not the understanding at all. There are no barriers between God and us, except the barriers we create—selfishness, egotism, vanity, ambition. Just as Swamiji says, we cannot worship God as long as these things are with us and near us. They are demons that Mother destroys with Her sword—the blazing sword.

Those who cling to them, they feel the pang.

I have spoken this to you without any preconceived idea. Let there be Divine Power flowing through us—our hands and feet, mind and brain—and there will be no room for anything else. There will be no harshness, no discord, no inharmony—Ah! we make the Lord, the Incarnate Spirit suffer when we inflict wounds. Someone said to Lord Buddha, 'Why is it the Compassionate One has sickness?' He answered: 'As long as there is suffering in the world, as long as there is selfishness, sickness, self-clinging, so long will He suffer.'

Make your world a paradise; make your Ashrama a true abode of peace; make it in your own heart. Outside polishing, and planting, and decorating, and building temples are nothing, nothing, nothing! The whole universe belongs to the Lord. Do you suppose we can create an ornate altar and deck it with gold and jewels, and say, 'Here! --You must come and stay here!' The whole universe belongs to the Deity. We cannot bind Him in any way save through our love, our devotion and helplessness--when we are most helpless, like little children, guileless, free from envy, jealousy, hatred and ambition.

Make the heart clean, fragrant. You know there are spiritual aspirants who

even through their body emit fragrance like a flower. Be clean of spirit. That is the way we worship. It is the Spirit which worships Spirit. Matter cannot worship Spirit. Do not be earth-bound, full of weight, grossness, sordidness. My spirit feels suffocated when these things predominate.

Here we come before the altar of the Mother. Wish, pray—wish for everything. There is no harm in wishing and desiring if you do not remain earth-bound. Wish for bigger things; wish for others; wish for others! Lose yourself in your prayer! Pray for the redemption of the world—happiness of the world. Pray for your enemy; pray for everyone, that all may be of happy heart and spirit.

We call Ananda-Mai—All-blissful Mother. When you come before that altar, there is nothing but bliss, nothing but joy, nothing but expansion of soul—nothing! But it is to give even the last thing we have; yet there is no end, there is no last when one once touches It. When that bounty opens before you, you never feel exhausted. Do not make yourself poor by thoughts of self-pity, self-consciousness, and wanting things for yourself. You cannot have God and self at the same time. They cannot occupy the same throne. Let us, then, forget self!"

PROF. BENOY KUMAR SARKAR ON ECONOMIC DEVELOPMENT OF INDIA

BY SHIV CHANDRA DATTA, M.A., B.L., F. R. ECON S.

(Continued from the last issue)

THE RENAISSANCE OF INDIAN AGRICULTURE

Prof. Sarkar takes keen delight in pointing out that the signs of the up-to-datization of Indian agriculture are

already manifest here and there. "The crops that our cultivators produce to-day, although the same in name and superficial appearance as those to which our forefathers are used are not really identical with them. Now varie-

ties of impressed breeds have been taking the place of traditional strains."¹⁰⁰ The new varieties of jute, cotton, tobacco, wheat, rice and sugarcane produced through the efforts of Government research workers are here referred to. Not only have new and improved breeds been produced, but these are being spread among the cultivators, and it is a matter for sincere satisfaction that there is an extensive demand for the improved varieties.¹⁰¹ Modern agricultural machinery also has been making its appearance in India. "In Bombay and the United Provinces cultivators have been getting used to modern agricultural machinery. Engines, pumps, threshing machines, petroleum-driven tractors, steam ploughing machinery and allied tools and implements are bidding fair to change the aspects of cultivation and irrigation in Indian villages."¹⁰²

But whatever be the improvement that has been effected till now, Indian agriculture is still overwhelmingly primitive and backward when judged by the modern world standard.¹⁰³ Indian agriculture still presents a spectacle of the production of good crops and new materials being carried on in scattered, fragmented and uneconomic holdings by ignorant peasants with the help of primitive tools and implements. What then are the steps to be taken to further push on Indian agriculture in its journey towards modernism which has already commenced?

Primary stress is laid by Prof. Sarkar on our land-laws.¹⁰⁴ The land-laws of India have got to be modernised. There

are many agricultural problems in India which are similar to those which arose in 19th century Germany, and all those problems were solved by the latter through better land legislation.¹⁰⁵ In India some of the outstanding problems of agriculture are---(1) that the size of the holdings is not large enough for the maintenance of a peasant's family; (2) that the holdings usually comprise plots which, in many instances, are not available in one consolidated block; (3) that the holdings are successively subdivided from generation to generation in accordance with our laws of inheritance providing for the equal division of paternal properties among the sons; and (4) that there are a large number of landless agricultural labourers, on the one hand, and a large number of landlords with superfluous and uncultivated lands on their hands, on the other. We have already hinted above in connection with our discussion on *Agriculture in the Modern World*¹⁰⁶ that all those problems arose and were successfully tackled in nineteenth century Germany. Hence, so far as land legislation is concerned it is stressed that we have to find out the exact changes which have got to be brought about in the land-laws of India, for the amelioration of her agriculture having regard to the experience of Germany and also of Denmark and Great Britain, which have followed in her footsteps. "The problem in Europe has been to effect the transition from the Zemindary to the peasant proprietorship and in its transition the most remarkable results have been achieved in Germany. Denmark has followed the German land legislation. Great Britain has recently been trying to learn of Denmark and

^{100,1} *Economic Development*, p. 67.

¹⁰² *Ibid.*, p. 26.

¹⁰³ Lecture on "The next stage in our Economic Life," *Arthik Unnati*, 1934, Kartik, p. 552.

¹⁰⁴ Article on "The foundations of Economic Development," *Arthik Unnati* for 1933, p. 212.

¹⁰⁵ *Arthik Unnati* for 1933, p. 212, also the series of articles on "Landlordism in New Bengal" in the *Arthik Unnati* for 1935.

¹⁰⁶ *P. B.* for Aug., 1930, pp. 391-392.

Germany. For India, therefore, to-day the most useful countries for investigation are Germany and Denmark."¹⁰⁷

Next to land-laws considerable stress is laid on the utilization of machineries and chemicals in agriculture. "There are thousand and one ways of making money if farming can be brought within the sphere of engineering." "Agriculture will give rise to the advent of a new economic system in Bengal, if it can be brought under the shadow of engineering and chemistry." "Cow-dung will no longer do. What do our cows feed upon? What is the quantity of dung yielded by it? And what is its chemical value? Chemical manures will have to be adopted." The adoption of machineries and chemical manures is specially recommended for those persons who take to large-scale farming as a profitable line of business.¹⁰⁸

Prof. Sarkar considers the co-operative movement to be highly beneficial to small-scale farmers. "Cultivators such as cannot command more than 1, 2 or 3 bighas of land will have to depend on the co-operative system in credit, sale, marketing, etc. for the improvement of their status."¹⁰⁹

Efforts to establish producers' combines on the lines of those in America are noted with approval. At p. 346 of *The Economic Development* Prof. Sarkar says, "There is a movement going on in the direction of establishing a 'jute-growers' combine' on the model of American cotton and other raw produce trusts in order that the cultivators can bring their influence to bear on the purchasers, who deliver the stuffs to the foreign factories, in the determination of price." The importance of producers'

combines is also stressed at page 66 of the *Greeting to Young India* in the following words—"In regard to America, India can take her as a teacher in at least one line and that is the organization of agricultural producers' combine."

As already noted industrialization itself is regarded as one of the factors making for the improvement of agriculture, inasmuch as it would serve and draw away the superfluous cultivators to the factories and mills.¹¹⁰ Not only that the introduction of scientific agriculture is viewed as but a part of a wider scheme for the industrialization of the country. "Modernized and scientific agriculture is essentially an aspect of industrialization—including, as it does, machineries and chemical fertilizers on the technical side and co-operative banking and the organization of transportation and marketing facilities on the economic side."¹¹¹

The importance of various subsidiary industries to engage the energies of the peasants during spare hours is not overlooked, though, it must be said, that this point occupies a very minor position in Prof. Sarkar's scheme for the economic regeneration of India. The utility of hand-spinning as a spare-time occupation is not denied.¹¹² Our attention is also drawn to the various subsidiary industries resorted to by British farmers, viz., animal husbandry, poultry, farming, bee-rearing, etc.¹¹³

Prof. Sarkar relies upon the richer landlords to introduce large-scale scientific farming¹¹⁴ and upon the moneyed classes (which do not exclude the richer landlords) to start agricultural banks for the assistance of the Co-operative

¹⁰⁷ *Greetings to Young India*, p. 65.

¹⁰⁸ *Arthik Unnati* for Kartik, 1884, p. 552 and Bengali pamphlet on "The Artha Sastra of Young Bengal," p. 42.

¹⁰⁹ *J. B. N. C.* for Sept. 1927, p. 81.

¹¹⁰ *Economic Development*, p. 393.

¹¹¹ *Greetings to Young India*, p. 74.

¹¹² *Economic Development*, p. 346.

¹¹³ *The Vartaman Jagat*, Vol. 2, Chap. on "Farming in Great Britain."

¹¹⁴ *Economic Development*, p. 408.

Credit Societies.¹¹⁵ "The landed aristocracy are not absolutely devoid of capital. They have but to acquire the virtues of hard and honest labour as normal human beings in order that they may discharge the functions of farmers and responsible managers of banking and insurance institutions as well as export-import offices and industrial undertakings."¹¹⁶ Of the various professions here suggested for the richer landlords, it is to be noted that the first place is given to farming, which is regarded as 'the most suitable.'¹¹⁷

The two common suggestions that the educated middle class men should take to farming, is not approved of. "It is doubtful if the members of the so-called middle classes can accomplish much in the agricultural profession, because, as a rule, they *possess hardly any land and are not in a position to invest even a thousand rupees*, the minimum needed for forest farming."¹¹⁸ "Far from asking the educated class to go to the land he would even ask the cultivators themselves to leave aside the profession—until a certain percentage of the people, in proportion to the land available, was in charge of the whole land, so that that percentage of the people might live comfortably."¹¹⁹

THE DEVELOPMENT OF COMMERCE

The popular notion in this country is that commerce refers only to the buying and selling of goods. Prof. Sarkar points out vigorously, however, that in addition to the buying and selling of goods as also of services—whether wholesale or retail—banking, insurance and transportation (including railways, shipping, bus services, etc.) are import-

ant items of commerce in themselves and are to be resorted to as such.¹²⁰

Indian merchants are required to remember that modern commerce is based on modern industry and agriculture. Hence they are asked, on the one hand, to push forward the agricultural and industrial development of India and, on the other, to master the secrets of modern productions. "It is agriculture and industry that furnish the new materials of commerce."¹²¹ "Every measure, legal or technical, that is calculated to add to the yields of our soils and every enterprise that helps forward the utilization of our raw produce for semi-manufactures or finished goods in our own districts will have to be inspected with the keenest interest by the representatives of our commercial business."¹²² "Prosperity in commerce is possible only when the people who are in trade are themselves experts in chemistry or engineering."¹²³ It is also stressed that the prosperity of our commerce depends on the measure of the co-operation received from chemists and engineers. "The prosperity of commercial Bengal will depend on the quality, quantity and variety of co-operation that our bankers and other traders can obtain from chemists and engineers."¹²⁴

Indian merchants are also asked to keep themselves in constant touch with current commercial and economic events happening abroad. For instance, Russia is rising as India's competitor in the international market in respect of oil-seeds and manganese. Hence, "Russian economics cannot evidently be

¹¹⁵ *Greetings to Young India*, pp. 38-39, and pp. 112-113.

¹²¹ Lecture on "New Orientations in Commerce," *Greetings to Young India*, p. 113.

¹²² *Ibid.*, p. 113.

¹²³ *Economic Development*, p. 357.

¹²⁴ *Greetings to Young India*, p. 114.

¹¹⁶ *Economic Development*, p. 413.

¹¹⁷ *Ibid.*, p. 409.

¹¹⁸ *Ibid.*, p. 408.

¹¹⁹ *J. B. N. C.* Sept. 1927, p. 81.

¹²⁰ Lecture on "India's economic Problems," *Greetings to Young India*, p. 36.

neglected by the stalwarts of Indian foreign trade."¹²⁵

Besides, the exchanges of raw materials, goods, capital and of population are going on to-day on an enormous scale between the distant corners of the world and Young India will have to be 'adequately equipped' and 'perpetually alert' 'to promote her interest' in the present regime of world economy 'in intimate association with the adults of the economic world.'¹²⁶

So far with regard to commerce in general.* We would now consider what practical proposals Prof. Sarkar has to offer in order to improve the condition of our shopkeepers who are generally illiterate and who constitute a great bulk of the population. He thinks that our shopkeepers suffer from two-fold difficulties :—first, lack of knowledge of markets, goods and prices and, secondly, lack of capital. The first difficulty may be removed by the establishment of shopkeepers' schools. And the establishment of shopkeepers' banks would remove the second difficulty. Absence of literacy among our shopkeepers is of course 'a fundamental handicap.' But it is said that, as in the case of our peasants and artisans, similarly in the case of our shopkeepers, 'efforts at economic advance must not be made to wait until primary education has been made compulsory, universal and free,' for, it is said that 'the shopkeepers' shrewd business sense is not dependant

on literacy and also that 'poverty is more dangerous than ignorance.'¹²⁷

The suggestions offered above are with regard to the future. Even, at present, however the achievements of Indians in the realm of commerce are in no way discouraging. Our attention is pointedly drawn to four hopeful factors of contemporary Indian commerce.

First, Indian merchants to-day 'do not feel satisfied with quotations from one particular firm or from some particular country.' 'Even the old Indian houses of established reputation' do not stick to 'their traditional method of depending exclusively on age-long business relations.' India thus is 'developing an open eye with regard to the world market' and 'bids fair to be a self-conscious, critical and discriminating link of the world market.' Incidentally we may note that this is advantageous to every country in the world, since every country is thus being offered chances of business in India.¹²⁸

Secondly, the number of commercial and industrial travellers that India has been sending out to the world is increasing almost daily.¹²⁹

Thirdly, with his wide experience Prof. Sarkar gives the opinion that Indian commercial travellers or agents and Indian export or import houses in India or abroad 'are of at least as much worth as are the commission houses, agencies and importers on the other side of the North Sea.'¹³⁰

Fourthly, a large number of young Bengalees have taken to foreign trade and are making a speedy income of from Rs. 250 to Rs. 10,000 a month out of it.¹³¹

¹²⁵ *Economic Development*, p. 120.

¹²⁶ Article on "Postulates of Indian Commerce" in *The Indian Commerce and Industry* (a Monthly Review edited by Prof. Sarkar), July, 1929, p. 1.

* Some suggestions for the better utilisation of India's foreign trade in the interest of Indians are:—(1) the establishment of Commercial News Bureaus and of Indian Agencies in countries which are the best customers of India and (2) the undertaking of overseas insurance by Indian Companies.

¹²⁷ *Economic Development*, pp. 404-406.

¹²⁸ *Ibid.*, p. 856.

¹²⁹ *Ibid.*, p. 856.

¹³⁰ *Ibid.*, p. 46.

¹³¹ Lecture on "Economics and Journalism," *Greetings to Young India*, p. 56.

BIOLOGY IN EDUCATION AND HUMAN LIFE

BY PROF. A. V. HILL, F.R.S.

(Continued from the last issue)

APPLICATION OF BIOLOGY

The first and perhaps the most dramatic applications of modern biology have been in the prevention of disease. Pasteur followed up his demonstration that spontaneous generation does not occur, with the discovery that infectious diseases, such as typhoid, diphtheria, and pneumonia, are caused by living organisms. Most of these are bacteria; many of the rest, like those of measles, are too small to be seen. Others are of an animal nature, like the active causes of malaria and sleeping sickness. Together with such discoveries arose the science of parasitology. The life histories of various parasites were unravelled, with the result that it has been possible in many cases to stamp out the corresponding disease or affection. Frequently there is an association between some parasite or animal and the microscopic agent of some disease. Anti-typhoid inoculation, the control of diphtheria, the elimination of malaria over wide areas of the earth—these have been some practical consequences of such work. No longer do we think of disease as due to evil spirits, or as magic sent by God for our punishment. In such matters biology has certainly produced a very evident effect.

In the economic fields of agriculture, forestry, and cattle-raising the study of parasites and of the organisms of disease has proved no less important. Throughout the British Dominions to-day there is urgent need for zoologists and botanists, young men of enterprise and scientific training, to aid in solving

important practical problems. The demand is far greater than the supply. At the present time, at Plymouth, a certain degree of success seems already within range in predicting the quality and the approximate locality of herring fisheries from year to year. Water supply and sanitation require biological knowledge, bacteriological technique. The transport of living fruit from the ends of the earth is a joint problem of biology and engineering. The freezing of meat, the drying of milk, the preservation of eggs, the canning of fish, the safeguarding of vitamins in food, the standardising of drugs, all such matters implicitly assume a certain biological knowledge. These are not unimportant things in human life. Constructing Latin verse or studying Greek philosophy may be better gymnastics for the mind, but even Cabinet ministers and leader-writers might find a little biology useful for an understanding of the world.

It is not necessary to insist upon the close relation between physiology and medicine, the oldest almost of all sciences and arts. No man has served medicine better than William Harvey, who by the vivisection, as he says, "of toads, serpents, house-snails, shrimps, crevisses, and all manner of little fishes," together with a host of other animals, discovered the circulation of the blood; the greatest single discovery in the whole of medicine. From his day downwards along the years the services of physiology to medicine, and to the alleviation of human disability and suffering, have accumulated. Not many of us are doctors, but most of us from

time to time are patients. To understand even a little of what medicine means, of the general principles upon which it is based; to regard ourselves objectively, when we are sick, as an experiment; to think of public health, of medicine, and of surgery in concrete terms instead of as a form of magic: surely if an elementary knowledge of biology can secure these things—and I think it can—it deserves a better place in our curricula. Perhaps the most important service of biology is to give men a reasonable attitude towards life.

PSYCHOLOGY

These are practical affairs. In universities, however, and in schools, we study things not merely because they are practical but chiefly because they are interesting: things that are interesting will be practical enough in good time. In most branches of learning, we have to weigh the value of human evidence. Evidence, as we know, is coloured by emotions and desires: few, however, realise how often or how much. Why is it that one person, or one group, inevitably draws one type of conclusion from the evidence, another draws a different? In our conscious minds we are honest, or we try to be honest, enough: why, however, do we reach different conclusions from the same apparent facts? In historical matters we must often ask whether it is not more probable that human senses were deceived, that human judgments were at fault, than that such and such a thing ever happened at all. In records of miraculous cures and of wonders of all kinds, in the tales of witnesses of accidents in ordinary life, we know how our opinion of the value of evidence must always be tinged with a certain scepticism. The senses of man may be deceived, his sensations may be misunderstood or misinterpreted, his judg-

ment—especially after the event—may be distorted by what he wishes, or thinks he ought, to believe.

These are matters of human psychology and behaviour: and psychology is based upon the physiology of the senses and the brain. Those who have no idea of the mechanism of sensation, who believe in the absolute existence of all they see or hear or feel, who do not realise that these are simply judgments, summaries, pictures in the nervous system, of millions of nerve messages received from their peripheral sensory organs, are all too ready to be led astray into false judgments of fact. Thus arise beliefs in the existence of things that do not exist at all, outside our own sensations. Common superstitions, magic, spirit photographs, premonitions, all the incredible things we read even to this day in the daily Press about omens or curses or bad luck—these would vanish into thin air were the evidence to be examined objectively in the light of what is known of the infallibility of human senses and judgment. I have often thought that a university should have a *professor of conjuring* to demonstrate how easily we can be deceived: and a reader in mental disorder to convince us how much our judgments, even of matters of fact, may be affected by our expectations, our state of health, our emotions, our desires.

Psychology, to the degree that it has an objective basis, is founded upon observation and experiment on animals and men. 'Behaviourism' may not be so important as some of its advocates claim: conditioned reflexes may not be the origin of all our actions, as certain enthusiasts maintain: psycho-analysis may invent, as well as discover, the hidden causes of our mental states. Other sciences also have made grave mistakes in their youth: which among

them shall first cast a stone at psychology? How often has physics discovered a complete formula for the universe? How often has the mystery of life been solved? Based, however, on the physiology of sensation, on the objective study of reflex and cerebral activity, on observation of the behaviour and development of animals and men, on the analysis of instinctive actions and intelligent reactions: based on these there can be no doubt of the importance, or of the future growth, of psychology. Psychology is a biological science—biological in its widest sense—and it has great gifts to bring to the other branches of human knowledge in allowing us to appreciate and understand men's motives, men's instincts, men's behaviour as individuals or in larger groups, and the various disturbances which affect their minds and conduct.

We can take a more charitable view of apparently perverse behaviour if we realise that abnormal mental states are relatively common, and that desires and emotions, feelings and memories, underlie all human conduct. We shall be more likely to be reasonable ourselves if we recognise the imperfections of our cerebral machinery, if we recognise our own motives, if we understand—which is not at all easy—the origins of our actions. The most humane approach to the study of human conduct, I would urge, is one which takes due account of the biological factors in humanity.

PROGRESS BY EXPERIMENT

Biology in the present stage of its development is inevitably concerned with practical experiment: it has not yet attained the precision of knowledge at which theoretical treatment of its problems is often of significance. Physics, on the other hand, in its philo-

sophical implications, is stretching out far into the unknown: its mathematical aspects are occupying the attention of some of the greatest intellects of the age. It is possible for a man to make the most important contribution to physical science, although himself quite unskilled and unversed in experiment or observation. This is not yet possible in biology, nor will it be for many years to come. Biological material is so much more complex, so much more difficult to fit to a decisive experiment, the number of its variables is so much greater. We have to deal with an almost infinite variety of mechanisms, confined in a single living cell which may lie almost on the limits of visibility. Reflect, for example, on what our inheritance means. We are in the first place human beings, not onions or elephants: then perhaps we are white human beings, with red hair, blue eyes, and freckles: we have physical, mental, emotional, and moral characters of all kinds: we hand these on in turn to our children and our children's children through unlimited generations. We do so merely by the influence of a single living cell. The male cell, with all its infinite variety of mechanisms and possibilities, weighs something of the order of a one-hundredth millionth of a milligram. Picture the whole paternal inheritance of all the people in the United States of America derived from a single milligram of material: the unborn characteristics of the entire human race present in the earth to-day drawn from chromosomes weighing less than a single drop of water. The astronomers arouse our imagination and envy by their tales of the almost infinitely great: think of all future human history, in its endless variety, depending on material weighing less than a pin; then we can realise that the problems of biology are not altogether easy.

VITALISM AND MECHANISM

Much labour and much skill have been devoted for many years to the study of such highly differentiated tissues as muscles and nerves. We do not pretend to explain the growth, the apparently purposeful development of these in the body. Our highest aim for the moment is to understand their working. Success, though meagre, has been sufficient to give us confidence that there is nothing to stop us on the road of our desire. To the degree that physics and chemistry are reasonable and intelligible, so also the phenomena of life are reasonable and intelligible. It is quite sure that no sentinel stands across the path to forbid our further advance. We hear much discussion of the relative philosophical merits of mechanism and vitalism: both contain elements of truth, but the whole truth is neither in the one nor in the other. There is no more reason for expecting to explain life in terms of physics than physics in terms of life. The powers of the human intellect alone are the limit to our understanding of either. When a physical event occurs in a living cell or creature it has a physical cause: which, assuming we are skilled and clever enough, we can discover. If, however, as Jeans says, all physics is ultimately mathematics, and the order behind the universe is mathematical, then, mathematics being a function of one corner of the human mind, *physics is ultimately physiology*! Philosophically we can have it which way we like: practically, in biology, we must make good and significant experiments and observations.

COMPETITION AND CO-OPERATION

If we survey the totality of living things, we see two main forces at work: that of competition or the survival of

the fittest; that, on the other hand, of co-operation in the service of the community. The higher animals are communities of cells—and the cells must work together or the community will perish. Man is a gregarious creature; he lived at first as a member of a family, then as a member of a tribe, more recently as a member of a nation. Some day, it is certain, he will live as a member of mankind. The evolution of mankind as a living organism has been extraordinarily rapid in recent years; that of man the individual is bound to be, at the present stage and hereafter, very slow. Already we see, in such organisations as the League of Nations, the idea at work of mankind as a single organism: trusting not chiefly to the survival of the fittest, but to the principle of co-operation. The conception of mankind as a living biological unit is one of great significance for the future of the race. By eugenics, so far as it is practicable—and with further knowledge, it may become not only practicable but easy—we shall ensure that survival of the fittest shall continue to keep the race from degeneration, without the bloodshed and cruelty of its natural incidence. By co-operation we shall make certain that the malignant growths of national hatreds do not wreck an otherwise healthy organism.

THE CLAIMS OF BIOLOGY

I make strong claims for biology—but do not think I am advertising my own wares. Indeed, if I can analyse my motives properly, I am protesting against my own ignorance of, my own lack of education in, the most interesting things in the world. Had I spent a little less time at Latin and Greek verses, had the theory of equations and the convergence of infinite series loomed a little less large on my horizon, I might

have had time, if someone would have taught me, to learn about living things at an age when they could be remembered. Knowing just enough, however, to realise the wonder, the beauty, the complexity of life in its scientific sense, and the degree to which workers with every variety of mind can contribute to the living organism of biological knowledge, I have set out to urge that the claims of biology must be treated very seriously.

There are not many departments of knowledge in which its contribution can be neglected; there are not many aspects of life which can remain indifferent to its teaching. Nearly half a century ago died Francis Maitland Balfour, brother of Mrs. Sidgwick, a man whose early promise—could it have been fulfilled—would have placed him among the greatest of Cambridge biologists. Another brother, Arthur James Balfour, died recently : all his life a friend, and far more

than a friend, of science, even in his last years he rendered, by his counsel, very important service to medical research and to applied psychology. Henry Sidgwick himself, were he alive to-day, would have been one of the first to see the significance of biology, in its wider aspects, in matters of human conduct. The days fortunately are gone when children had to be informed that babies are sent down ready-made from heaven. The stage has been passed where full-grown men and women can be told that the ideas of absolute good or evil are derived from the same mysterious source. Henry Sidgwick's ethics was in keeping with the point of view of to-day, that the idea of good is intimately associated with the highest welfare of the race; with the notion that the health, the happiness, the wisdom, the beauty of mankind as a sentient living organism must be the final arbiter in deciding what is good and right.

(Concluded)

ASHITAVAKRA SAMHITA

By SWAMI NITYASWARUPANANDA

स्वराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।

निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥ ११ ॥

निर्विकल्पस्वभावस्य Whose nature is unconditioned योगिनः of the Yogi स्वराज्यं in the dominion of heaven भैक्ष्यवृत्तौ in mendicancy लाभालाभं in gain or loss जने in society वने in forest च and विशेषः difference न not अस्ति is.

11. The dominion¹ of heaven or mendicancy, gain or loss, society or solitude, make no difference to the Yogi whose nature is free from conditions.

[¹ Dominion etc.—To feel different under these different conditions is possible only for one whose mind is conditioned, bound and limited by the relative consciousness. When one has transcended that state of consciousness, extremes of fortune make no difference to him. Even though he may be conscious of them, they appear to him unsubstantial, shadowy.]

क धर्मः क च वा कामः क चार्थः क विवेकिता ।

इदं कृतमिदं नेति द्वन्द्वमुक्तस्य योगिनः ॥ १२ ॥

इदं This कृत done इदं this न not (कृत done) इति this इत्थः from the pairs of opposites मुक्तस्य free योगिनः of the Yogi क्व where धर्मः Dharma क्व where कामः Kama क्व where अर्थः Artha क्व where विवेकिता discrimination च also वा or.

12. *Dharma* (ritualistic or meritorious works), *Kāma* (desire of sensual enjoyment), *Artha* (worldly prosperity), or discrimination has no significance for the Yogi who has transcended such dual¹ notions as 'this is done' and 'this is not done.'

[¹ *Dual etc.*—The relative consciousness is infested with the pairs of opposites, of which the sense of 'done and not done' is typical. We are always active under the impulse of desire, securing some objects of desire and seeking others. This desire is at the root of all *Dharma*, *Artha* and *Kāma*, and also of discrimination—for were we not bound and blinded by desire, there would be no necessity for us to discriminate the real from the unreal; the unreal would simply not exist for us. One free from the pairs of opposites has, therefore, no use for *Dharma*, *Artha*, *Kāma* and *Moksha*.]

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।

यथा जीवनमेवेह जीवन्मुक्तस्य योगिनः ॥ १३ ॥

जीवन्मुक्तस्य Liberated while living योगिनः of the Yogi किम् अपि any कृत्यं duty न not अस्ति is हृदि at heart का अपि any रञ्जना attachment न not (अस्ति is अस्य कृत्यं his duty) इदं in this world यथाजीवनम् pertaining to life एव only.

13. The Yogi who is liberated¹ while living, has neither² any duty nor any attachment at heart. His actions³ in this world pertain only to life.

[¹ *Liberated etc.*—The *Jivanmukta* is one whose ignorance with all its modifications has been completely eradicated and who, rid of all bondages, abides in the Absolute Self. His is a state in which "the knots of his heart are torn asunder, all his doubts are removed and the effects of his actions are destroyed by the realisation of the Supreme One." The *Upadesha Sāhasri* of Sankaracharya describes his state thus: "The knower of Self is indeed he and no other, who does not see in the waking state as in the state of sleep, who being one without a second does not perceive duality even though he may do so, and who is inactive even if he may be acting."

² *Neither etc.*—Because with the attainment of liberation, the Yogi gets rid of the dual notions of 'I' and 'mine' and consequently along with them all attachment and sense of duty, that spring from them. Not that all physical actions necessarily cease for a liberated soul, but that they are no longer impelled by the feeling of egoism.

³ *Actions etc.*—A very important fact of the life of the liberated is mentioned in this verse. So long as the liberated one lives, he is found to act. Yet he is said to be inactive. This apparent contradiction is explained here. The Yogi is internally free. He does not feel any desire for anything or need to do anything. But the very fact that his body still exists shows that there is some force holding the body. It is the *Prāraṇḍha Karma* of the Yogi. This *Karma* continues to operate. The Yogi is not affected but some bodily actions and also some actions on the surface mind go on, until the *Prāraṇḍha Karma* is over and the body drops off, when there is absolute emancipation for the Yogi. That is why the Yogi's action has been called *Yathājīvanam*, 'pertaining to life only.']

क मोहः क च वा विभ्रं क तद्व्यानं क मुक्ता ।

सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥ १४ ॥

सर्वसङ्कल्पसीमायां On the border-land of the world of desires विश्रान्तस्य resting महात्मनः of the great-souled one मोहः delusion क where च (expletive) विभ्रं universe क where तद्व्यानं meditation of That क where मुक्ता liberation क where वा or.

14. Where is delusion, where is the universe, where is meditation of That, or where is liberation for the great-souled one who¹ is resting on the border-land of the world of desires?

[¹Who etc.—In other words, who is abiding in Self.

The idea is this: Truly speaking, existence is one. It is only desire that demarcates it and creates the illusion of the relative world and along with it the necessity of getting out of it and of having recourse to meditation and all that. The moment one is freed from desire, the illusion of the universe with all its consequences (i.e., meditation, liberation, etc.) vanishes.]

येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।

निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥ १५ ॥

येन By whom इदं this विश्व' universe दृष्ट' is seen सः he (विश्व' universe) न not अस्ति is इति this करोतु may do वै (expletive) निर्वासनः one who is desireless किं what कुरुते has to do सः he पश्यन् seeing अपि even न not पश्यति sees.

15. He¹ who sees the universe, may try to deny it. What has the desireless to do? He sees² not even though he sees.

[¹He etc.—Really the universe is not as we see and feel it, which we do under the sway of desire. One who finds the phenomenal world, must try to negate it, for he is still in ignorance. One who is beyond desire, has nothing to do with it.

²Sees etc.—To a man of realisation the universe appears as unsubstantial and illusory. He cannot, therefore, be said to be seeing the universe as we understand it, i.e., as real and substantial.]

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।

किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥ १६ ॥

येन By whom परं supreme ब्रह्म Brahman दृष्ट' is seen सः he अहं ब्रह्म I am Brahman इति this चिन्तयेत् thinks यः who द्वितीयं second न not पश्यति sees (सः that) निश्चिन्तः one who has transcended thought किं what चिन्तयति thinks.

16. He¹ who has seen the Supreme Brahman, meditates upon 'I am Brahman.' What would he who has transcended all thought think, when he sees no second?

[¹He etc.—A very subtle distinction has been made here. When one sees Brahman, evidently then he has not reached the highest state and realised his identity with Brahman. The dual consciousness—I and Brahman—is still there, making it possible for him to meditate on 'I am Brahman.' But when the highest state is reached, identity is established, the dual consciousness is totally destroyed and no such meditation is possible.]

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of the present number gives a glimpse into the life of intense Sadhana and mad thirst for God of those on whom Sri Ramakrishna bequeathed his spiritual legacy. . . . Sister Christine's short article throws

new light on the personality of Swami Vivekananda. . . . We would like to draw the attention of all, who are interested in the social and national problems of the country, to *Shakti behind the Nation*. . . . Prof. Karve needs no introduction to our Indian readers. He is the founder of the Indian

Women's University, Poona, and has been trying for the last 35 years to solve the problem of female education in the country. Two years back he went on a world tour to gain experience of educational institutions in other lands. Man of action as he is, his article is written mostly from a practical standpoint. . . . Dr. Sircar in the present section of his scholarly article discusses the idea of reality according to Samkara, Ramanuja, Saivas, Whitehead, Bergson, etc. . . . *A visit to Ananda-Ashrama* gives a picture of the Ashrama life in America. . . . In the present issue Mr. Shiv Chandra Datta deals with the two most important economic problems of the country—agriculture and commerce.

PANDIT MOTILAL NEHRU

The sad news of the death of Pandit Motilal Nehru has cast a deep gloom over the whole country. Cruel death snatched him away at an hour, when his presence was sorely needed and when all people eagerly looked to him for wise counsel and able guidance. But Divine Dispensation does not consult human wishes and apparent human needs. It has its own inexorable plan, it cuts its own way without caring for the orphan's cry, widow's tears or a nation's grief.

The name of the Nehru family of Allahabad will go down into history for its unsurpassing service, sacrifice and sufferings for the cause of the country. It is perhaps a unique phenomenon that in a family all in unison have taken such a prominent part in the national activity. And no doubt Pandit Motilal, the great patriarch, was the sole cause of this. For was it not his influence that spread over all? At an age, when naturally one would like to live in retirement and comfort, especially after living in a princely style throughout the

whole life, the Pandit courted worry, privation and sufferings for the cause of the country. Consideration of age, health, anything whatsoever did not deter him from facing the responsibility which devolved on him, because of the trust and love the whole nation had in him. Perhaps except Mahatma Gandhi there is no other person in the whole of India to-day, who has so much won the confidence of all people concerned. And Motilal showed by his action and life how he fully deserved the trust reposed on him.

Pandit Motilal Nehru was a great genius. His intellectual gifts were extraordinary. As a lawyer he earned a mint of money. But he knew also how to spend that well. His 'Ananda Bhavan' (his old home, a palatial building) dedicated to the nation will loudly proclaim to future generations that his patriotism was not simply lip-deep. The Pandit had high idealism combined with practicality, a feeling heart controlled by extraordinary powers of judgment, noble sentiments balanced by a keen intellect. All these together made him more than an idol of the country. He was not simply loved and adored, but he was greatly depended upon as one, in whom the country's cause was safe and who had the proper acumen to guide the destiny of the nation.

The wisest way to get the most out of life is to submit to the Divine Will. No use quarrelling with the plan of the Almighty. But though the physical presence of the great Nestor of present-day India can no longer be had, may the inspiration of his example and life be never missed by his people.

And for those, who have broken down the isolating barriers of a family to admit into it all their countrymen, our prayer is that they may stand the trial of bereavement.

ANOTHER ALL-ASIA MOVEMENT

Asia is daily gaining the self-consciousness of her cultural unity and mission. At present the more the several countries of Asia come into closer contact, the better can she hope to walk in the path of progress and fulfil her mission. It is a happy sign that closely following the All-Asia Educational Conference, we had recently another All-Asia meeting and that also, strangely enough, in India. The All-Asia Women's Conference was a success in every respect. It was a fairly representative gathering. Delegates from China, Japan, Java, Persia, Ceylon, Burma, Afghanistan, Palestine, Syria, Iraq, etc., attended the meeting, and visitors from New Zealand and America came specially for the Conference.

The opening address of the Maharani of Karpurtala (read out by the Rani of Mandi) very nicely and clearly defined the object and purpose of the Conference. She said: "Our programme is ambitious but is not impossible of achievement. We aim to promote cultural unity among the women of Asia, to place at the service of humanity those qualities which are peculiar to our Oriental civilization, to stamp

out those evils which have crept into our civilization through sins of omission or commission, to pick out and adapt to our use those virtues of civilization and culture which have elevated the West to a high pinnacle of social and material prosperity, to benefit ourselves by exchange of knowledge and experience of women's conditions in our respective countries, and, lastly, to advance the cause of world peace."

But in this, she was not simply led away by sentiment and emotions. So she struck a note of warning. "It is not enough," she said, "to have ideals or to cherish them in the abstract. Unless you make up your minds to make them an article of faith, allow them to influence your daily lives and pursue them actively, your ideals, however laudable they may be, will be of no earthly use to you or your countries. . . . We cannot afford to watch and sit idle, to have ideals and not to strive our utmost to attain them."

The Conference continued its deliberations for eight days, and many important resolutions were passed.

All credit to the organisers of the meeting for conceiving its idea and carrying that out so successfully.

REVIEW

THE HABIT OF HAPPINESS. *By Sister Devamata. Ananda-Ashrama, La Crescenta, Los Angeles, U.S.A. 72 pp. Price 75 cents.*

In her usual delightfully fluent style, Sister Devamata has written a new book—"The Habit of Happiness." Though not as long as her previous works, the value of this slender volume is all out of proportion to its size. The title is itself an inspiration and each page is full of practical and profound wisdom, making it a useful and comforting manual for daily needs. The Sister seems to have a special gift for translating Oriental ideas into Occidental terms and readers will

find each chapter,—Gladness of Heart, Detachment, Planless Living, The Unfailing Light, The Laws of Life, The Seat of Happiness, Meditation as a Habit Builder, and Obstacles to Joy, presenting a fresh and interesting point of view. At the back of the book is an especially valuable chapter containing "Helpful Sayings on Happiness," which have been chosen for their dynamic, joy-producing quality and which the Sister suggests be memorized as weapons against sadness, depression and discontent.

Although written with the note of authority, this modest little book is so simple and

direct in its style and contents, and such a joy to the reader, that it should appeal to the casual as well as the thoughtful public.

THE BUDDHA'S GOLDEN PATH. By Dwight Goddard. Luzac & Co., 46 Great Russell Street, London, W. C. *xviii*+210 pp. Price 4s.

The author was first a Christian Missionary stationed in China by the American Board. Gradually his interest turned from Christianity to Buddhism—till afterwards he embraced the latter faith. He studied Buddhism under the guidance of many Buddhist scholars and monks and visited many Buddhist temples and monasteries in China and Japan. The present book is the outcome of his wide study, and deep experience and will be of a great help to those who want to study Buddhism not from a theological or philosophical standpoint but to find practical guidance for moulding their life in the light of the teachings of the Tathagata.

ONE HUNDRED POEMS OF TAYU-MANAVAR. By N. R. Subramania Pillai, with a foreword by K. S. Ramaswami Sastri, B.A., B.L. To be had of the author (M.F.C.), Lawley Road, Coimbatore. *XXI*+126 pp. Price Re. 1/4.

Tayumanavar is one of the greatest mystic-philosophers and poet-saints of Southern India. He was a profound scholar in Sanskrit and Tamil. From his poems one can easily understand he was a great spiritual genius. All his utterances are in Tamil. Mr. Subramania Pillai has selected one hundred best poems from the writings of the great saint and has rendered them into English. By this act he has done a

great service to the English-knowing public in India and abroad. Although Mr. Subramania Pillai's translation is a very faithful one, we regret to state that in translation the beauty of the original has been to a certain extent lost. We recommend this book to our readers outside the Tamil Nad, and hope they will be benefited much by going through it. The printing and get-up are good.

PRACTICAL THEOSOPHY. By C. Jinarajadasa, M.A. Theosophical Publishing House, Adyar, Madras. 68 pp. Price 12 as. (board), Re. 1/4/- (cloth).

The book is a collection of seven lectures delivered by the author in Chicago in 1910, on the practical value of Theosophical principles and their application in different spheres of life. The book is neatly printed and got up.

SRI RAMAKRISHNA UPADESH (Guzrati). Published by Ramakrishna Ashrama, Civil Station, Rajkot, Kathiawar. 150 pp. (Pocket size). Price 4 as.

Of the Ramakrishna-Vivekananda literature perhaps there is no book as *Sri Ramakrishna Upadesh* compiled by Swami Brahmananda, which is so popular and has given so much spiritual strength, comfort and solace to readers. The book has been translated into various languages. Sometime back the Ramakrishna Ashrama, Rajkot, brought out a Guzrati edition of the book, but within a short time all copies were exhausted. The second edition of the book has been thoroughly revised and much improved, but the price has been lowered to bring it within the reach of one and all.

NEWS AND REPORTS

AN ART EXHIBITION IN BOMBAY TO COMMEMORATE SWAMI VIVEKANANDA'S BIRTHDAY

The sixty-ninth birthday anniversary of Swami Vivekananda was celebrated this year with great eclat in Bombay. A public meeting was held at the Blavatsky Lodge with Sir Chunilal Mehta in the chair, who spoke on the achievements of the great Swami in the West. The celebration took place as usual in the Ashrama premises on the 25th January, when more than two thousand

people, men and women of all communities of cosmopolitan Bombay, gathered to pay their reverential homage to the patriot-saint of modern India. The most remarkable feature of this year's celebration was the Art and Industrial Exhibition, which was opened by Sir Lallubhai Samaldas. In a beautiful speech Sir Lallubhai pointed out the greatness of the Swami and his unique method of reform. The Art section was organised by Mr. Munishi Dey of Calcutta. Swami Sambuddhananda and Mr. Naoroji, the grandson of Dadabhai Naoroji, had to work

indefatigably for making the Exhibition a success. In closing the Exhibition, Sir P. C. Ray remarked :

"It is an agreeable surprise to me to see so many ladies and gentlemen of this big city of Bombay gathered in the Ashrama in the name of Swami Vivekananda. I was under the impression that South India was the stronghold of Vivekananda, but I find today that Western India is also being influenced by him. Swami Vivekananda was a saint as well as a patriot and anticipated Mahatma Gandhi on the problem of untouchability by forty years."

R. K. MISSION SEVASRAM, KANKHAL (HARDWAR)

The Annual Report for the year 1929 gives a record of excellent works done :

The number of persons who obtained relief during the period under review (in the indoor and outdoor departments) was 18,812 of whom 13,767 were male and 5,047 female patients. Of these relieved, 14,424 were Hindus (of whom nearly 45 per cent belonged to the higher castes), 1,434 Mahomedans and Fakirs, 24 Christians, 2,160 Chamars, 130 Kanjers and Domes, and 640 sweepers.

A comparative survey will show that the work has progressed, as the number of patients has increased from 42 indoor and 178 outdoor in the first year of its existence to 812 indoor and 18,000 outdoor during the year under review.

Indoor Hospital Relief :

The total number of patients admitted during the year under review was 812. Of these 777 were cured and discharged, 17 left during treatment, 18 died, and 16 were still under treatment at the close of the year.

Outdoor Hospital Relief :

During the year altogether 39,369 patients of whom 21,639 were old cases or repeated numbers and 18,000 new ones, were treated in the outdoor dispensary. Of the 18,000 new patients 10,973 were men, 3,636 women, 1,982 boys and 1,409 girls.

These again consisted of 1,270 Sadhus and 16,730 poor pilgrims from different parts of India.

Besides medical aid, 120 patients were also supplied with diet and necessary clothing.

The Night School :

A free night school attached to the Sevasram is being maintained with a view to impart primary education to the children of the local depressed classes. They are 86 on the roll. A paid teacher is engaged for teaching the vernaculars of the Province.

The Library :

There is a small library for the benefit of the workers, Sadhus and students who live at Kankhal, Mayapur, Hardwar and Jwalapur. At the end of the year 1929, the total number of religious books in the Library was 1,900.

We are glad to announce that the Sevasram is contemplating to start a branch at Hrishikesh in response to an appeal of the leading Sadhus of the place to the President, Ramakrishna Mission. Hrishikesh is an ancient abode of Sadhus who go there for Tapasyâ. But they, as also visiting pilgrims, become helpless, when attacked with disease. There is no doubt that the establishment of a charitable dispensary at that place is a great need. But the work can be started, only if sufficient funds be forthcoming.

The present requirements of the Sevasram are :

(1) A piece of land suitably located. This may be purchased at a cost of Rs. 6,000/-

(2) A hospital building consisting of 4 rooms, accommodating 4 patients each, and verandah, at a cost of Rs. 8,000.

(3) An outdoor dispensary consisting of one consultation room, one store and dispensing room, one operation and dressing room, and verandah, at a cost of Rs. 5,000/-.

(4) Workers' quarters consisting of 4 rooms and verandah, at a cost of Rs. 6,000/-.

(5) A kitchen consisting of 2 rooms, one for store and the other for cooking, at a cost of Rs. 1,000/-.

(6) A well, at a cost of Rs. 2,500/-.

(7) A latrine, at a cost of Rs. 500/-.

(8) Funds to begin and carry on the work of the contemplated branch at Hrishikesh. The sum of at least Rs. 100/- per month is required ; Rs. 50/- for the establishment and Rs. 50/- for indoor patients.

Any contribution, however small, may be forwarded to the *Hony. Secretary, Ramakrishna Mission Sevasram, Kankhal P.O., Shaharanpur Dt., U.P.*

Prabuddha Bharata

VOL. XXXVI

APRIL, 1931

No. 4



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE

TRAINING A DISCIPLE

The training Swamiji gave was individualistic and unique. Unless the desire for discipleship was definitely expressed, and unless he was convinced that the aspirant was ready for the step, he left the personal life of those around him untouched. To some he gave absolute freedom and in that freedom they were caught. When speaking of some of those whom we did not know, he was careful to explain, “He is not a disciple; he is a *friend*.” It was an altogether different relation. Friends might have obvious faults and prejudices. Friends might have a narrow outlook, might be quite conventional, but it was not for him to interfere. It seemed as if even an opinion where it touched the lives of others, was an unpardonable intrusion upon their privacy. But once having accepted him as their Guru, all that was changed. He felt responsible. He deliberately attacked foibles, prejudices, valuations—in fact everything that went to make up the personal self. Did you

in your immature enthusiasm, see the world as beautiful, and believe in the reality of good and the unreality of evil? He was not long in destroying all your fine illusions. If good is real, so is evil. Both are different aspects of the same thing. Both good and evil are in *Maya*. Do not hide your head in the sand and say, “All is good, there is no evil.” Worship the terrible even as now you worship the good. Then get beyond both. Say, “God is the only Reality.” Shall we have the courage to say that the world is beautiful when disaster comes upon us? Are not others the prey of disaster now? Is not the world full of sorrow? Are not thousands of lives overshadowed by tragedy? Are not disease, old age, and death rampant upon the earth? In the face of all this anyone who lightly says, “The world is beautiful,” is either ignorant or indifferent to the sorrows of others—self-centred.

Terrible in its sternness was this teaching. But soon there came glimps-

ses of something beyond, an unchanging Reality. Beyond birth and death is immortality; beyond pleasure and pain is that *ananda* which is man's true nature; beyond the vicissitudes of life is the changeless. The Self of man remains serene in its own glory. As these great ideas became part of our consciousness, we "saw a new heaven and a new earth." "For him, to whom the self has become all things, what sorrow, what pain, can there be, once he has beheld that Unity?" Without once saying, "Be sincere, Be true, Be single-minded," he created in us the most intense desire to attain these qualities. How did he do it? Was it his own sincerity, his own truth, his own straightness which one sensed?

"This world is a mud puddle," was received with shocked protest, doubt, and a tinge of resentment. Years after, driving along the Dum-Dum Road in the suburb of Calcutta one glorious Sunday morning, I saw some buffaloes wallowing in a pool of mire. The first reaction was a feeling of disgust. It seemed that even buffaloes should find delight in something more beautiful than mire. But now, they felt physical pleasure in it. Then suddenly came a memory, "This world is a mud puddle." We are no better than these buffaloes. We wallow in the mire of this mud puddle of a world and we too find pleasure in it. We, who are meant for something better, the heirs of immortal glory.

He refused to solve our problem for us. Principles he laid down, but we ourselves must find the application. He encouraged no spineless dependence upon him in any form, no bid for sympathy. "Stand upon your own feet. You have the power within you!" he thundered. His whole purpose was—not to make things easy for us, but to teach us how to develop our innate

strength. "Strength! Strength!" he cried, "I preach nothing but strength. That is why I preach the Upanishads." From men he demanded manliness and from women the corresponding quality for which there is no word. Whatever it is, it is the opposite of self-pity, the enemy of weakness and indulgence. This attitude had the effect of a tonic. Something long dormant was aroused and with it came strength and freedom.

His method was different with each disciple. With some, it was an incessant hammering. The severest asceticism was imposed with regard to diet, habits, even clothing and conversation. With others his method was not so easy to understand, for the habit of asceticism was not encouraged. Was it because in this case there was spiritual vanity to be overcome and because good had become a bondage? With one the method was ridicule—loving ridicule—with another it was sternness. We watched the transformation of those who put themselves into line with it. Nor were we ourselves spared. Our pet foibles were gently smiled out of existence. Our conventional ideas underwent a process of education. We were taught to think things through, to reject the false and hold to the true fearlessly, no matter what the cost. In this process much that had seemed worth while and of value was cast aside. Perhaps our purposes and aims had been small and scattered. In time we learned to lift them into a higher, purer region, and to unite all little aims into the one great aim, the goal which is the real purpose of life, for which we come to this earth again and again. We learned not to search for it in deserts nor yet on mountain tops but in our own hearts. By all these means the process of evolution was accelerated and the whole nature was transmuted.

So is it any wonder that we shrank

from the first impact of so unusual a power? Nor were we alone in this. Some time afterwards a brilliant American woman in speaking of the different Swamis who had come to the United States, said, "I like Swami—better than Swami Vivekananda." To the look of surprise which met this statement she answered, "Yes, I know Swami Vivekananda is infinitely greater, but he is so powerful he overwhelms me." Later almost the same words came from the lips of a well-known teacher of one of the new cults whose message was so obviously influenced by Vedanta that I asked him whether he had ever come under the influence of Swami Vivekananda. "Yes, I knew him and heard him," he said, "but his power overwhelmed me. I was much more attracted to Swami . . .," mentioning a preacher of Vedanta from Northern India who had spent some time in the United States. What is the explanation? Is it that we are temperamentally attracted by certain qualities and personalities and repelled by others? Even for that there must be an explanation. Is it the fear that the little personal self will be overwhelmed and nothing will be left? "Verily, he that loseth his life shall find it." Still those who feared to be caught in the current of this great power were but few; the others by thousands were drawn with the irresistible force, even as iron filings to a magnet. He had power of attraction so great, that those who came near him, men and women alike, even children, fell under the magic spell he cast.

Far from trying to win us by expediency and by fitting into our conceptions of what the attitude of a religious teacher towards his disciples should be, he seemed bent upon offending our sensibilities and even shocking us. Others may try to hide their faults,

may eat meat and smoke in secret, reasoning with themselves that there is nothing essentially wrong in doing these things but that one must not offend a weaker brother and should hide these things for expediency's sake. He on the contrary said, "If I do a wrong, I shall not hide it but shout it from the house-tops."

It is true that we were conventional and proper to the point of prudishness. Still even one more Bohemian might have been disconcerted. He, in the days when men did not smoke before ladies, would approach, and blow the cigarette smoke deliberately into one's face. Had it been anyone else, I should have turned my back and not spoken to him again. Even so for a moment I recoiled. I caught myself and remembered the reason for coming. I had come to one in whom I had seen such spirituality as I had never even dreamed of. From his lips I had heard truths unthought of before. He knew the way to attainment. He would show me the way. Did I intend to let a little whiff of smoke turn me back? It was all over in less time than it takes to tell it. I knew it was over in another sense as well. But of that more later.

Then we found that this man whom we had set up in our minds as an exalted being did not observe the conventions of our code. All fine men reverence womanhood; the higher the type, the greater the reverence. But here was one who gave no heed to the little attentions which ordinary men paid us. We were allowed to climb up and slide down the rocks without an extended arm to help us. When he sensed our feeling he answered, as he so often did, our unspoken thought, "If you were old or weak or helpless, I should help you. But you are quite able to jump across this brook or climb this path without help. You are as able as I am. Why

should I help you? Because you are a woman? That is chivalry, and don't you see that chivalry is only sex? Don't you see what is behind all these attentions from men to women?" Strange as it may seem, with these words came a new idea of what true reverence for womanhood means. And yet, he it was, who wishing to get the blessing of the one who is called the Holy Mother, the wife and disciple of Sri Ramakrishna, sprinkled Ganges water all the way so that he might be purified when he appeared in her presence. She was the only one to whom he revealed his intention. Without her blessing, he did not wish to go to the West. Never did he approach her without falling prostrate at her feet. Did he not worship God as Mother? Was not every woman to him a manifestation in one form or another of the Divine Mother? Yes, even those who had bartered their divinity for gold! . . . Did he not see this divinity in the Nautch Girl of Khetri, whereupon she, sensing his realization of her true nature, gave up her profession, lived a life of holiness, and herself came into the Great Realization. Knowing the criticism that awaited him in India, he still dared in America to initiate into *Sannyas* a woman, for he saw in her only the sexless Self.

Sannyasin and beggar though he was, never did he forget to be regal. He was generous to a fault, but never uncontrolled in his generosity. Needless to say, there was never a trace of display in any act which he did. If he was with those who had abundance of this world's goods, he accepted what was offered gladly and without protest, even with an alacrity which at times approached glee. But from those who had little, he would accept nothing. He was no longer the mendicant monk, but something so different that one asked, "Has

he at one time been one of the Great Moguls?" Foolish thought! Was he not greater than the greatest of the Moguls, than all the Moguls combined? Was he not more than regal? Was he not *majestic*?

His compassion for the poor and downtrodden, the defeated, was a passion. One did not need to be told, but seeing him one knew that he would willingly have offered his flesh for food and his blood for drink to the hungry. To this day his birthday is celebrated by feeding of the poor. The downtrodden, the outcasts are on this day served by Brahmins and Kayasthas, young men of the highest castes. To those in the West it is impossible to convey the significance of such service. Cast and outcaste! Who but a Vivekananda could bring about this relationship so unobtrusively? No arguments regarding caste and the depressed classes. Nothing but heart and devotion. So even in small things while he was still in America. Thus, when asked why he was taking French lessons, he said in confusion, "This is the only way M.L. can keep from starving." Thrusting a ten dollar bill into the hand of another he said, "Give this to S . . . , do not say it is from me." When one of the group, a weak brother, was accused of juggling with the Vedanta Society's money, he said, "I will make good any deficiency." Then the matter was dropped and he said to one of the others, "I do not know where I could have found the money to make up the loss, but I could not let poor—suffer."

Even after he left America, he still had great concern for those he left behind, who found life a great struggle. Especially did he feel for "women with men's responsibilities." Asked whether he endorsed a certain woman who was going about the country as a religious teacher and using his name and reputa-

tion to get a following, he said “Poor thing! She has a husband to support and she must get a certain amount every month.” “But Swami,” someone said, “she claims to be authorised by you to prepare students for your teaching. She says if we go through her two preliminary classes, then we will be ready to be taught by you. It is so absurd and unscrupulous. To the first class she gives a few gymnastic exercises and to the second she dictates some quotations or gems which she has gathered from various books on occultism. Should she be allowed to mislead people, take their money and use your name?” All that he said was, “Poor thing! Poor thing! Shiva! Shiva!” With this “Shiva, Shiva,” he put the matter out of his mind. Someone asked him once what he meant when he said “Shiva! Shiva!” and he answered with a mischievous twinkle in his eyes, “Shiver my timbers. Ho, ho, ho, and a bottle of rum.” This was not slippaney. How could he answer a casual question otherwise? We had noticed that when something disturbed him, after allowing himself to be troubled by it for a few minutes, his “Shiva! Shiva!” seemed

to end it. We knew that he had reminded himself of his true nature, in which everything of a disquieting nature was dissolved.

In New York once there was a pitiful little group that clung to him with pathetic tenacity. In the course of a walk he had gathered up first one and then another. This ragged retinue returned with him to the house of 58th Street which was the home of the Vedanta Society. Walking up the flight of steps leading to the front door the one beside him thought, “Why does he attract such queer abnormal people?” Quick as a flash he turned and answered the unspoken thought, “You see, they are Shiva’s demons.”

Walking along Fifth Avenue one day, with two elderly forlorn devoted creatures walking in front, he said, “Don’t you see, life has conquered them!” The pity, the compassion for the defeated in his tone! Yes, and something else—for then and there, the one who heard, prayed and vowed that never should life conquer her, not even when age, illness and poverty should come. And so it has been. His silent blessing was fraught with power.

“HINDUISM INVADES AMERICA’

By THE EDITOR

I

With the above thundering name, Mr. Wendell Thomas, B.S., M.A., Ph.D., S.T.M., has brought out a book on going through which we breathed a sigh of relief; for the learned author does not talk of any invasion like that of Nadir Shah or of Taimur Lane, which we expected, but his whole attention is focussed against a handful of Sannyasins, lecturers and others who have been preaching about Hindu

religion and culture in the New World. This impudence on the part of the people belonging to a benighted nation, may scare some over-sensitive Americans out of breath, as it were, but they have no serious reason to be afraid of, for the American Missionaries are sure to continue their campaign of evangelising the heathen souls in India as unhampered as ever.

It is said that Miss Katherine Mayo could not tolerate that her country would be infected by Hindu ideas; so

she wrote "Mother India" solely as a protection of her own people. Mr. Thomas, however, has no such shrewd idea. He is above board. So at the very outset he says that his work is not an attack on Hinduism, neither is it "meant to inflame American citizens by pointing to a foreign menace." Therefore one is assured of safety at his hands. And whereas Miss Mayo stayed in this vast sub-continent only for a few weeks to write her monumental book, our present author says, "Several years of study and teaching in India have somewhat prepared me to write on Hinduism in America." Moreover, the facts of the book are "based mainly on Hindu sources and have been checked by the Hindu leaders themselves." And also the judgments, the author passes on them "are intended to be sympathetic," though "critical and constructive." As such, no doubt, he is entitled to better attention.

The book is "an account of the *serious* impact on American life of Hindu philosophy and culture especially in the *form of organised religion*." (Italics are ours.) The invasion of Hinduism began as early as when the first Christian colonists from Europe went to America, and the influence of that old faith has been spreading through various movements since then. But "when Hindu Swamis and Yogis themselves began to appear on the horizon in robes of the color of this book-cover, (by the way, the book-cover is of the light orange colour, to which the author refers more than once—Ed.) Hinduism suddenly advanced in all its pristine glory." But the great invasion has not been organised only by them. So the learned author says that "the end of the invasion is not yet in sight, for apart from the Swamis and Yogis, a goodly throng of academic lecturers and organisation directors are slowly but surely conduct-

ing Hindu ideas into the very centre of American culture."

Mr. Thomas enumerates the nine forms in which Hinduism has appeared in America. They are as follows :—

(1) Hindu cults as the Ramakrishna Movement, and the Yogoda Sat-Sanga Society.

(2) Hindu cultural movements, such as the Threefold Movement, and the International School of Vedic and Allied Research.

(3) Learned Hindu lecturers, such as Tagore and Radhakrishnan.

(4) Popular lectures on practical Hinduism, by Indians and Americans.

(5) American impostors passing for Hindu popular lecturers.

(6) Hindu professors and students in America.

(7) Oriental cults of partly Hindu origin, such as Buddhism and Sikhism.

(8) American cults of partly Hindu origin, such as Theosophy and Christian Science.

(9) Hindu influence on Western thought in thinkers like Schopenhauer, Emerson, etc.

II

Of the eight chapters in the book, as many as three chapters are devoted to Ramakrishna Movement, and it occupies 91 out of the 244 pages of the main body-matter. The reason for this partiality as adduced by the author himself is that it "is more classic, orthodox and representative, and is perhaps the first modern missionary movement of any Eastern religion to the West."

The first chapter deals with "Hindu Movements in America, an expression of Young India." Here the author wants to show the result of the contact between the Western and Eastern civilisation in India and the outcome of the conflict between Christianity and

Hinduism in the country. The gospel of salvation from sin through Jesus Christ as preached by the missionaries through two great aids to preaching, namely, "healing and teaching," i.e., medical help and education, could not affect the Muslims so much as "they were the world's fiercest propagandists, and would tolerate no defection from their creed." But Hindus being more tolerant would not refuse to listen to the Christian message. This and the advantages which the poor people get by becoming a member of the ruling community have led to the fact that at present there are five millions of Christians in India. The spread of Western education has opened the eyes of the orthodox Hindus to their own rich heritage and awakened in them a feeling to defend their religion against the invasion of Christianity. And it is chiefly from the "orthodox community that the Hindu missionaries to America have emerged."

The second chapter deals with Vedanta, "which the Hindu leaders are popularising in America to-day." Here he aims at giving a brief survey of the history and meaning of Vedanta, talks of Samkara Vedanta, Ramanuja Vedanta and falls at many pitfalls, which is natural for a foreigner who deals with this difficult subject without having any knowledge of the original. He says that to save Hindu community from the nihilistic doctrines of Buddhism, Samkara as a "wise propagandist" constructed his system on the plan of the Higher Knowledge and the Lower Knowledge, the clue to which he got in the Upanishads. Incidentally the author describes the Raja-Yoga of Patanjali also and finds that "One method that is useful in producing a state of death to the world and awaking to bliss consists in extending the tongue, bending it round, and inserting the tip

into the opening of the throat, while gazing steadfastly on the spot between the eye-brows." We do not know where the author found mention of this funny process; or should we admire his ingenuity with which he could garble certain text out of all semblance to the original?

III

The third chapter describes "Saint Ramakrishna, a child of Mother Kali," and here the "story of Vedanta invasion of America will begin." No study of Hindu religion by a Westerner is complete without making some contribution to the theory of the Goddess Kali. So Mr. Thomas says, "This goddess, it seems, was originally a blood-thirsty female demon of an aboriginal tribe. But the Brahmins took her into the Hindu pantheon by making her the consort of Siva, who in his different aspects is the great ascetic, the eternal creator, the patron of outlaws and the wild carouser."

Describing the marriage of Ramakrishna the author notes that "His wife . . . happened to be a child of five," with an accompanying remark, "The betrothal of a five years old girl is not unusual in India." We are astonished that the author dismisses the subject only with this short remark. Many will greatly miss here a sermon about the evils of child-marriage which Westerners are never weary of pointing to us.

The following is an example how cautiously a more thoughtful person broaches the subject. Mon. Romain Rolland while narrating the same incident says, "His bride was a child of five years old. I feel, as I write, what a shock this will be to my Western reader. I do not wish to spare him. Child-marriage is an Indian custom, and one which has most often roused the

indignation of Europe and America. The virtuous Miss Mayo has recently raised its flag, though rather a tattered one; for the best minds of India have for long condemned the practice, although it is usually more a formality than a reality—child marriage being generally nothing more than a simple ceremony, akin to a Western betrothal, remaining unconsummated until after puberty."

Mr. Thomas and others of his type are struck by the utter sincerity of Ramakrishna, for he practised to the best of his ability what he preached. But the critical faculty of the author soon gets the better of his feelings of admiration. So he writes, "Of course, he could not practise renunciation completely. While he scorned the body and its needs, he trusted himself to physicians, whose life work is the body's care. While he worked up such a hatred of money that he would convulse at the touch of a coin, he was yet very pleased with the food and sweets his disciples got for money—and at his own request! While he never grew tired of berating sex, his favourite religious cry was Mother! And while he was praised as master of the art of attaining tranquillity, he would often worry and fret like a child, and pester his friends without mercy."

"He shuddered at the prospect of managing an estate, and even balked at his moderate priestly duties. He would rather use a soiled coverlet on his bed than take the trouble to get a clean one. He was unable to plan ahead, and loathed manual service of any kind. He failed to see any social problem. Passing a group of hungry villagers one day, he had his rich disciples feed them, and then went his way serene and satisfied that all was well with the world. . . . He failed also to make moral distinctions. He worshipped prostitutes with-

out teaching them, praised a degraded cult without improving it, and used obscene language without any shame. One day he alone ate all the lunch of a party of four without any apology but the remark, 'I'm satisfied.' " .

We quite realise the difficulty of a foreigner to understand the life of a great man, especially a saint, simply through literature, and that ill-chosen and ill-read. But what passes our understanding is the fact that one would be so eager to put in print what he has known but imperfectly well. The author says many other fanciful things about Sri Ramakrishna, which we have no space to reproduce. He concludes the chapter with the words, "Ramakrishna is now the inspiration of a world-wide cult that preaches love and service as well as renunciation and meditation."

IV

The next chapter deals with "Vivekananda, champion of Mother India." (Are the last two words purposely chosen, because of the great celebrity they have so recently obtained through another American writer?)

We know there are many interested propagandists who can tolerate Sri Ramakrishna, but not Swami Vivekananda, because of the latter's aggressive defence of Hinduism. It is doubtful whether our present writer is an exception.

About the early struggle of Swami Vivekananda and the cause of his renouncing the world Mr. Thomas writes, "Bengal is fertile, but so are Bengalis. The country is overpopulated and many people undernourished. There is also an oversupply of university graduates. They have swarmed over India seeking clerical and educational posts, and still swarm into underpaid jobs in Calcutta. Naren was not the only 'B.A.' unemployed. . . ."

"A brilliant, ambitious youth reduced to starvation by the blows of circumstance, and then—renunciation as the only alternative to crime or death or undignified labor. Renunciation, because the climate of India can support it. Renunciation, because of its now hoary sanction."

"No wonder this youth forever after called this world a hell! He was not used to being crossed in purpose. Like Gadadhar, his early home life had been one of playful and innocent license. Like his father, he was proud and fiery. And so he rebelled."

We would request the learned author to read the biography of Swami Vivekananda over again. Little knowledge is truly more dangerous than complete ignorance.

About the formation of the Ramakrishna Order and its early members it is said, "From their past Hindu heritage and present hard times, these Calcutta youths had welcomed the ideal of renunciation. From Ramakrishna's contact with the Christian Bible and Keshab Chandra Sen, from their own unusual menial service to their master, and from Vivekananda's career in a Christian College they imbibed the ideal of service."

Would it not have been more creditable to the author if he could resist indulging in such wild surmises?

About the Christian influence on the life of Swami Vivekananda the writer says, "He realized that India needed Christ to quicken her civilization, but on account of his national pride, he refused to surrender to Christ any fundamental Hindu doctrine." This is simply an echo of the opinion, held by many bigoted Christian missionaries that Christianity will be the consummation of Indian religious life.

As to one of the reasons of the popularity of Swami Vivekananda in Ame-

rica, our writer says, on the authority of a missionary pamphlet, "The princely raiment his rich friends lavished on him in India did not fail in its mission." Amongst other reasons were "his wise silence on some points, and his sincere reverence for Christ."

Regarding Swami Vivekananda's right to speak in the Parliament of Religions in Chicago in the name of the most ancient order of monks in the world, Mr. Thomas makes the following extract from the same authority: "Indeed, how could he speak as a Hindu monk at all, after living in palatial hotels, sporting gaudy finery . . . ?"

Vivekananda had enough of such villainous attacks and criticisms during his lifetime. But they could not touch the saintliness of that Seraphic Soul.

As to the success of Swami Vivekananda's work in the West, the author says in the appended notes: "Sceptical of Hindu boasts about America, Dr. Wilber W. While, Secretary of the College Y. M. C. A. of Calcutta wrote a letter to many prominent men and women in America, asking for information. The replies were unanimous in affirming that to the main body of Americans, Swami Vivekananda was at most a passing fad, leaving no permanent impressions. Some of the writers had only vaguely heard of him. Others admitted he had made converts, but not from Christianity." Then follow extracts from some of the letters.

May many inly rejoice at the above and may it bring peace to many a disturbed mind.

In the West, "The Swami had felt, 'the overwhelming difficulties he had met with in presenting Hinduism to an aggressive self-conscious Christian public,' but he consoled himself by crying aloud, India will hear me! So he was quite ready for the exuberant celebra-

tion that actually occurred on his arrival. . . ."

This is a most wonderful research work even for Dr. W. Thomas, Ph.D., unknown to any of his biographers. But this is simply one sample of many such things displayed in the book.

In writing about Swami Vivekananda, our learned author has undergone most laborious research work amongst the known as well as generally unknown, available as also rare literature dealing about the Swami, but he is quite silent regarding the persecution "the champion of Mother India" suffered at the hands of Christian missionaries. Here are the words of a more sympathetic writer : Mon. Romain Rolland writes in his biography of Swami Vivekananda :

"He was especially bitter against false Christianity and religious hypocrisy.

. . . (as a result) he had always at his heels a band of clergymen, who followed him with invectives and accusation, even going so far as to spread infamous calumnies of his life and behaviour in America and India . . . the Christian missionaries . . . denounced the free Sannyasin in India with almost comic zeal . . . Vivekananda with disgust saw the scum of the rancorous wave raised by the devotees returning to him from India in the frightened letters of his disciples. And with what scorn he flung it back in the faces of those who had bespattered him with it ! . . . He was . . . the recipient of offers of associations, promises, threats, and blackmailing letters from intrigues, busybodies, and religious charlatans. It is needless to state the effect on a character such as his. He would not tolerate the slightest domination. . . ."

"For the honour of America it must be said here and now that his moral integrity, his virile idealism, his dauntless loyalty attracted to him from

all sides a chosen band of defenders and admirers, a group of whom were to form his first Western disciples and the most active agents in his work for human regeneration."

When some of the criticisms levelled against him were brought to the notice of Swami Vivekananda, he said, "Perfect silence is the best refutation to them, and I wish you to maintain the same."

At the conclusion of the chapter, Mr. Thomas calls Swami Vivekananda 'conservative,' 'patently Hindu' and opines that 'his philosophy is Hindu dogma in Western dress.'

Then what about Christian influence in the make-up of this Hindu monk?

V

The subject of the next chapter is Vedanta Centres in America. Here the author tries to give the history, growth, present conditions, of course with his own criticism, of the Ramakrishna Movement in the continent and anticipates also its future. He had interviews with the two Swamis at the Vedanta Society of New York in 1928 and tries to reproduce their ideas and opinions, rather according as he has understood them.

Mr. Thomas doubts whether the Swamis there teach tolerance because one day while he attended a meeting of the Vedanta Society he *overheard* one of the members saying with a German accent, "Where is Jesus Christ now? Dead already—gone to nothing. These Hindus have the only true religion in the world !"

We should say that Mr. Thomas' sense of tolerance and intolerance is very subtle and keen. After staying for 'several years' in India he ought to have known better what is meant by religious intolerance, from the examples as mani-

tested in the activities and attitudes of the evangelists of peace, in this country. In our schooldays, we remember, one of the subjects of our fun was how the Christian missionaries with their distorted vernacular pronunciations abuse our gods and goddesses, standing in market-places, surrounded by a circle of illiterate people gaping in wonder. Mahatma Gandhi says in his autobiography how he felt a revulsion of feelings towards Christianity as he found a Christian missionary thus indulging in abuses against Hinduism.

A great complaint of Mr. Thomas against the Vedanta work in America is that whereas American missionaries come to India to force Christianity upon Indians backed by American money, the Hindu Mission in America “is supported by the field in which it operates.”

The moral is very simple to understand. Vedanta supplies a demand in America, while Christianity as a religion is not sought for in India from the propagandists.

As to the message of Vedanta in America he has great objection to the idea that Vedanta is rational and scientific. He accuses the first Swami (meaning Vivekananda) for saying that; “for in his naive freedom from historical detail, he was not much bothered by the fact that the classic Vedanta goal is not rational but mystically non-rational. . . .”

This reminds us of the fact, the more ignorant we are of a thing, the more authoritatively we can talk about that.

According to Mr. Thomas, the Raja Yoga as presented by Vivekananda is magical; for, as the author says, “A practice is magical (1) when it seeks to work in a realm above nature, or (2) when it is secret or limited to a select few.”

But it is the consensus of opinion that

Swami Vivekananda in his Raja Yoga wanted to give a rational interpretation of the subject. And he was, as every one acquainted with his works knows, up against all mystery-mongering.

Our writer finds that “in the Ramakrishna Movement the influence of East on West is not so great as the influence of West on East.” Yet in another place he says, “In view of the conservatism of both message and method, we are not surprised to discover that . . . its membership is generally on the decline.”

The author by a statistics tries to prove that “from its inception until the present, the movement shows a marked decline in local interest and after 1906 a decline in membership levelling into stagnation.”

Then why so much space and attention devoted to a dying or stagnant movement in “Hinduism Invades America”? The author however notes that from 1906 to 1929, as many as 10 Swamis had to go to America—as an outcome of “the demand for their services,” . . . and in St. Louis, “an interested group has the desire and the funds for a Swami, but the Swami in question is unwilling to come out from India.”

One of the reasons for decline in membership is that the Swamis “do not care enough for American life to adopt its ways.” Did not Swami Bodhananda, head of the Vedanta Society in New York say (“In the spirit of ancient Upanishads”, as Mr. Thomas writes) in an interview:—“Vedanta does not appeal to the masses. And as for me, I shall never compromise its truth to make it popular. Even if the masses flocked to my door, I would still continue the intensive cultivation of the individual.” . “However,” writes the author, “the principal cause of Vedanta stagnation in America is the master Ramakrishna

himself. Scorning the body, he put his stamp of disapproval on mental healing, and so prevented the movement from developing in a popular way along the line of such cults as Christian science."

Indeed Vedanta is not a substitute for drugs and medicines.

About further responsibilities of Śrī Ramakrishna in this matter Mr. Thomas says, "Shunning wealth, he made the Order minimize the value of great funds of its own. And with his old-fashioned Hindu conviction that the disciple will always come to the master, so that the master need not go out and preach, he limited aggressive propaganda."

What a great contrast with the Christian method of proselytising!

Mr. Thomas is however of opinion that "the Ramakrishna movement will most likely abide by itself in America as long as sufficient wistful Americans exist to support the . . . Swamis that supply them with inner peace."

VI

The next chapter deals with the Yogada-Sat-Sanga Society, Yogananda's practical cult. Chapter seven describes the remaining seven of the nine forms of Hindu influence in American life, as enumerated in the beginning. But none escapes the slash of criticism from the hands of Wendell Thomas. Rabindranath Tagore, according to the author was "rejected in his native province of Bengal, but accepted by the world." He finds fault with Prof. Radhakrishnan for the opinion that of the four ways of dealing with a conquered race, caste system is superior to the other three methods, namely, slaughter, enslavement, and absorption by inter-marriage. In the opinion of the writer, Prof. Radhakrishnan in his Heskell Lectures at the University of Chicago interpreted "the substance of classic Hinduism

according to certain familiar conceptions of Christianity and Western idealism" and Dr. Surendranath Das Gupta in his Harris Lectures at the Illions University presented "Hinduism as fundamentally a non-rational mysticism." He accuses Swami Omkar of the Santi Ashrama, Madras, as not being consistent with the higher teachings of the Upanishads, because he came down to "the world of good and evil" when he raised a voice of protest against *Mother India*. Mr. Thomas however apologises by saying, "Now I am not blaming Swami Omkar for blaming Miss Mayo: I am simply pointing out the Swami's loyalty to Samkara . . . 'the higher' conception in which 'there are neither the blamed nor the blamer'".

We have long heard that many Indian charlatans practising magic in the name of Hindu religion have created a disgust in American minds towards India and Indian culture. Now we hear of "American Impostors" earning livelihood by preaching Hinduism in America. We learn from the book that "‘Prince Ram Maharaj is another American Hindu,’ who claims to have come from Tibet after enduring twenty years of hardship attending his initiation into Hinduism. He has announced his intention of establishing a Hindu Center in Los Angeles." We know from a reliable information that 'Prince Ram Maharaj' is the name taken by an American adventurer who came to us to study Vedanta, but had to leave the Ashrama within a few weeks. The fact is, there are and will be cheats, charlatans and impostors in every race and nation. Though they can very easily create prejudice against their motherland, it is not just and safe to judge a whole people by the misdemeanour of a few individuals.

The concluding chapter attempts to

show how far American Hinduism has been the result of Hindu adjustments and also anticipates the American prospects of Hindu faith in general.

VII

The book is interspersed with things which are not altogether without any sense. As such it is more insidious : for it will thereby more easily mislead an unwary reader. Some persons see nothing but evil in the world. Others there are, whose criticism of things is coloured with appreciation simply to make their dark picture look darker. Does the author belong to this class? As we were going through the book, the thought that was uppermost in our mind was, Which has played the most important part in it—ignorance, lack

of proper understanding or a deliberate desire to mutilate and misinterpret things?

On our part we believe America has nothing to fear from Hindu "invasion," nor has India anything to be afraid of Christian invasion, so long as Hindus in America try strenuously to live the Hindu ideal and Christians in India strive their best to mould their life after Christ. This will rather bring about amity and better relation among the people of the two continents. And as a matter of fact, Hindus have no reason to feel elated at getting a number of adherents in the West nor the Christians should rejoice at being able to swell in the census report the figure of Christian population in the East, unless thereby real spiritual comfort and solace are brought to any.

THE INFLUENCE OF INDIAN THOUGHT ON THE THOUGHT OF THE WEST

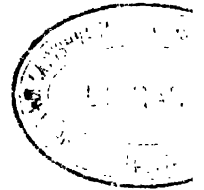
BY SWAMI ASHOKANANDA

While editing *Prabuddha Bharata*, I had the privilege of publishing in it certain articles on Swami Vivekananda and his teaching by the great French savant, M. Romain Rolland. I then promised, in relation to certain statements of his, that I would express my views on them in a future issue. The present article is in fulfilment of that promise. I regret that it has been necessary. But the subject with which it proposes to deal cannot possibly be left undiscussed. I refer the reader specially to the latter portion of M. Rolland's article, *Civitas Dei—the City of Mankind*, (P. B., September, 1930, pp. 437-38), in which M. Rolland has raised the question of Western indebtedness to Indian wisdom. He has therein referred to a correspondence which I had the honour of having with

him, and he has sought to controvert the thesis which I put forward in my letters. I have carefully considered all that M. Rolland has said on the point at issue. But I confess I am unconvinced by his argument and find little reason to change my position.

I

Let me quote from the correspondence referred to above. In answer to a question I wrote to M. Rolland : "Vedântic ideas have surely spread over the world in greater or less degree and are still spreading. But it is really difficult, if not impossible, to say how much of this propagation is due to Swami Vivekananda and his Mission. There can be no doubt, however, that it is at least partly due to our Mission. The different sources from which



Vedântic ideas emanated and spread over the Western world and countries outside India are: (1) Western Sanskritists; (2) Our Mission (from Sri Ramakrishna and Swami Vivekananda onwards); (3) Later teachers and literature (including Tagore and Theosophy); (4) Independent growth of Vedântic ideas owing to historical changes. What are the Vedântic ideas? They are mainly two: (i) The inner Divinity of man: Man is potentially Divine and possesses infinite goodness and power and, therefore, the treatment of man by society, state or religion should be based on the recognition of his inner potential Divinity and omnipotence; (ii) Life's ultimate value is spiritual, and all human concerns to be truly fruitful must be controlled and guided in reference to this ultimate ideal. These are the two principal characteristics of the Vedântic teaching. It cannot be said that the West openly professes them. But I am inclined to think that these ideas, especially the first one, are always in its subconscious mind. How did it get these? I do not think that Christianity or the Greco-Roman culture are specially favourable to them. I think in the first stage, the industrial, social and cultural changes, especially the progress of science, drove the West to those ideas, and was helped therein by Indian culture as disseminated by Western Orientalists. Many Western authors of the eighteenth and nineteenth centuries show traces of Vedântic influence on their thought. In the later stages, I am sure Swami Vivekananda and his monks and their literature had something to do." (In this letter I discussed the propagation of Vedântic ideas in the modern age. In the ancient ages, the Vedântic ideas spread through other agencies, as I shall show later on.)

In reply to the above, M. Rolland

wrote among other things: "It is incontestable that a relationship reveals itself between the Vedântic ideas and many of the ideas and tendencies which are appearing now in the West. But I do not think that this is an effect (at any rate for the greatest number of them) of the modern diffusion of Vedântic ideas. In reality, this relationship rests on the identical foundation of human nature, and above all on the great Indo-European family. Whatever may be the agreements which unite the languages (and in consequence, the thoughts) called Aryan, of Asia and of Europe, these agreements are surely traced back to far distant times. . . It would be lessening the Divine, the Eternal, to imagine that there is a handful of grains in the hands of certain chosen men of a chosen race. The Eternal has sown Himself with full hands over the whole field of humanity. The earth is not everywhere so fertile that the seeds may germinate. In some places it grows and produces fruit, in other places it sleeps. But the seed is everywhere. And turn by turn, that which is sleeping, awakes; and that which was awake, goes to sleep. The spirit is always in movement from people to people, and from man to man. And no people and no man holds it. But it is the fire of the eternal life in each one, —the same Fire. And we live to feed it." M. Rolland has only elaborated this standpoint in the article, *Civitas Dei—the City of Mankind* (*P.B.*, September, 1930). I shall quote here another relevant passage: "The Arcopagite uses many materials in his religious edifice that are to be found in the constructions of Indian thought. And if there is nothing to justify the view that one has borrowed from the other, it must be granted that they both come from a common quarry. I have neither the means nor the desire

to find out what it is. My knowledge of the human spirit leads me to discover it in the unity of thought and laws that govern the spirit. The primordial instinct, the desire for mystic union with the Absolute that is embedded in each individual and that urges each man towards it, has very limited means of expression; and its great paths have been traced once and for all by the exigencies and limitations of nature itself. Different races merely take with them over the same roads their different temperaments, habits and preferences." [*Early Hellenic-Christian Mysticism*, P.B., August, 1930, page 400].

It seems to me that in the position that M. Rolland has taken, two altogether different lines of thought have been mixed up : one metaphysical, and the other historical. M. Rolland's view seems to me to be this : Everyman has the Divine potentiality in him, he will naturally realise his Divinity; this Divinity does not require to be communicated to him by an extraneous agent. And what we call Vedântic ideas are really universal, being constitutional to human nature; they, therefore, do not require to be imported from outside. He wrote to me : "I do not think that in India or in any other country there has ever been the origin of a divine revelation. I give the honour for it to God who is in every living being. He alone is the source and that source is in each of those living beings who have been, who are and who will be. In face of the Eternal there can be no question of priority; there is no commencement and there is no end." So far as individual Self-realisation goes, I partly agree with this view of M. Rolland. It is true that when one realises the truth, one realises it *oneself*, and not by proxy : the Divine realisation in each case is an

original act and not derived and indirect. But it must be admitted that even in such individual realisations, outside help cannot be altogether dispensed with, in fact, it is largely necessary. We receive intellectual intimation of spiritual truths from others; we are shown the means of realisation; and sometimes the power to realise may be evoked in us by others. The fact that certain truths are potential in a man does not preclude the possibility of his being helped by others in discovering them. On the other hand, considering the anti-spiritual ideas that fill the human mind and the strength of man's lower nature, outside help seems absolutely necessary in overcoming them. In fact there is a view current among Hindus that no one can realise the Truth unless he is initiated into it by a man of realisation. Why spiritual truths only, of all truths, whether spiritual, intellectual or material, it is true that they are potential in everyone. And yet who does not know that men are learning them from one another and that we can trace the journey of ideas from man to man? M. Rolland is correct in thinking that what we call Vedântic ideas are really universal ideas in the sense that they underlie all true spiritual evolution and fulfilment. In fact the Hindus consider this universality to be a prominent characteristic of the Vedântic ideas. They are true not of a particular time and clime only, but of all times and climes. We shall see later on in what sense the Vedântic ideas are universal. But supposing that these are constitutional to human mind, is it easy to realise them and do all men and nations really apprehend them?

Here is the crux of the problem. All have the Divinity within them, but all do not realise it. The Eternal may be present everywhere, but all nations do not recognise It in their life and action.

M. Rolland also says that "the earth is not everywhere so fertile." What does this signify? If the Eternal is everywhere, what is it that constitutes the "barrenness"? Evidently the omnipresence of the Eternal does not necessarily mean Its universal recognition. The fact of the presence of Vedântic ideas among certain people cannot, therefore, be explained by a reference to the omnipresence of God. Other answers have to be found. M. Rolland himself is conscious of this fact. He admits in his article, *Civitas Dei—the City of Mankind*, that man's choice is a determining factor in the existence of Vedântic ideas. He says of the Westerner that he "made the wrong choice," that he "listened to the tempter, who offered him the empire of the world spread out beneath them."

Let us correctly visualise the situation. It is true that no individual or nation can recognise and realise the Vedântic ideas if the Eternal were not everywhere. It is because the Truth is everywhere that man can experience It. But it is also equally true that the Divine Truth is extremely difficult of access. The *Upanishadic* saying that the Eternal has created men with their senses all going outward and therefore they, barring a few exceptions, do not see the Self within, is a very correct description of humanity. There is a veil, a very thick one, that shuts the light out. The view that the Eternal is always asserting Itself in the life of peoples is true only in a very limited sense. It is there, no doubt; but in what form? In its Avidyâ (Nescience) or Vidyâ (Illumination) form? Mostly in the Avidyâ form,—God has created men with outgoing senses. Under the impulsion of Avidyâ most men seek matter and its joys, a few intellectual pleasure, but very few the joy of the Spirit. The "natural" tendency of

human mind is to revel in the objective life. This conflict between the inwardness of Truth and the objective tendencies of the human mind is the fundamental tragedy of human life. It has taken thousands of years for certain peoples to conceive the necessity of reversing the "natural" tendency of mind and recognise that truth lies at the end of the opposite road. Stern discipline has been necessary to accomplish this. And yet what does the achievement really amount to? Little, very little. Humanity is almost as outward bound as ever before. M. Rolland says that if one of the streams of thought that fertilise the soil of the West is Vedântic, "that is so in the same way that the natural speech of Monsieur Jourdain was 'prose' without his knowing it—because it is a natural medium of thought for mankind." I beg to differ from M. Rolland. The Vedântic is not the "natural" thought for mankind in the sense in which he means it. If that were so, all people would have recognised them in their life, which they do not. No, the Vedântic thought is not natural to mankind in the ordinary sense. It is unnatural to the large majority of mankind with their cravings for the joys of the flesh and their intellectualism. When through a reversal of the natural process, through self-discipline and deep faith in the existence of the Spirit within, men turn their mind inward, take to Nivritti, and thus transcend the lower nature, *then* the *higher* nature of man asserts itself and *then only* the Vedântic thought appears natural to them, if of course there has been also the necessary intellectual development and change of outlook in the meanwhile.

I have advisedly put this conditional clause. I have implied above that the Vedântic ideas are universal only in a

certain sense. The fact is, they cannot be apprehended without a necessary intellectual development. There may be spiritual growth, yet there may not be a realisation of the Vedântic view. Spiritual growth is due to purification of heart and apprehension of supra-mental reality. Whoever fulfils these conditions will grow spiritually. But to perceive spiritual realities is not the same as correctly grasping them intellectually; and until one has a free, rational and scientific mind, one cannot take a Vedântic view of them. In all religions and creeds, there have been many who have realised spiritual truths more or less. But their conception of those truths have been determined by their environment, education, history, traditions and beliefs. A Christian, for example, if he realises spiritual truths, will be influenced in their intellectual apprehension by the beliefs and dogmas he upholds. Similarly a Muhammadan, a Vaishnava, or a Shâkta. Now these beliefs and dogmas are not always rationally formulated. Some creeds uphold impossible myths and tenets, others are half-rational. Their irrationality, however, does not obstruct the spiritual growth of the votaries, for the beliefs and dogmas always fulfil the function for which they are essentially meant: the purification of the heart, self-discipline and development of spiritual feelings. So far as the purely religious purpose is concerned, the established creeds are more or less good enough for us.

But the conflict arises when religious beliefs begin to affect the other spheres of our life. For most men the quest of life is often other than avowedly religious. Men pursue knowledge and seek to master the secrets of nature and life. And this growth in knowledge and power changes their outlook on life and reality. The disinterested pursuit of

knowledge is tremendously effective. So long as the secular life of a people, including education, intellectual pursuits, etc., is dominated and moulded by religion, conflict between religion and knowledge can be averted; but in that case knowledge is cramped and progress is fettered. But if the pursuit of knowledge is disinterested and free from religious bias, conflict between it and religion becomes inevitable unless, of course, the religious beliefs, doctrines and practices are rational, scientific and in accordance with the advanced knowledge. Unfortunately this accordance is lamentably wanting in many creeds. For the creeds are often upheld and surrounded by crude views of life and reality. Their cosmological views are irrational and fanciful; their views of human psychology crude and incorrect; their classification of spiritual phenomena unscientific and unrealistic. When knowledge is advanced, these crude and fanciful cosmologies and psychologies have to vanish, and new cosmologies and psychologies take their place; and a consequent readjustment of religious beliefs has to follow. This change is so tremendous that many creeds find it hard to survive it. For example, Christianity. The Christian beliefs and dogmas are many of them unscientific and irrational. The Biblical story of creation is fanciful; so is the story of the fall of man. And yet Christianity is based on these stories. Take these stories away, and many of the Christian beliefs will at once collapse. How much of the new knowledge of the modern West accords with Christianity? What is the Christian view of human psychology? How does Christianity classify spiritual phenomena? In both these respects Christianity is extremely deficient. Take the Christian view of man as the born sinner. This is a main belief of Christianity. The modern out-

look, however, strongly repudiates it. These views and beliefs of Christianity do not, it is true, generally stand in the way of a man becoming spiritual. But these views, if they continue to affect the entire life of man, will surely prove extremely harmful, as they have proved in the past. Modern knowledge and reason are in conflict with them. Christians will have to either modify their religious beliefs or deny modern knowledge, and they cannot do the latter. Here lies the greatness of Vedânta. The Vedântic views of life and reality, of cosmology and psychology and of spiritual phenomena accord wonderfully with the findings of science and unbiased rationalism. The religious doctrines propounded by Vedânta are, therefore, quite in agreement with the new knowledge. That is why Vedânta has such a wonderful appeal to the modern mind. Vedânta would not have been appreciated to the extent it has been, if human knowledge, freed from religious bias and dogmatism, had not properly advanced and reason triumphed. That is why I said that a required degree of intellectual development is necessary before the Vedântic view can become natural to a people.

Vedânta is universal in this sense that if we scientifically analyse the spiritual phenomena, the spiritual practices and the spiritual feelings of a creed, we shall always find certain fundamental truths underlying them. Whereas the different creeds conceive and present them often in unscientific forms, as determined by their dogmas, beliefs, mythologies and traditions—their intellectual equipment and past history, the scientific view of them coincides with the Vedântic view. Vedânta is, therefore, the science and philosophy of all religions. It explains and rationalises the myths, dogmas, rites and practices

of all religions according to the advanced knowledge of mankind.

M. Rolland refers towards the end of his article, *Early Hellenic-Christian Mysticism etc.* (*P.B.*, September, 1930, page 402), to the architectural sense of the Christian metaphysicians, which he considers Hinduism may learn from Christianity. Evidently M. Rolland has omitted to consider the wonderfully rich systems of Vaishnava, Shâkta, Vedântic and Yogic thoughts with their highly developed psychology and metaphysics. If Christianity has its metaphysical architecture, Hinduism also has its own in perfectly developed forms. This need not, of course, prevent Hinduism from learning about the mystical and metaphysical systems of Christianity. Hinduism is always ready to assimilate all that is beautiful and new in any thought-system of the world. But the essential point is whether the Christian standard of the classification of spiritual facts and phenomena, according to which its spiritual architecture is built, is scientific or not. Unless the standard be scientific and rational, it will not appeal to the modern mind; the Christian mysticism will find itself in conflict with the modern outlook; and though a few may be drawn towards it, the majority of men will derive little sustenance from it. Mysticism must be presented in a rational form based on a philosophy scientifically conceived. Does Christian metaphysics and mysticism fulfil these conditions? I fear, not. Of Vedânta, however, it may rightly be said that its systems are rational and scientific. In this, in my opinion, lies the superiority of the architectural sense of Hinduism. We may systematise religious facts and phenomena according to an arbitrary standard; however beautiful that may be, it will avail little and is bound to collapse under the impact of advancing

knowledge unless the standard of systematisation is the same as inheres in the world of reality itself.

This fact must be clearly borne in mind in order to understand if the West really professes Vedântic ideas. Every spiritual view is not Vedântic. The Vedântic is that spiritual view which is rational and scientific. If the Christian or European outlook had been scientific, there would have been universality of outlook. But such universality is diametrically opposed to the Christian dogma. "Only a few free spirits have risen to this universality of outlook. The necessary implication of the recognition of the universality of spirit are freedom of worship, acceptance of the other faiths and denial of any dogmatism. The history of the West is a positive proof of the non-recognition of the Vedântic idea." (Prof. Radhakrishnan). But it is admitted that there have been some European thinkers and mystics in the past who have upheld Vedântic views, and that in the modern age there has been an increasing appreciation of those views by a larger and larger number of Westerners. If, as I have pointed out before, the Vedântic ideas do not necessarily have a spontaneous manifestation, we are forced to inquire if these were communicated from the outside. Of course these may have been self-evolved also. But also may not have been. Which it is has to be determined by historical research and not by metaphysical consideration as M. Rolland seems to have done.

II

I shall begin with the modern age. M. Rolland says that the Vedântic ideas and aspirations are none of them alien to the West, and that the unflagging feverishness of her age-long activity would have been impossible without inner fires. He says that there is a

"better Europe." But he himself acknowledges that Europe does not always know it. I have always differed from M. Rolland on this point. The output of the Western civilisation, on the whole, cannot be said to be spiritual. What is the sign of spirituality? M. Rolland refers to "a persistent and immovable treasure made up of abnegation, sacrifice and faith in the Spirit." I do not think that the West has much faith in the Spirit as the word is understood by us. But she has great self-confidence; and no doubt there is much of abnegation and sacrifice, without which no civilisation can stand. But the crucial point is: Abnegation and sacrifice for what? What is all this feverish activity for? It is the end that determines the value of the means. Unfortunately the West has often shown wonderful self-sacrifice for ignominious ends—earthly power, kingdom, riches. Activity by itself means nothing. In fact we in India have always considered activity as a sign of Rajas—the second level of the mind, and not of Sattva—the third level where alone the mind becomes spiritual. Spirituality is the negation of activity. Action ceases as one realises the Spirit. If one still acts, it is under the direct inspiration of God, as His instrument, and one's action is then diametrically opposed to activity as it is commonly understood,—one is not affected by it. It is not India's peculiar way of judging spirituality. It has sometimes been said that spirituality expresses itself in India in contemplativeness and in the West in action. This is a wrong estimate. It is no question of national temperament here, but a fundamental fact of spiritual experience. Action ceases automatically with all with the dawn of spiritual knowledge, be they Eastern or Western. M. Rolland's statement that the incessant activity of the West is a sign

of her spirituality does not, therefore, convince me. No doubt there have been and are many spiritual men and women in the West. But the West, in her main tendencies, is not spiritual. The West is pre-eminently material and intellectual. Such is the opinion of all who are competent to judge. I may mention here two names: Aurobindo Ghose and Prof. Radhakrishnan. They are both thoroughly acquainted with the Indian and Western thought, and both of them have declared the West to be predominantly intellectual. In an article in the December (1930) *Prabuddha Bharata*, Prof. Radhakrishnan clearly brought out the distinction between the intellectual and spiritual view of life and showed how the West has not truly developed the latter.

As regards the Divinity of Man, M. Rolland says: "A religion whose God has been familiar for nineteen hundred years to the people of Europe by the name of the 'Son of Man,' cannot wonder that man should have taken it at its word and claimed Divinity for himself." But is it true that the Westerner is ready to believe himself Divine? I fear M. Rolland has confused the modern Westerner's self-confidence with the Vedântic idea of the Divinity of man. So far as I know, even the concept of Atman, as we understand it, is difficult of comprehension by the Western mind. It finds it hard to conceive any entity beyond and bereft of mind. There might have been solitary Christian mystics in the Middle Ages who had a glimpse of the Atman. But the Western mind is still quite unable to conceive it. Over-valuation of one's powers and arrogant self-assertion is not the Vedântic conception of the Atman. The point is not confidence in self, but *which* self. M. Rolland has referred to the Christian

conception of Christ as the "Son of Man." Two very great obstacles to this concept leading to the Vedântic idea of the Divinity of self are the Christian ideas of man as the born sinner and Christ as the son of God—a *special* being, outside the category of men. The modern age in the West has been a protest against the medieval conception of life and being—it has been more or less a repudiation of Christianity and a return to the Greco-Roman humanism. If it has helped the Westerner to enhance the value of his individuality, it has also made it more and more secular, physical and intellectual. The fact is, the appreciation of the Vedântic ideas has as a *sine qua non* the practice of Nivritti. Without Nivritti, turning away from the things of the senses, there cannot be any understanding or realisation of the Vedântic ideas. To find if there has been really any growth of those ideas among the Westerners, we have simply to study their life. And I regret to say that there is not much evidence of Nivritti there.

This is not, however, to say that there are no spiritual men in the West, or that the Western mind is not potentially spiritual. Everyman, in fact every being, has a spiritual basis of life. When we speak of one being unspiritual, what we mean is that the principle of spirituality is dormant in him, other grosser elements being predominant and determining his life. The case of the West is almost the same. There was an age in Europe when she bade fair to grow into a spiritual nation—the Medieval Age, the age of Christian saints and mystics. But unfortunately, the efforts of that age could not continue. They gave way to secularism, with the result that the Western mind became predominantly material and intellectual. There were reasons why it happened so. There

must be a preparedness in a people to live the principle of Nivritti. That is not possible unless there is some worldly enjoyment previously. The Feudal Age did not allow any great opportunity to the people to enjoy. Christianity, therefore, could affect them only superficially. Secondly, Christianity was presented to people in a form which was often irrational and unscientific. The result was a rejection of Christianity with the growth of rationalism and scientific knowledge. But this was not all to the evil. With the freedom of mind that the modern age has conferred on the Westerners, there has grown in them a desire to pursue truth to its uttermost limit. Besides they are finding that life must have a basis in some eternal truth without which it is aimless and empty. They are, therefore, being led to ideas about life and reality which are not only rational and scientific, but

also relate to eternal verities. Therefore, I wrote to M. Rolland : "I think, in the first stage, the industrial, social and cultural changes, especially, the progress of science, drove the West to these (Vedântic) ideas, and was helped therein by Indian culture as disseminated by Western Orientalists."

M. Rolland himself has shown in his article, *America at the Time of Vivekananda's First Visit*, (P.B., May, 1930), how America was inoculated by Hindu ideas. I need not elaborate it here. Those who are interested may read profitably a work recently published by the Harvard University Press : *Emerson and Asia*. As regards Europe, the Western Orientalists certainly did a great deal in Germany, France, England and other countries. In the next issue I shall mention briefly the influence of Indian thought on German literature and philosophy.

(To be continued)

REALITY AND APPEARANCE

BY DR. MAHENDRANATH SIRCAR, M.A., Ph.D.

(Continued from the last issue)

X

This leads to Bradley's position. Bradley introduces us to the conception of Reality which is an individual as well as a system. Reality is not the sum of things. It is the unity in which all things coming together are transmuted.

Bradley says that the Absolute is a higher Experience superior to the distinction which it includes and overrides. If the relations or distinctions are in the Absolute, they are in the Absolute as real; they may be assimilated in the Absolute, but the Absolute cannot deny them as elements of its being. The

transcendence of relations is not the denial of relations. A being which embraces relations must necessarily be concrete, and must be an element in the totality. Relations exist in centres, and if the Absolute contains internal distinctions it must be the locus of all relations; and the locus of relations cannot remain non-relational. The non-relatedness may be true of the Absolute which can have nothing external to it. But the same cannot be true of the internal distinctions. Internal distinctions are true of the partial as well as of the complete being, the finite elements are distinguished from one an-

other as well as from the Absolute. This makes the Absolute an element in the totality. It differs from the finite. The finite beings allow external distinctions; the Absolute cannot allow such distinctions. Nothing is external to it; but this absence of externality does not make the Absolute non-relational. Bradley's mistake lies in thinking that the internal distinctions are not inconsistent with the non-relational character of the Absolute. The Absolute to be Absolute, Bradley truly hints, must be non-relational in the sense of denying or even superseding all relations. The supersession of relations differs from the assimilation of relations. Non-relational cannot be used by Bradley in the former sense, since he is in favour of internal distinctions in the Absolute. Assimilation expresses Bradley's ideas better. But assimilation of relations does not make the Absolute non-relational. The illustration of musical harmony is to the point. Harmony is the whole in which the distinct notes are integrated, and therefore, harmony presents the whole in which distinctions are assimilated and absorbed. But the note of harmony has a character. It is not the composite tunes, it is something unique and this uniqueness differentiates it from the distinctive tunes. But can it be said that this unique note is not relational to the composite tunes? The composite tunes are its content, and cannot be lost in the harmony. They are there. The distinctions are not lost. They are now seen in a new setting. Harmony assimilates the tunes but harmony itself cannot deny the tunes. It cannot be "non-relational."

It must be borne in mind that the analogy of musical harmony cannot correctly express the relation of the finite and the Absolute. The Absolute does not include the distinctions of facts alone, but it includes the distinc-

tions of persons also. Persons are not things in the sense in which facts are. Persons are the centres of internal distinctions and facts are the meeting points of external distinctions. Persons are, therefore, unique and different from facts. The assimilation of such persons in the Absolute is different from the assimilation of tunes in harmony. Each finite centre is real, in the sense in which the Absolute is real, inasmuch as it is the assimilation of internal distinctions. But how can such a finite being be assimilated in the Absolute without retaining the least distinction? The finite being has character. However partial it may be as a centre of unity and uniqueness, it cannot be reduced to the position of facts or bare existences. The Absolute may be the highest reality by its character of all-absorbingness, but it cannot cease to be personal, inasmuch as it is inclusive of personalities. How the finite personalities are absorbed in the non-relational unity is not explained. The Absolute is the highest unity because it is the supra-person. To be personal is to be relational. The assimilation does not mean that the relations cease to exist, it only means that the relations are not static, they are dynamic and at every point touch the all-absorbing unity. The criticism which can be applied to external distinctions, cannot be applied to the dynamic relations. In the dynamic conception, relations are real but they are assimilated in a higher unity. The highest unity therefore, cannot cease to be personal, though it can assimilate the aggregate of relations in the concrete unity itself. But by that reason, it cannot be non-relational and impersonal. The integration of persons is not possible in a non-relational identity, it is possible in the concrete unity. Bradley's non-relational Absolute reduces the finite being to

the category of appearance. But the appearances are not unreal, they are real, but not fully real, since they imply relations, internal and external. This seems to be a dilemma. The test of reality, according to Bradley, is unity. The unity is unique in the Absolute. But in the finite beings the unity is not complete; but this lack of completeness connotes no distinction between the Absolute, and the finite beings. The finite beings possess a unity and constancy not altogether different from the Absolute, though the partial unity differentiates it from the Absolute, still the finite is the limited picture of the Absolute. Even the idea of unity is intimate in the finite beings, although the idea of an absorbing wholeness is not included therein. The distinction, therefore, between the finite and infinite cannot be an absolute distinction. They belong to the same category. The Absolute, therefore, might absorb by its all-absorbing wholeness, the details of its existence; but in this unity the finite beings cannot lose their identity and integrity and be called appearances. The finite and the infinite as realities do not essentially differ; and therefore, the Absolute by rejecting external distinctions cannot be a non-relational unity. The Absolute must necessarily be a unity assimilating all distinctions, which thereby does not cease to exist in the Absolute. Non-relational unity might have a two-fold signification—(i) unity denying all relations, (ii) unity assimilating all relations. Bradley cannot accept the former, the latter is more consistent with his fundamental position. But the assimilating Absolute must be personal in the highest sense of the term. It cannot be a naked existence. The Absolute of Bradley cannot be impersonal and non-relational.

XI

BHASKARA AND BOSANQUET

Bradley's philosophy has this value that it posits the non-relational Absolute as the highest individual; it must be said to his credit that he feels the truth; finite personalities and experiences have no value and meaning. They are integrated in the higher experience and practically they come to lose their identity in the Absolute.

They can have individual experience, but in the Absolute this individual experience is assimilated in a way that it can no longer be traced. In the super-personal Absolute the finite personalities have not such realities that can stamp their experience with some meaning and value. At every step the finite experience is transcended and assimilated in the Absolute. The Absolute is the Fact.

Bosanquet follows Bradley. He has broken entirely from the tradition of Green and Wallace is not emphasising the personal distinctions of the finite selves and their continuity in the Absolute totality. He does not believe "in an unbroken identity, keeping us one with an earthly past within or into the ultimate being." And further on he adds "that the contents, the interests, the qualitative experience and focussing of externality, which are our best *i.e.*, our whole in its fullest adjustment and the centre of our being, for which so far as we understand ourselves we would readily sacrifice our nominal self—that all these things find their full development in the ultimate being, and in a form of experience not lower, but higher than what we call *personality*," *i.e.*, what is held essential is not primarily that the goal of development should be our *personality*, but it shall be a *personality*.

Our individual self-consciousness thus

becomes real and eternal in the ultimate being. Bosanquet draws a distinction between 'the real personality and the formal identity of the self; and the personality grows really with "a *disunion* of our formal exclusiveness."

In Indian philosophy Bosanquet is anticipated by Bhaskara who marks the transition from the concrete monism of Ramanuja to the Absolute monism of Samkara. Individuals and the sense of difference are created by what Bosanquet calls "formal exclusiveness," by what Bhaskara calls *Upadhi*. The formal distinction cannot produce the sense of externality and difference for the distinction is more apparent than real. The finite being and the Absolute are really and naturally one. Where the sense of difference and the formal exclusiveness are withdrawn, the finite souls begin to feel the great range of perception and the comprehensiveness of being and the ease of freedom from the sense of restriction and exclusiveness. Bhaskara seems to think that the Absolute is the concentrated being in the finite centres, this concentration impresses it with a finitude, but this finitude cannot create and constitute a permanent distinction between the finite and the infinite.

The finite is not the individual, the Absolute is the individual, and the more the finite can break away from the sense of an artificial and formal division, the more it can understand that the infinitude is its being and true self. The finite experience is, therefore, a sectional presentation, and the more the finite can be freed from its logical exclusiveness, the more will it transcend the sense of externality and relation, the more will it function universally and cosmically.

But the difficulty with Bhaskara and Bosanquet is that they have reduced the meaning and value of finite person-

ality to nil, but still do they speak of them as realities assimilated in the infinite being. If this assimilation denies formal exclusiveness, it cannot deny their *personalities*. No doubt, Bosanquet points out that the goal of development should not be our personality, but a personality, and thereby reduces the finite personalities, their growth and development to be in a sense non-real. Bhaskara also in the conception of emancipated soul conceives the distinction and the formal exclusiveness dropped out; "We should recognise a very imperfect continuity between our present self and the receding hostile not-self of the past." This is possible, for in perfection we are more drawn closely to the infinite which is our essence and being.

Bhaskara and Bosanquet have installed a person in place of finite persons but in what position and what capacity their systems still retain the ineffete persons is very difficult to conceive. The logical exclusiveness is displaced by the spiritual inclusiveness. Bhaskara and Bosanquet struggle between intellectualism and mysticism. Intellectualism leads them to feel that to live is to be limited. It retains a distinction between the finite and the infinite. Their mysticism ignores the limit and cancels this distinction. In fact their system must logically be reduced to a concrete monism or an abstract monism. They make way for the latter. In the denial of the formal exclusiveness they conceive an expansion in the range of our experience and being and, for the matter of that, a break in the continuity of our experience. A confusion has been produced to satisfy the demands of logicism and mysticism. Vijnana-bikshu has avoided this confusion, for the individuality of the finite selves is really created by a sense of formal or logical exclusiveness which they trans-

cead in emancipation by the denial of the logical exclusiveness. But Vijnana-bikshu retains in his system the spiritual exclusiveness of *Purushas* even when they transcend the relativistic sense and the distinctions of space and time. He suffers from the traditional bent of the Samkhya. He claims that this spiritual exclusiveness of *Purushas* does not necessarily produce the sense of difference, as the *Purushas* in nature and being are quite of the same kind.

XII

Samkara is explicit on this point. In the relative order he maintains a distinction between Jiva and Iswara and there is no attempt to reconcile their differences. The Jiva by controlling its Upadhi can rise above its formal limit and externality and its historical continuity, it can open unto itself wide ranges of perception, but it cannot completely break its limitation. Samkara recognises in the realm of Maya the fine marches of the soul in spirituality and comprehension and admits for it the occasional overshadowing of its individuality and the sense of exclusiveness, but it does not admit the possibility of complete self-effacement of the finite subject in super-subject. In the relative order this is not possible, for however wide the range of comprehension may be, it cannot wipe out the inherent distinction between the subject and the super-subject and the subject holds its experiences in its own personality as moments of its self-expression. The occasional overshadowing is a form of consciousness in the personal self, which welcomes and enjoys it, but this overshadowing is not the loss of, temporary even, of the personal consciousness. It is a phase of its own self in which it enjoys the possibility of expansions, but in no case it can be

without reference to the self or the subject.

And again the distinction of the super-subject and the subject is possible and real, so long as the time-sense in its historic continuity holds; but the moment the time-sense and the sense of distinction cease to exist, the personality cannot function, and we are brought face to face with an order and plane of existence quite different from the relative.

And in this plane of existence neither the sense of the person or a person can hold. So long as the soul marches through time, such a possibility cannot be attained, and, therefore, the formal exclusiveness may be of some phases and aspects of life and experience in the past, but this transcendence cannot get us to a completely non-relational and alogical reality. The finite still continues, the exalted moments of its life in the infinite cannot completely obliterate the distinction. So long as the sense of a personality remains this is not possible.

Of course Bosanquet is right in holding that in the eternal march of the soul, the soul transcends the past. In fact, it does, but that does not necessarily mean that personality can completely transcend time-sense. Progress implies sometime the rejection of the past, specially in the case of finite persons, but this rejection has meaning in the sense that it marks out the turning-point of another history in the progress of the soul. So long as the sense of personality continues, the finite soul cannot look upon the past with complete detachment, and even in this transcendence of the soul in progress though the past with its history of struggle and development of the person has not its original meaning, still it cannot be said to have lost its significance.

The past is transcended as an event in time-series, it has not been transcended as a moulding influence of progress and development, it has been incorporated with the present.

The past and the future must have a meaning for the finite subjects whose knowledge takes place through a mediate process and whose progress must be through the rejection and the assimilation of the changes through time. The finite, unless it can rise above the time-sense, cannot be free from the inherent limitation of its being, but this possibility cannot come through ordinary faculties. Reason cannot anyhow rise above the limitations of relative construction, and every moment reason seeks to assimilate the differences in the identity it involves itself in antinomies.

So long as the distinction is retained between the subject and the super-subject it is not possible to get the non-relational Absolute. The highest conception may be reached in community of spirit but within the community the finite subjects retain their continuity and history and in such a continuity the super-subject is as much a personality as the finite subjects are. They are individually true and a spiritual co-ordination cannot interfere with their personalities. Lest it should pass for the desirable consummation in metaphysics it must be said that it is more a practical compromise than what is in reality. It might have some importance in moral and religious sense but cannot displace the Absolute in philosophy. Bradley perceives the limitations of these ideas and conceives reality as super-personal.

Samkara has avoided the Scylla of the Absolute as the individual and the Charybdis of the Absolute as non-relational system. The two ideas are evidently contradictory. Evidently the

analogy is of a psychological unity and identity of feeling. He was making a confusion between the two. The former gives the idea of a system, the latter an identity beyond relations.

Samkara holds that identity and system cannot be united. They are, strictly speaking, different kinds of concepts. Identity is non-relational, system is relational. Identity is the law of the Absolute, system is the law of the empirical and, therefore, their logic is quite different. In Samkara the orders of relations and reality are different.

XIII

The Absolute since it is non-relational is an alogical concept. For logic, be it static or dynamic, is essentially, a science of relations and it cannot be applied to a being which is non-relational.

Ouspensky has rightly said in his "Tertium Organum" that the Absolute is supra-logical. For it represents a different kind of existence unique in the sense that it does not suffer from the polarity and relativity of existence. The attempt of static or dynamic logic must fail to determine the true nature of the Absolute.

It is indeed possible for dynamic reasoning to establish a relation and continuity between two poles of thought which tend to terminate in their qualitative identity. But in reality this can be true of the world of appearance where polarity and continuity are the laws.

But this law cannot be extended to reality. Appearance can never be set as a contrast to reality for reality *ex hypothesi* is non-relational.

Appearance is supposed to be a contrast to reality, and this has led philosophers to raise the insoluble problems of the relation between

appearance and reality. This has led Fichte to conceive the contrast of "NOT-I" to "I" and seek the syntheses in "I." This has led Hegel to seek the synthesis in the Absolute. Apparently they fail to see that they seek the synthesis of the meaning or judgment with the fact. A meaning or a judgment has a relative existence inasmuch as it implies a relation to a subject. It cannot have a trans-subjective existence. It cannot be Absolute.

Thought cannot conceive an appearance unsupported and unlocated. But thought also conceives the Absolute to be non-relational. Hence the necessity arises to think of the appearance in terms different from the Absolute. The Absolute is completely allogical. Samkara has evaded the duality of Kant's philosophy by conceiving the complete transcendence of the thing-in-itself. The thing-in-itself in Kant is the strictly NOT-I of relative consciousness and Kant in identifying that NOT-I with the thing-in-itself has made serious confusion.

XIV

The poles of empiric intuition, the subject and the object, cannot belong to the different orders of reality. The 'sense' can reveal objects which are empirically real. And to refer our experience to the thing-in-itself through the manifold of sense is the remnant of realistic thinking in Kant. The thing-in-itself is not real in the same sense as the manifold, and the manifold is not the sense-impression of the thing-in-itself upon mind. In fact, Kant accepts the mediate theory of perception so far as objects are concerned. Samkara accepts the immediate theory of perception and maintains the mutuality of I and NOT-I. He does away with the transcendental truth of NOT-I for the transcendent lies beyond the bifurcation

of I and NOT-I of the realistic consciousness. Śamkara's philosophy contains realistic touches, but this realism of perception does not in the least interfere with the transcendent aspect of his philosophy. Buddhism (specially the Vijnanvadi) at this point differs from Samkara, for it reduces the NOT-I and the 'given' of perception to the subjective states and processes, and refuses to accept the realistic element of Samkara's philosophy. The 'given' in perception is a subjective construction and self-projection, but nothing real. The NOT-I has not even the objective reality. The world is reduced to ideas. Samkara has not in the least interfered with the *truth of the 'given'* and if he calls it illusory, it is in connection with a transcendent reference. Samkara, therefore, differs from Buddhism in the acceptance of the reality of the 'given' and can construct a realistic knowledge out of the 'given' of the experience. This realism is not present in Vijnanvadi, it tends distinctly to an extreme subjectivism. Fichte also constructs the NOT-I out of I, but in his philosophy the I is the permanent factor and the creative principle. In Buddhism the 'I' has been reduced to a procession of ideas in quick succession, and the procession has been installed in the place of a definite reality. The 'I' is no less a fiction than NOT-I but the fiction appears to be a reality because of the long-standing continuity of the procession which has generated a realistic sense and consciousness. This 'I' has its root in Avidya, and beyond Avidya what exists is still a matter of difference of opinion amongst the scholars. Buddha calls it silence, because no thought category can be applied; it can be called neither positive nor negative, for these are thought-characterisations. In Buddhism reality is, therefore, described in negative terms as Nirvana, cessation from

the processions of Skandhas. In fact Buddha's problem is more practical than theoretical, and he refuses to question, he refuses to answer. 'Question not, answer not,' for logic can give no idea of the final truth. Buddhistic logic, therefore, has taken upon itself the negative task of rejecting all concepts, realistic or idealistic, including even the notion of the self.

Vivarttavada is the highest achievement of reason. It sees clearly that the Absolute cannot concentrate itself. Self-concentration is the denial of its absoluteness. The logical division of subject and object is more epistemological than real. The reality of concentration of Bhaskara's philosophy and of Saivism is displaced by its illusoriness. But the illusoriness is not evident to reason, for though reason can understand the non-relational character of the fact and the relativity of meaning, reason cannot transcend the world of meaning and grasp the fact. It sees through limitation to understand Reality. It posits the appearance in the Absolute, it denies it there again. The first moment of thought is position, the second moment is denial, and in this reason comes to understand the phenomenality of appearance. Reason cannot think of appearance without its locus; Padmapada has well said that the illusion has for it a true datum.

Hence when reason posits the appearance, it posits it on a datum, but soon it discovers that the position cannot have any relation to the datum, for the Absolute is non-relational and hence in the second moment comes to feel the illusoriness of appearance.

But though reason thus understands the illusoriness of appearance and the Reality of a non-relational absolute still this philosophic conception is not the end of our pursuit, for the knowledge is still mediate and dialectical. The human

soul cannot be satisfied with a negative dialectic and hence seeks a way to immediately feel Truth. It wants to sanction it by singular experience. The limitation of reason naturally calls for other avenues of apprehension, and this is supplied by the Vedantic doctrine of intuition.

XV

The ancient seers of India, more than anybody else, recognise the possibility of apprehending Reality and Truth in a direct way. If Reason can give systematic thinking, intuition can give direct knowledge.

But there are forms of intuition. The word is loosely used, sometimes in the sense of direct knowledge through the senses—as in empiric intuition, sometimes with a universal, sometimes with an individual connotation. Sometimes it is used in the sense of poetic or aesthetic perception of dynamical symmetry. And this accounts for the different kinds of conclusions in philosophy even when these conclusions are affirmed on the evidence of intuition. The human mind is a complex fabric and it is likely that when the deeper chords are touched, it gives expressions to tunes of varied description, and not unlikely that these open the wide vistas of perception. The human limitation begins to work here; the subconscious visions are not always supra-mental, and we are overcome by the super-sensuous visions of archetypal forms of existence and sometime spin theories out of them.

Hence difference arises in the form and character of intuition. Intuition may be concrete or transcendent. The one is logical, the other alogical. The theists believe in the former. They are inspired by the aesthetic intuition of the soul, and hence even in the highest stretch of ecstasy in love and grace, they attain the utmost limit of all con-

ceivable rapture, and sometimes lose themselves in its depth. This is possible in the highest tension of the soul, incomprehensible to the creature, but comprehensible to the soul. Even in this rapture thought expires leaving aside blessedness and joy. The soul becomes overwhelmed with the infinite shades of joyousness and the rosy hues of love-consciousness, with the eternal giving of the Soul and the consequent receiving of the polyphony and symphony of the spiritual life. It is essentially the eternal march of life in its ever-new freshness and ever-delicious festivity.

But the march of soul cannot stop there, and in its ever-widening penetration to the root of existence, it reaches the level whence the relational consciousness completely drops and a new perception begins in which the supra-mental ranges of consciousness in their unrestricted expanse and unbroken continuity take place.

The intuition may transcend the sense of eternal duration and continuity and can impress us with the sense of Im-mense. The intuition of eternity takes the form of timelessness, for the time-sense cannot exist in so elevated an existence. Because the mind cannot transcend the time-sense, it cannot feel the *Ever-present*; even the supra-mental time-sense (what Bergson calls intellectual intuition) cannot feel it. The supra-mental time-sense only displaces the notion of time as a series by the notion of a continuity; but it cannot transcend the sense of duration, the soul of time. This intuition of the *Ever-present* is, therefore, the intuition of Siva with the complete equilibrium of Sakti. The perception is the highest intuition in Saivism, it is next to the highest in Samkarism.

Intuition has still a reference to the *present* and to the dynamism in com-

plete equilibrium. It is the vision of the Chidakasha of the Vedanta, the *spiritual space* in which is entrenched in silence the seeds of creation.

When intuition is free from this reference to the Chidakasha, it becomes transcendent; the subject-object consciousness is got over in Chidakasha, but it is totally denied in Absolute intuition. The soul gets its paradise regained and becomes free from the snares of a divided existence. The perplexities of philosophy become silent and the mystic voice whispers after recovery from the plunge in the oceanic calm—I am.

Whatever may be the trend of thought, realism or idealism, the Indian teachers have not lost sight of the value of transcendence in life. They have emphasised the realisation of the complete beyond the partial, the eternal beyond the transitory. Nowhere the aspiration to the eternal is so eloquent as it is in India. The fine texture of Indian life is moulded by this longing for the eternal. The transcendent notes have not the same tune always, and the Indian philosophy in its variations only presents the various tunes which it feels and enjoys in the supra-sensuous flights of thought, imagination and intuition. Life aspires to rise from fatality of division not only in its philosophic vision, but in actual adaptation, for in Indian soil philosophy inspires life, life influences philosophy. And this inward bent of the soul has enabled the Indian teachers to emphasise an equilibrium between vision and adaptation. The intellectual intuition cannot leave us cold in our internal and external adjustments; Truth has the most formative influence in life, and the more it reaches us in the silence of our being the more powerful it becomes as a dynamic force. And this explains why the greatest teachers in India are the most active forces in construction. No doubt,

strictly as thought-construction, divergence has been actuated between intuition and reason, between thought and activity; but it should not be lost upon us that midway between the complete transcendence and the narrow activism we are inspired by the orchestral harmony of intuition and life, thought and action, and they are evenly fitted in the concrete unity of life in the plane of spiritual and physical expression.

The Jivan-muktas, the Buddhas, the Arhats, the Tirthankaras and the Siddhas have the rare possession of the cosmic vision and transcendent intuition, and this rare privilege has made them conscious or unconscious transmitters of moral and spiritual influences. They shed the genuine lustre of the spirit upon humanity. The Indian teachers have not confined their philosophy to academy, but have inspired life by its vision and message. This unity of philosophy and life has been unique in India, and in this sense philosophy has been the greatest formative force on the Indian soil. This explains why

amidst the apparent divergences of thought the soul of India runs on the same ideal of formation, growth, transcendence, cosmic love and sympathy.

The life of restraint and asceticism in the period of formation is the wonderful asset and strength in the period of creativeness in family and social life, the experience of limitation in active formation in family and society seeks the higher path of higher expression in the life of transcendent intuition and cosmic service. The instincts that bind man to family and society are transformed by the deeper intuition of cosmic life which life even in its biological and psychological adaptation cannot fail to reveal. The spring of life is one and undivided. When the cosmic intuition begins to have a free vent and expression, life begins to be influenced by new perceptions and visions and begins to stir to establish Truth and blessedness on Earth. Truly India has the vision of this cosmic life and society when it trans-values the values in terms of

“आत्मनो भोवाय जगद्विनाय च ।”

(Concluded)

THE DIVINE PROMISE

BY M. H. SYED, M.A., L.T.

The whole world may be reduced to two broad divisions in so far as its outlook on life is concerned: (1) those who believe in materialistic view of life; (2) those who have faith in spiritual view of life. Amongst the latter there are a few people who have never taken the trouble to have a clear conception of the meaning and purpose of human life.

Most of us are so much engrossed in living that we do not care to know what life is. We are content with paying mere lip homage to the value and importance of religious and spiritual

life. Our indifference is so great that we do not study and ponder over our sacred scriptures and the true significance of their underlying meaning.

We all desire perfection, peace, harmony, security, true enlightenment, and “happiness exempt from decay.” Still, how few there are, who are seriously willing to tread the path that leads to our desired goal. Every type of religious people assigns the highest position to an uncaused Cause, to a Being whom they call God both in His unmanifested and manifested form. He is looked upon as the source of our

being and the highest virtues imaginable are attributed to Him. He combines in Him perfection, peace, wisdom and happiness in the highest degree. He is the fountain of life, from whom all evolves and to whom it returns. Any good or great thing we long for can only be attained in the true sense of the word by our nearness to Him. On this vital point all religions are at one. In ordinary life we generally trust one whom we respect for his goodness; but it is the strangest irony of fate that One whom we should trust more, we trust less or not at all. We have full and abiding trust in human promises, but alas, not sufficient confidence in the words and promises of that Immutable One, whom we worship as God.

Quite a large number of the followers of the Sanatana Dharma with a clear conscience look upon Shri Krishna as the highest Avatar of Vishnu and *Shrimad Bhagvad Gita* as His Vach-utterance on the battle-field of *Kurukshetra* which is meant to be a scripture of Yoga for "*Sarvabhutani*," all humanity without any distinction of caste, creed or colour.

If we really and conscientiously believe in Him as a Divine Being who "equally dwells in the hearts of all beings" and whose union would endow us with all divine qualities, free us from the bondage of birth and death, sorrow and suffering, above all the pairs of opposites, and bring us perfect happiness, is it or is it not up to us to have completest confidence in His Divine Promise and set our feet on the path of spiritual progress? In the 8th Adhyaya 14th verse of the *Bhagvad Gita* the Blessed Lord says, "He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached, O Partha, of this ever harmonised Yogi."

Again in the 9th Discourse 22nd *Shloka* He holds out His Divine Promise in these words: "To those men who worship Me alone, thinking of no other, to those ever harmonious, I bring full security." "He the highest Spirit, O Partha, may be reached by unswerving devotion to Him alone, in whom all beings abide, by whom all this is pervaded."

Could there be anything more certain, unequivocal and perfectly definite than these words?

Now, the fulfilment of His promise as embodied in the *Shlokas* just quoted is dependent on an uncompromising condition which must be literally fulfilled before anything could be achieved. The condition may be summed up in one word: devotion, Bhakti, the nature of which is pithily described by Narada "as extreme devotion to some one" (*Narada Sutra*, translated by E. T. Sturdy, p. 19); the element of devotion to an individual is of its very nature. Further, on page 28, *Narada Sutra*, we read, "it is surrendering all actions to God, and feeling the greatest misery in forgetting God."

Then Narada describes the man who has obtained this love: "Obtaining which man becomes perfect, becomes immortal, becomes satisfied; and obtaining which he desires nothing, grieves not, hates not, does not delight (in sensuous objects), makes no effort (for selfish ends); knowing which he becomes intoxicated (with joy), transfixed and rejoices in the Self." (*Narada Sutra*, pp. 22 and 24).

How could such devotion be attained? First, by cultivating intense desire for union with God. No one has ever been able to gain anything in the form of wealth, honour and worldly enjoyments without sufficient yearning for them, and paying their due price.

Sage Ramanuja advises such neophytes to purify their bodies first, by taking pure food, abstaining from animal and other coarse stuff. Pure thought and noble emotion should be cultivated. So also cleanliness should be observed, so that the body may in every respect be a worthy temple of the devotee who has to use it while he treads the Path of Love. He then passes on to give the great maxim, "pure food, pure mind, and constant memory of God."

The would-be devotee is also advised to practise freedom from desire. Then he must practise turning his thoughts to God. When his mind wanders he should try every time to curb and control it, always bearing in mind the Lord's consoling words: "the mind may be curbed by constant practice and dispassion." The aspirant has to bring his mind back to the object of his devotion when it runs to other things. He will have fixed time when he will keep his wandering mind engaged in His worship. Later on, by habitual practice, his mind will love to dwell on the object of his devotion.

As he is pursuing the path of devotion he is ever ready to give, for giving is the very nature of love. "Love asks for nothing save the right to give."

Therefore, actively doing good to others is a part of the training of the devotee.

The company of good and holy men is another thing that is enjoined on the aspirant. He should not waste his time and energy in frivolous conversation and worldly pursuits of a distracting nature. Sacred scriptures and good books containing accounts of saints and sages should be read and not worthless literature with which the modern world is flooded. Those who desire to become adepts in physical sciences do not read stories and literature.

Everything has its own price. Is love of God to be gained without any effort and necessary trouble? When shall we learn to work for God as we work for name and fame? When shall we seek His face and glory with the same zeal as we seek the toys and trivial things of this 'transient and joyless world.'

Thus, step by step, following various stages, there will come a time when God diligently sought and reverently worshipped shall reveal Himself to His devotee, and the Divine Promise will be fulfilled, at fulfilling the condition that is necessary for it.

Blessed is he who makes this the goal of his life.

PROF. BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

BY SHIV CHANDRA DATTA, M.A., B.L., F.R. Econ. S.

(Continued from the last issue)

BANKING, INSURANCE AND CO-OPERATIVE MOVEMENT

The development of commerce and industry is pointed out as depending on Banking.¹³² Banking is regarded as one of the four pillars of the economic structure, the others being—agriculture

(to be modernised through advance land legislation), efficient individuals (the efficiency to be attained through accident, old age and sickness insurance) and industries (to be improved through industrial democracy, i.e., control of workers over industrial establishments).¹³³

¹³² *Arthik Unnati* for 1933, p. 210.

¹³³ *Arthik Unnati* for 1933, p. 212.

A good deal of banking is done in India according to mediaeval methods.¹³⁴ But the development of modern joint-stock banks is not a discouraging one. In 1905 there were nine joint-stock banks in India under Indian control with capital of at least Rs. 5 lacs each. In 1928 the number of such banks rose to 27. In 1905 the number of foreign exchange banks was ten with deposits amounting to Rs. 17 crores, in 1928 the number rose to 18 with deposits amounting to Rs. 71½ crores. The amount of deposits in Indian joint-stock banks with capital varying from Rs. 1 lac to 5 lacs rose during the same period from Rs. 12 crores to Rs. 63½ crores. The moral drawn from the figures may best be presented in the words of Prof. Sarkar himself—"It is clear that to-day, as in 1905, the foreign banks were 'absolutely' superior to the Indian joint-stock banks in the amount of deposits." But 'relatively' speaking, it is necessary to note that while in 1905 the Indian institutions were to the foreign in the proportion of 12 to 17 crores in deposit, to-day the proportion is 63½ to 71½. The tendency on the Indian side is represented by an increase to the extent of 5.29 times, while that on the foreign side is somewhat less, namely, 4.2 times. One is convinced that the Indian concerns have at least succeeded in maintaining their pace and that the foreign institutions have not been able to out-distance them in the race of expansion."¹³⁵

As regards the development of banking in Bengal Prof. Sarkar notes that while in 1905 the number of joint-stock banks under Bengali management could be counted at one's fingers' ends¹³⁶ and the Co-operative Societies were being

only talked of,¹³⁷ the number of joint-stock banks under Bengali management have risen to the decent figure of 500¹³⁸ and that of Co-operative Credit Societies to 30,000.¹³⁹

If the average paid-up capital of those joint-stock banks be estimated at Rs. 25,000, the combined bank capital of the 500 banks would amount to Rs. 1,25,00,000. And if each bank is regarded as doing business amounting to ten times the amount of the capital, the amount of banking business being done in Bengal under these banks would be Rs. 12½ crores. Taking the population of Bengal to be 5 crores, the per capita banking business done in Bengal by these banks would be Rs. 2-8 per year. This is a decent figure considering that 'the total amount of banking business done by us in 1905 along modern and joint-stock method was too little to yield any figure per head of the entire Bengali people.'¹⁴⁰

What is the significance of those 500 banks ordinarily known as Loan Offices? These banks have led to the growth of a bank personnel of about 5,000 directors and about 3,500 managers, accountants, inspectors and clerks. This shows that our intellectual middle classes 'are getting used to the technique and transactions of modern banks'¹⁴¹ and as these banks are spread throughout the mofussil, 'the banking habit also is becoming diffused throughout the length and breadth of the country.'¹⁴² "It is also evident that these banks are contributing to the solution of the unemployment problem, inasmuch as they are providing so many Bengali intellectuals with appointments."¹⁴³

¹³⁷ *J. B. N. C.*, Sept. 1928, p. 3.

¹³⁸ *Ibid.*, p. 4.

¹³⁹ *Ibid.*, p. 3.

¹⁴⁰ *Ibid.*, p. 4.

¹⁴¹ *Ibid.*, p. 5.

¹⁴² *Ibid.*, p. 5.

¹⁴³ *Ibid.*, p. 5.

¹³⁴ *Arthik Unnati* for 1333, p. 624.

¹³⁵ Lecture on "Bengali Banking in Comparative Bank Statistics," *J. B. N. C.* for Sept. 1928, p. 6.

¹³⁶ *J. B. N. C.* Sept. 1928, p. 4.

What is the significance of the co-operative banks? These show that our illiterate peasants are operating a capital of Rs. 8 crores through the medium of these banks for their own mutual benefit. As a result, 'collective business and united efforts, as well as the spirit of mutual understanding and help have grown into a national asset and an integral part of Bengali character, especially among the peasant classes. And this spirit of agricultural and commercial solidarity is a substantial item which the businessmen, bankers and industrial heads of the country must recognize as a valuable aid to the economic development of our country during the next few years.'¹⁴⁴

Thus, Bengal (we might also say, India) need not be ashamed of what she has accomplished in banking during the last two or three decades. "Of all the different lines of modern business in which Bengal has been taking part, banking is perhaps the youngest. And yet our record in banking is *quite glorious and encouraging*."¹⁴⁵

We should, however, carefully remember that our achievements are too small when compared with the banking enterprise of the British and the Americans. "In England and Wales in 1924 with a population of about 39 millions (less than that of Bengal) there were over 8,000 banks or rather bank offices, owned as they were by the 13 large joint-stock institutions, commanding a deposit of some £2,000 millions. The combined capital of the firms is about £86 millions. Every Briton possesses, then, bank capital to the value of £2-4-0 (about Rs. 29) and Bank deposit valued at £51-6-0 (Rs. 684). And, from the standpoint of banking facilities it is to be noted that for every 4,777 persons there is one bank

office in the country."¹⁴⁶ "In 1927 there were some 27,000 banking institutions in the U.S.A. commanding, as they did, a total deposit of 56,785,858,000 dollars. . . . Now the American population is to be counted at 117,186,000. This gives a bank office to every 4,338 persons. . . . Every American possesses a deposit to the tune of some 484 dollars (about Rs. 1,331), and bank capital per head of the American population would come up to about 25 dollars (*i.e.*, Rs. 68-12-0)."¹⁴⁷

But we are asked not to be disheartened at a perusal of those imposing figures. For, even to-day there are many countries in Europe and America whose present banking position can be compared with ours. "By the American or British standard many of the independent powers, great or small, will be found to be lagging behind."¹⁴⁸ Besides, our banking progress till now compares very favourably with the beginnings of modern banking in the Western world. "In England, for instance, it took 50 years (1836-86) to raise the combined capital of banks from £10 millions to £40 millions. About 1840 there used to be bank failures in England at the rate of 24 or 25 per year. In 1870 there were not more than 970 bank offices owned by 133 joint-stock concerns. Besides, it was so late as 1858 that 'the limited liability principle' was admitted by England in banking business."¹⁴⁹ "So late as 1870 there were only 19 *departments* or districts in which France possessed banking institutions, as branches or main offices. In other words, 74 departments or districts did not possess any bank at that time. And there were not more than 5 or 6 cities which possessed

¹⁴⁴ J. B. N. C. Sept., p. 3.

¹⁴⁵ *Ibid.*, p. 1.

¹⁴⁶ J. B. N. C. Sept., p. 7.

¹⁴⁷ *Ibid.*, p. 7.

¹⁴⁸ *Ibid.*, p. 8.

¹⁴⁹ *Ibid.*, p. 9.

more than one bank."¹⁵⁰ "In Germany, between 1850 and 1870, the total capital of all joint-stock banks did not go beyond 100 million marks (1 Mark = 12 annas approximately)."¹⁵¹ If we take up the case of Japan, in 1927 she had 2,100 banks and 6,000 branches with a paid-up capital of 2,000,000,000 yens and deposit of 11,403,899,000 yens. But modern banking began to develop in Japan only in 1872, and she had only 150 banks in 1876.¹⁵²

The lesson that Prof. Sarkar would like us to derive from these facts is, first, that the modern nations of Eur-America and Japan are *only about two generations ahead of us*, and that it *does not take centuries or millenniums to become modernised* in regard to bank technique¹⁵³ and, secondly, that "the story of the earlier phases in modern banking is likely to be *more instructive* to the Indian bank-builders and experts in finance than is that of the recent developments, overpowering as those latter are bound to be by the sheer fact of their vastness and organizational complexity."¹⁵⁴

As regards the immediate future, Prof. Sarkar urges that we must increase the *number* and add to the *functions* of our banks.¹⁵⁵ We are also required to find out the *exact size* of our banks below which we cannot go without losing in efficiency.¹⁵⁶ Further, *bank concentration* is urged as 'a technical necessity,' because the larger the amount of capital, the greater the chance of success. Bank concentration, like large-scale production in other lines, has proved to be a technical neces-

sity."¹⁵⁷ The persons associated with joint-stock banks in Bengal in one capacity or other are advised to start a *Bengali Institute of Banking* 'with the object of discussing the ways and means of furthering and improving the business of Bengali banks on up-to-date lines.'¹⁵⁸

Besides, in his *Economic Scheme for Young India*,¹⁵⁹ Prof. Sarkar urges that we require *at least 5 types of credit institutions* for the economic development of the country: (1) Co-operative Credit Societies; (2) handieraft banks; (3) shop-keepers' banks; (4) modern industrial banks; and (5) foreign trade banks.

Co-operative Credit Societies are meant for both the agriculturists and the labourers. Prof. Sarkar condemns the aloofness of the people from the co-operative movement and urges that at least 10 propagandists with a monthly salary of Rs. 100 each, should be appointed in every district to push on the co-operative movement. Agricultural experts, trained in Agricultural Colleges and graduates with knowledge of economics, might be appointed as such propagandists. But he is careful to point out that the Co-operative Societies would not be sufficient to provide the peasants with the financial aid they require and that these must be supported at the top by agricultural banks, started either by the moneyed classes or the Government.

The moneyed classes are also advised to start handierfts and shop-keepers' banks, with an authorised capital of about Rs. 50,000 each, to advance loans of from Rs. 5 to Rs. 500, to the artisans and the shop-keepers, to enable them

¹⁵⁰ *J. B. N. C. Sept.*, pp. 9-10.

¹⁵¹ *Ibid.*, p. 10.

¹⁵² *Ibid.*, p. 11.

¹⁵³ *Ibid.*, p. 11.

¹⁵⁴ *Economic Development*, p. 75.

¹⁵⁵ *J. B. N. C. Sept.*, 1928, p. 13.

¹⁵⁶ *Ibid.*, pp. 13-14.

¹⁵⁷ *Arthik Unnati*, 1333, p. 630 and *J. B. N. C.*, Sept. 1928, p. 14.

¹⁵⁸ Address on "The Artha Sastra of Young Bengal," *J. B. N. C. Sept.*, 1927, p. 82.

¹⁵⁹ *Economic Development*, pp. 393-417.

to work at the ideas they get from their respective schools,—and also modern industries and foreign trade banks each with an authorised capital of about Rs. 5 lakhs. The special attention of the moneyed classes is sought to be drawn to the last four types of banks just mentioned, for, ‘it is through these institutions that *in the course of one generation* Indian capital will develop into a great power.’¹⁶⁰

We might note here that Prof. Sarkar was a supporter of the once proposed Reserve Bank which he considered to have been based mainly on the fundamental principles of the Reichs Bank of Germany. His opinion on the point is briefly this—“The proposed Reserve Bank of India is likely to be a powerful instrument in the establishment of India’s credit and financial system on advanced lines, such as have been experimentally found to be sound in the currency policy of the Great Powers.” He thought that a larger number of Indian joint-stock banks should have been allowed the privilege of having their commercial papers recognized by the Bank, and also that the Co-operative Credit Societies should have been admitted to the same privilege. With these amendments, he would have been satisfied with the Reserve Bank Bill. The provisions as to Note-issue were approved of as being neither too rigid nor too elastic. He seems to think that lack of Indianisation of the Bank should not have been allowed to stand in the way of its establishment.¹⁶¹

The spread of Indian Insurance Companies is stressed as important for two reasons—(1) we shall thereby be able

to appropriate the enormous profits which are now being received by the Europeans and the Americans¹⁶² and (2) the Insurance Companies will make for the concentration of capital which will later be useful for the commercial and industrial expansion of the country.¹⁶³

The progress so far achieved by Indians in the realm of Insurance business is very encouraging. The value of the business at present done by Indian Insurance Companies is Rs. 10 crores—which is three and a half times what it was before the War, and the amount of the premium collected is Rs. 3½ crores, which is three times what it was in the pre-War period. At present, the number of Indian Insurance Companies is 60, while that of the foreign ones is 20. A few years back the Indian Companies held 20 per cent of the total premium fund in India, at present they hold 57 per cent, the remaining 43 per cent being held by the foreign concern. It thus appears that the record of the advance made by the Indian Companies is indeed a satisfactory one.¹⁶⁴

Prof. Sarkar advises the moneyed classes to devote their funds with greater liberality to Insurance business in India.¹⁶⁵ And by Insurance business he means not only ordinary life and other Insurances but also overseas or foreign trade Insurance.¹⁶⁶ We might also mention here that the Insurance business is recommended as a line, which, if properly conducted, leaves very little chance of loss and carries with it the possibility of enormous profits.¹⁶⁷

¹⁶² *Economic Development*, p. 413.

¹⁶³ In an interview with a correspondent of *The Englishman* subsequently published in the *Arthik Unnati*.

¹⁶⁴ *Ibid.*, p. 413.

¹⁶⁵ *Economic Development*, pp. 412-413.

¹⁶⁶ *Ibid.*, p. 412.

¹⁶⁷ *Ibid.*, p. 409.

¹⁶⁰ *Economic Development*, p. 413.
¹⁶¹ “Views on the Currency Report,” *Greetings to Young India*, p. 91 and *J. B. N. C.* Sept., 1927, pp. 76-77.

THE DESTINY OF INDIA

BY CHARLES JOHNSTON, I.C.S. (Retired)

'Their writings,' said a distinguished man of the Sanskrit scriptures, 'will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.'

We might be inclined to think that this is the view of some fiery Nationalist of Benares or Poona, or perhaps a detached Orientalist like Burnouf, or Whitney of Yale. Both guesses are far afield. This was written by Warren Hastings, the first governor-general of British India, in October, 1784, as a part of his introduction to the translation of the *Bhagavad Gita* by Charles Wilkins. In this introduction Warren Hastings also says that, among all the known religions of mankind, this scripture is the one example of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating the fundamental doctrines of Christianity.

This earliest English version of the 'Song Celestial,' as Edwin Arnold later named it, is of high interest to students in America, and especially in New England. For this is the book that Thoreau carried with him in his exploration of the Concord and Merrimac Rivers in 1839, and he quotes it at length, laying stress on the part which Warren Hastings had played in its production, in his log book of that notable journey, whose charm and value were hidden for two generations. It is fairly certain that this volume was among the score of Oriental books which Thoreau left at his death, to Emerson in 1862. And Emerson's debt to the *Bhagavad Gita* is recorded in more than a dozen entries

in the thoughtful study by Frederic Ives Carpenter, *Emerson and Asia*. The Sanskrit poem, and with it certain of the Upanishads, colored the literature of that fruitful period in New England as sunshine illumined the meadows and river valleys about Concord for Thoreau.

The influence of these scriptures of India grew with the years, setting in motion a tide of spiritual thought which flowed against the materialism, not so much of Darwin, who was deeply religious, as of some of his disciples. And now that materialism is once more ebbing,—giving way, as in the recent writings of Sir Arthur Eddington, to a more philosophical concept of life,—this newest current of thought flows once more toward the ideals and ideas of ancient India.

Before we try to describe these spiritual principles, it may be well to establish the intellectual importance of the land of the Indus and Ganges in more prosaic fields. Recent books seeking to give a general account of philosophical and scientific thinking have shared the shortcoming that they begin everything with the Greeks, and practically ignore India, thus throwing the whole subject out of perspective. But we find Laplace, who died more than a century ago, pointing out that it was India that gave us the ingenious method of expressing all numbers by means of ten symbols, each symbol receiving a value of position as well as an absolute value, a profound and important idea which we now so completely take for granted. Laplace adds that the very simplicity of this system of ten numbers, and the great ease which it has lent to all computations, put our arithmetic in the first

rank of useful inventions; we shall appreciate the grandeur of this achievement the more when we remember that it escaped the genius of Archimedes and Apollonius, two of the greatest men produced by antiquity.

The importance of these Indian numbers, popularly miscalled Arabic; of the cipher, or zero, also borrowed from India; and of the system of value by position, in virtue of which the number one has different values when it is the first figure of ten, a hundred, a thousand, and so on, is worked out in detail by Dr. Tobias Dantzig in his new book on *Number, The Language of Science*. He proves to demonstration that we are debtors to India both for the scientific and for the practical development of arithmetic. The most matter-of-fact merchant makes obeisance to the Rishis when he adds up the totals in his cashbook. He uses symbols borrowed from India every time he writes a check. As suggesting our debt to India in other fields of mathematics, we may follow Dr. Dantzig in quoting from the Brahman Bhaskara, who is assigned to the twelfth century of our era, a sentence which has a singularly modern flavour :—

‘The square of a positive number, as also that of a negative number, is positive; and the square root of a positive number is twofold, positive and negative; there is no square root of a negative number, for a negative number is not a square.’

Since Dr. Dantzig considers that mathematics began in modern Europe with the Italian Bombelli in the sixteenth century, the priority of India seems clear. The difficulty is that all early dates in India are still under the cloud cast by Archbishop Ussher’s chronology; 4004 B.C. for the creation dominated all our first Orientalists, who telescoped millenniums into centuries and centuries into decades in obedience

to that shrunken yardstick. So far no one has seriously undertaken to unscramble this confusion. Therefore India’s achievements may be far older than the ‘early centuries A.D.’ to which Dr. Dantzig cautiously attributes them.

Pythagoras, whose long studies in Egypt and in the East are too generally ignored by the school which holds that all wisdom began with the Greeks, held some form of heliocentric teaching. A like view, that the sun, and not the earth, is the centre of the solar system, was pointed out by the American Sanskritist Fitzedward Hall in the Vishnu Purana :—

‘Of the sun, which is always in one and the same place, there is neither setting nor rising; for what is called rising and setting is only the seeing and the not seeing the sun.’

But the later Greek astronomers, including Hipparchus and Ptolemy, were convinced that our earth is the centre of the universe, which they conceived as a not very large globe with the stars ‘fixed’ on its inner surface. If we supplement this small globular universe with the chronology deduced from the Hebrew scriptures and finally formulated by Archbishop Ussher, we have the world as it continued until the discoveries of Copernicus, whose great book was published as he lay dying, in the year 1543, some twenty years before the birth of Shakespeare. The steady extension of the universe both in space and in time is the most notable fact of the last four centuries. The most recent results are embodied in the splendidly imaginative writings of Sir James Jeans and Sir Arthur Eddington. And the noteworthy fact is that these newest results are singularly like the views taught millenniums back, in ancient India.

Let us take examples in space and time. First, the Ptolemaic empyrean

contained some five thousand stars. Perhaps ten thousand may be seen from a mountain top in India on a moonless night, when the stars gleam like colored jewels. But Buddha, teaching two thousand five hundred years ago, speaks of a hundred thousand times ten million worlds—that is, a million million. Sir Arthur Eddington is quoted as estimating that the great hundred-inch mirror telescope may make a photographic record of stars up to the 22d and 23d magnitudes; in all, perhaps, three hundred thousand million. It is possible that the new two-hundred-inch mirror may bring these figures up to the Buddha's total. Again, Sir James Jeans is quoted as estimating the age of the stellar universe as two hundred million million years. This still falls short of the total for a Year of Brahma, the universal Expansive Power, in the tables of the Puranas. Further, Buddha, or his disciples, taught a nebular theory closely resembling the most recent speculation of Jeans and Eddington.

To sum up : In the firmament of our intellectual life are two shining lights, Hellas and Palestine, from which we have drawn the essence of our science

and our religion. But the ethical and religious teachings of India are in spirit singularly like those of the New Testament; Warren Hastings recognized that, a century and a half ago. When it comes to science, India is far closer to the most modern cosmological conceptions than Hellas ever was, while to India we owe such prosaic yet indispensable elements of our modern world as the figures which, with zero, are the very foundation of our practical and theoretical computations. India, therefore, among the nations of all time, is one of the few which have been greatly creative, in the intellectual as well as in the spiritual and ethical fields. But, while it would be unprofitable to seek in the Athens or Palestine of to-day for the living spirit that gave Greece and Judæa their world significance, with India it is not so. Her spiritual and intellectual life still burns, though buried deep under the debris of the centuries. Therefore, the future of India is not only the concern of India, or of the British Empire, but of the whole world. The hidden fires may, at some future day, be uncovered, once more burning brightly to illumine mankind.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।

उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥ १७ ॥

येन By whom आत्मविक्षेपः self-distraction दृष्टः is seen असौ he न indeed निरोधं कुरुते practises control उदारः the noble-minded one न but विक्षिप्तः distracted न not (भवति is सः he) साध्याभावात् their being nothing to accomplish किं what करोति does.

17. He, indeed, controls¹ himself, who sees distraction in himself. But the noble-minded² one is not distracted. Having nothing to accomplish,³ what would he do?

[¹ Controls etc.—Distraction, outward or inward, in any form, is caused only by the identification of the Self with the non-self, which is due to ignorance. It has, therefore, no place in the man of Self-knowledge. Controlling the mind etc. is meaningless to him.

² *Noble-minded etc.*—One who perceives the Self as One without a second.

³ *Accomplish*—by way of getting rid of distraction.]

धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत् ।

न समाधिं न विक्षेपं न लेपं स्वस्य पश्यति ॥ १८ ॥

लोकवत् Like an ordinary man वर्तमानः existing अपि even धीरः the man of Knowledge लोकविपर्यस्तः contrary to the ordinary man सः he स्वस्य of his own समाधिं concentration न not विक्षेपं distraction न not लेपं stain न not पश्यति sees.

18. The man of Knowledge, though¹ living like a common man, is contrary to him. He sees² neither concentration³ nor distraction nor defilement of his own.

[¹ *Though etc.*—His external behaviour may seem like that of other people, but there is a fundamental difference between their outlooks. Ordinary people look upon the world as real and substantial and behave with it as such, but the man of Knowledge knows and feels it as illusory and unsubstantial and his behaviour with it is only apparent. His actions are no longer voluntary but are impelled only by the momentum of the effects of those actions that are responsible for his life in this world. His body drops off as soon as those effects are exhausted.

² *Sees etc.*—For he sees nothing but the Self which is pure intelligence.

³ *Concentration*—As long as there is distraction, concentration is resorted to as an aid to Self-realisation ; but after Self-knowledge has been attained, it is no longer needed. Distraction, then, there is none and he abides in Absolute Existence.]

भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः ।

नैव किञ्चित् कृतं तेन लोकदृष्ट्या विकुर्वता ॥ १९ ॥

यः Who भावाभावविहीनः devoid of existence and non-existence तृप्तः satisfied निर्वासनः free from desire बुधः wise लोकदृष्ट्या in the sight of the world विकुर्वता acting तेन by him किञ्चित् anything एव even न not कृतम् done.

19. He who is devoid¹ of existence and non-existence, who is wise, satisfied,² and free from desire, does³ nothing even if he may be acting in the eyes of the people.

[¹ *Devoid etc.*—i.e., beyond the relative world which is a mixture of existence and non-existence. It is said to be existent as it is perceived in ordinary consciousness but to be non-existent as it is lost in superconsciousness. Knowing the nature of the world, the man of Knowledge is quite unconcerned with it.

² *Satisfied*—in Self.

³ *Does etc.*—Actions are no longer actions when they are not accompanied with the feeling of egoism. The man of Knowledge is absolutely free from it. He does not identify himself with his actions. He is, therefore, really inactive, even though he may be seen as acting.]

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।

यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥ २० ॥

यदा When यत् what कर्तुं to do आयाति comes तत् that कृत्वा doing सुखं happily तिष्ठतः living धीरस्य of the wise one प्रवृत्तौ in activity वा (expletive) निवृत्तौ in inactivity वा or दुर्ग्रहः uneasiness न not एव surely (अस्ति is).

20. The wise one who lives on happily doing what¹ comes to him to be done, does² not feel³ troubled either in activity or inactivity.

[¹ *What etc.*—as a matter of course on account of *Prarabdha*. With Self-knowledge the effects of all actions of past incarnations as well as of the present life except only those of *Prarabdha*, are completely destroyed. The man of Knowledge has only to reap the consequences of his *Prarabdha Karmas* as long as they last and his actions are guided accordingly.

² *Does etc.*—Because he no longer engages himself in any action or refrains from it out of his own will. Voluntary actions breed unhappiness when they are frustrated or impeded. Devoid of the feeling of egoism, he is the same in activity and inactivity.

³ *Feel etc.*—*Durgraha* is literally cramp or spasm.]

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।

क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥ २१ ॥

निर्वासनः Desireless निरालम्बः independent स्वच्छन्दः free मुक्तबन्धनः free from bondage (जनः man) संस्कारवातेन by the wind of the effects of past actions क्षिप्तः cast (सन् being) शुष्कपर्णवत् like a dry leaf चष्टते acts.

21. Blown by the wind of the *Samskaras*, the desireless, independent, free,¹ and liberated² person acts³ like a dry leaf.

[¹ *Free*—from passions.

² *Liberated*—from all bondages.

³ *Acts etc.*—Just as a dry leaf is blown by the wind hither and thither without any choice of its own, even so the man of Knowledge is guided by his *Prarabdha* without the least vestige of egoism in him.]

असंसारस्य तु कापि न हर्षो न विषादता ।

स शीतलमना नित्यं विदेह इव राजते ॥ २२

असंसारस्य (Of one who has transcended worldly existence तु (expletive) क्व अपि anywhere हर्षः joy न not विषादता sorrow न not (क्षिति is) नित्यं ever शीतलमनाः cool-minded सः he विदेहः one without a body इव as if राजते exists.

22. There is no¹ joy or sorrow for one who has transcended worldly existence. Ever with a serene² mind, he lives like³ one without a body.

[¹ *No etc.*—Both joy and sorrow are different modifications of the uncontrolled mind and originate from desire for relative things, which is at the root of worldly existence. Therefore one who has transcended worldly existence has gone beyond both joy and sorrow.

² *Serene*—which does not give rise to any modifications whatsoever.

³ *Like etc.*—An important fact is recognised here, namely that the *Jivanmukta*, one liberated while still living, enjoys no less freedom than the *Videhamukta*, one whose body has dropped off after the attainment of final emancipation ; for though he may appear to have a body, the *Jivanmukta* is not the least affected by it.]

NOTES AND COMMENTS

IN THIS NUMBER

In the first article of this issue will be found how in training his disciples Swami Vivekananda always appealed to their inner strength. Swami Vivekananda was nothing if not an awakener of strength. The article also shows how the Swami was high above all conventionalities, and indicates as well how large was his heart and how broad his sympathy. . . . In "*Hinduism invades America*" we have tried to show with copious extracts from the book referred to how insidious is the propaganda that is being made by a section of people in America to belittle India and the value of Indian culture. Many of the quotations—and they only show the trend of thoughts in the book—embody views, which are so very absurd and ridiculous on the face of them that they require no reputation. . . . Swami Ashokananda writes the next article to redeem the promise he made as Editor of the *Prabuddha Bharata*. The article will speak for itself Dr. Mahendranath Sircar's article, which is concluded in this issue has been received with appreciation in the scholarly circle. . . . We have no doubt that the *Divine Promise* will stir the religious feelings of many. It is astonishing that the writer though belonging to another faith could so well catch the deeper spirit of Hindu scriptures. This very fact clearly points out that all persons have got at bottom a kindred spiritual nature. Mr. M. H. Syed belongs to the staff of the Oriental Department in the Allahabad University. . . . *The Destiny of India* is quoted from an article published in a recent issue of *The Atlantic Monthly* of America.

INDIAN TEACHERS IN DEMAND FROM ABROAD

Recent political events in India have drawn the attention of the whole world to it. The other day a press reporter said that even in a far away place in Jugo-Slavia, a person was enquiring him about Mahatma Gandhi and his movement. The credit of Mahatma Gandhi lies in the fact that even in the stormy activities of politics all his actions are pitched to a high standard of religion, in the broader sense of the term. His politics is not separate from religion; in other words, even through his political activities he wants to attain his personal salvation. That is a wonderful thing in the eye of the world.

In India, religion has not been kept apart only for a certain day of the week, but it covers all phases of activities within twenty-four hours of the day. Here one has to transform all his activities into an offering to God. Mahatma Gandhi greatly typifies this aspect of the Indian life.

With regard to present Indian affairs, *The Hibbert Journal* in one of its issues writes:—"It would, however, be a disastrous mistake to regard these events exclusively from the political point of view, since in India religion and political interests are intimately and indeed inseparably united. In truth, in no other land has religion so deeply penetrated and enveloped, so firmly held and profoundly influenced, life as a whole. Its subtle atmosphere spreads everywhere and pervades all things. . . . In India religion has never been departmentalised. And here assuredly she is entirely in the right. For a secular state would, in the end, prove an

impossibility. The interests and activities of a purely secular state would necessarily lack . . . that spiritual principle, without which it would, indeed, be nothing better than a galvanised corpse, having only the semblance, not the reality of life. . . . And it is, in our judgment, by the essential pantheism of her religion that in the end, India will be found able to save herself from the disintegration that at present appears to threaten her; and, further, *only if in this respect we are prepared to learn of her, shall we, too, as an empire, be spared the like disaster.* (Italics are ours). And by religious pantheism, let us remark, we mean only that higher pantheism which discerns the Atman or Self in all things and all things in the divine Atman or Self."

Yes, this is a great lesson which the world has to learn from India and India has to teach the world; namely, that God pervades all, and as such all our actions should be attuned to that idea. Unfortunately, due perhaps to the dark period of history through which India had to pass, all India is not fully conscious of this noble mission; some of her children are even prepared to reconstruct the entire national life on a Western model. There are many Indians who feel proud of their religion and philosophy, but their pride proceeds not from any deep knowledge of them, but is fed by the praise some Western scholars have for Indian religion and philosophy. What is necessary is that a great attempt should be made by every Indian to ransack every little gem of truth that is to be found in the religion and philosophy of the country, to realise that in life and spread that all over the world for the good of the humanity at large.

The writer of *The Hibbert Journal* further says: "Hitherto, however, we have been obliged, to rely for our know-

ledge of Hindu Faith and Philosophy for the most part on such interpretations as have been forthcoming from the pens of European scholars. But religion, especially philosophical religion and certainly such religious philosophy as that of India, needs to be interpreted from within by those, *i.e.*, who know its value and profess it as their own. For, after all, how can anyone adequately interpret another's religion, however sympathetic he may be? Anyhow, after Western scholars and thinkers had done their best, there still remained the need, and it was a very urgent one, that India should speak for herself. At length the soul of India found genuine expression in the English tongue through the voice of the Swami Vivekananda . . . , a wandering monk, who addressed with startling effect the Parliament of Religions in 1893. The addresses of the Swami on that and other occasions, together with the able and beautiful writings of her saintly convert, Sister Nivedita (Miss Margaret Noble), produced a profound and lasting effect on the mind of the West. Yet something further, something rather different, is needed now. What we are asking of India at the present time is, not so much the missionary to convert, as the Teacher to instruct us." We would rather say both are necessary. . . . There should be a class of people who by rightly interpreting Indian culture and civilisation can influence the Western mind and draw its attention to the beauties lying hidden in them; and there should be another class of people who being the embodiment of Indian religion and ideal, will be able to transform the very life of the persons they come in contact with. One class will appeal to the intellect and the other to the heart. The author in his last remark is perhaps labouring under a misconception, when using the word

"missionary." If Hindu missionaries go out to preach, they do so not so much with a recruiting motive as to stimulate the faith of the people in their own religion. For is it not one of the fundamentals of Hinduism that all religions are in essence true, being simply different paths to realise the same God?

CHRISTIAN MISSIONS AND THE CONVERSION OF THE "HEATHENS"

The Christian missionaries have been pioneers in Occidental learning and medical relief in different parts of the world. In India, too, they have played a great rôle in the spread of Western education, and have been responsible for carrying on various acts of charity, bringing succour to the poor and the distressed in many parts of the country. They have rendered to the people of India services which Indians themselves have not cared to do for their countrymen. But if the good done by the Christian Missionary Societies has been considerable, the harm done by them to the Indians has been no less so. And what is true of India is true of other "heathen" lands as well.

Speaking of the Christian missionary activities in Africa, Prof. Julian Huxley of the Royal Institute, London, has made many a thought-provoking observation in an impartial article on "Missions and the Life of Africa" contributed to the *Harper's Monthly Magazine*. Professor Huxley very rightly praises the Missions for the "credit side of the balance," and quite justly he also blames them for the "debit side." And what he says in connection with Africa holds good more or less in the case of India and other non-Christian lands.

It is a well-known fact that the missionary bodies do not represent the

same culture and outlook, and are often very different in their ideas from one another. And so great is the divergence that, to quote the words of the writer, "not merely will one missionary body base itself on quite different ideas from another, but two stations or sections of one and the same Missionary Society may be as different as chalk from cheese—one may be dominated by old-fashioned ideas and narrow, bigoted minds, the other by the most humane and modernist temper." Thus the Christianity that is preached to the "natives" is divided into a number of separate sects, "each assuring the black man that it alone holds the secret of his eternal salvation—and implying, if no longer openly asserting, damnation to the rest."

But in spite of all their differences naturally bewildering to the native, the white missionaries have all got a common point in view. Their ideal of service is as a rule dominated by the thought of conversion. This is true not only in the field of medical service but also in that of education. Prof. Huxley thus exposes the Christian missionary's underlying motive which has already been detected by the "heathens" whose souls he is anxious to save,—“With few but notable exceptions, missionary endeavour put conversion far above education, concentrates as much as possible on religious teaching, and often —though this attitude is decreasing—sees in secular knowledge merely a bait with which to angle for souls. (That being so, one can hardly blame those among the natives who being astute enough to see this manage to secure the bait without swallowing the hook.)”

Actuated by an inordinate desire to impress subscribers at home by scoring as many conversions as possible, the Christian missionary tries to destroy ruthlessly the convert's native culture,

and supplant it by his own. This thoughtless method baffles the purpose of true education and goes against the first principles of evolution. It denationalises the proselyte, and very often makes him a cultural hybrid who represents neither the native nor the foreign culture. As the writer points out, "Where conversion is the prime aim, it is almost inevitable that many valuable native customs will be lost in the process. Converts often come to despise all their own customs. They throw the baby out with the bath and abandon respect for tribal elders and tribal traditions. Yet they almost invariably fail to imbibe our Western traditions properly (how could they in a few short months?) and so usually fall between two stools."

Christianity is the religion of the dominating white race possessing an abnormally developed superiority "complex." And coming in contact with the missionaries of this "superior" race, the convert, who very often accepts the new religion not for any religious motive but for mere worldly considerations, learns to look down upon his own people. Further, he contracts a new mental disease in the form of religious intolerance from which he was free before. Prof. Huxley diagnoses the malady correctly when he observes, "Intolerance is only to be expected among half-educated converts who have been assured that Christianity (or rather one particular branch of it) means salvation, while all other religions mean damnation."

It is the narrow-mindedness of the intolerant missionary that breeds narrow-mindedness in the converts. And there is no doubt that in spite of a change for the better, missionary groups in non-Christian lands are more narrow-minded than the religious circles in the Western countries from which they are drawn. It is an irony that

often the proselytising zealots are no more advanced in their thoughts and ideas than the people of the "backward" races whom they are eager to enlighten! Very pointedly does the writer remark, "We attempt to wean the negro from his addiction to magic and yet allow him to be preached at and converted by people who solemnly believe in prayers for rain, the literal translation of the bible, the historical truth of Genesis' account of creation, and all the rest of it! . . . I wonder if people of this stamp realise that their ideas seem exactly as barbaric, crude, and wrong to a considerable and influential section of civilized people as do to them the ideas of the primitive tribes among whom they are working?" Thus the missionary wants to replace one form of superstition by another. And where he succeeds he manages to bring about in most cases a social and cultural chaos which is as deplorable as dangerous in its havoc. According to the writer, what is needed is a better type of missionaries thoroughly trained in their work, and fully acquainted with the spirit of the culture and tradition of the race which they propose to serve.

Prof. Huxley pleads for the slow process of "anthropological missionizing" as opposed to "the more spectacular business of quantitative conversion." But is missionizing necessary at all? Should not a better method be adopted by which each people may be helped to follow its own law of evolution, both in social and religious matters, and to attain to its individual and collective self-realisation? Such a scheme of evolution will certainly be better than anthropological or any other form of missionizing. But this will be possible only when the missionary frees his mind from the thoughtless desire for formal conversion, that taints his mind to no small extent.

A question, not raised by the writer, naturally arises in this connection. The Christian missionary bodies are carrying on along with their beneficent work also thoughtless acts of destruction, and this under the protection, and often with the help of the so-called Christian Governments. But can such activities be continued eternally? What will happen when the administration changes hands, as some day it must, when the natives come into power, and realise the immensity of the harm done to them in the name of religion? Young China has been disillusioned and has become

positively antagonistic towards the Christian Missions. Will not the African and other "backward" peoples also open their eyes some day and see facts as they are? And what will be their attitude towards the missionary bodies? Will they also be actuated by an anti-Christian feeling like the Chinese nationalists? Time alone can answer this question. But there is no doubt that the future of the Christian Missions in non-Christian lands will be very gloomy unless the missionaries are able to transform themselves into agents, not of destruction but of fulfilment.

REVIEW

CHRISTIANITY AS BHAKTI MARGA: A STUDY OF THE JOHANNINE DOCTRINE OF LOVE. By A. J. Appasamy, M.A. (Harvard), D. Phil. (Oxon). *The Christian Literature Society for India, Madras.* 236 pp., Price Re. 1/-.

To Indianise Christianity is the problem before the Christian Missionaries of India to day. To relate Christianity to Hindu thought, to make it deep-rooted in the Indian soil is the task, which some Indian Christians have now set themselves to. The present work by the editor of the Christian Literature Society for India is an interesting exposition of the Christian ideal of Love embodied in the Gospel of St. John in relation to the Hindu religion of Bhakti. Of the many types of Hindu religious thought, the author has chosen the Bhakti cult in view of the fact that it is the most prevalent form of religion in India and has the nearest affinity with the Christian faith. Then again, the Hindu mind is naturally disposed to mystical experience, and the mystical aspect of Christianity has found adequate expression in the writings of St. John. The author has selected certain typical passages from the Fourth Gospel and interpreted them successively to represent different phases of Christian love. Bhakti literature of India, such as the Bhagavatam, the Bhagavad Gita and the songs of Tamil Saints, have been quoted from time to time.

The author has dealt with the common

features of the two faiths in an appreciative spirit. He has also indicated the distinctive marks of the Christian Bhakti. But in spite of his intelligent attempt at comparison, he fails to grasp the profundity and sublimity of the Hindu ideal of Bhakti and misunderstands some of its essential characteristics. The remark that the Hindu religion of Bhakti lays no emphasis on the culture of will is but one of several instances of his misconception. It is to be noted that the Vaishnava savants of India have marked out two stages in the development of Bhakti. The one is the preparatory, the other is the primary. In the first stage, the devotee has not the spontaneous inflow of love, Bhakti is with him more or less a mental process. For such a devotee the observance of rites and duties has been strictly enjoined by the Shastras. In the second stage, the Bhakta has a natural and intense love of God, which manifests itself through his thoughts, feelings and actions. Ethical life is with him a matter of course. The great truth that in the life of a Bhakta the love of man is but a phase of the love of God and that each is incomplete without the other, has been again and again affirmed by the Bhakti literature of India. Kindness to all living beings is one of the three cardinal precepts of Sri Chaitanya.

The passionate love of God at its highest pitch sometimes produces ecstatic feelings, which often seek expression through the body. These the author confounds with

sentimentality and hysteric fits. It is true that physical symptoms are no sure measure of divine love. But that profound spiritual experiences oftentimes give physical expressions is a fact evidenced by the lives of the Bhaktas all over the world, whose saintly purity, selflessness and wisdom testify to the depth and genuineness of their Bhakti.

Bhakti is inevitably associated with a sense of relationship with God. There are different types of Bhakti according to the nature of the relationship. The relationships between the Bhakta and God correspond to our normal relationships in life. The attitude of the son to the father is a marked feature of the Christian Bhakti. This according to the Vaishnava saints is a form of Dāsya-bhakti, devotion in which servant-consciousness predominates. Dāsya-bhakti expresses itself in three different attitudes, the attitude of the servant to the master, the attitude of the subject to the king as protector, and the attitude of the son to the father. At the background of this Bhakti there is always the consciousness of God's majesty and power. So this Bhakti is woven with a sense of awe and a sense of duties and obligations. Both these elements are constant factors of Christian Bhakti. The attitude of a friend to a friend and the attitude of the mother to the son, cannot be said to be the dominant features of the Christian Bhakti. There are rare cases of the wifely attitude towards the Divine in the lives of Christian mystics. The last two attitudes largely prevail in the Bhakti religion of India. In these types of Bhakti the sense of God's might and splendour is overpowered by the consciousness of His infinite grace, love, sweetness and beauty. It is no wonder that the author fails to comprehend the close intimacy and sublime pathos of this form of supreme love.

His view of the Hindu doctrine of Karma is equally wrong. Karma is not an external bond over which man has no control, nor is it something for which man is not responsible, as the author presumes. According to the law of Karma each man reaps the fruits of his own actions. He alone is responsible for whatever he suffers or enjoys. It also allows man sufficient scope and freedom of will to counteract the influence of his own deeds. It is the best possible explanation of the differences and discrepancies of life. We cannot deny Karma without making God

ultimately responsible for the evils we are beset with.

Lastly, while thanking the author for his generous appreciation of Hinduism, we cannot but point out some of his erroneous ideas. The past religious life of India, he observes, has been simply a preparation for the acceptance of Christianity. We do not know whether blind faith or bigotry leads the author to such a conclusion. It is not too much to say that the vast, varied and profound spiritual experiences it has gained through its numberless seers, sages, saints and prophets from time immemorial have made Hinduism the most liberal and comprehensive of all the religions of the world. It can appreciate not only Christianity but every other form of religion and determine the place of each in the world of religions. But does this indicate that the Hindus will accept Christianity as the fulfilment of their religion?

THE DOCTRINE OF KARMA. By Swami Abhedananda. *The Ramakrishna Vedanta Society, 40, Beadon Street, Calcutta. 33 pp. Price Two Annas only.*

This is a small but valuable book. It gives a comprehensive idea of the doctrine of Karma within a short compass. The language is so simple and lucid that even a layman can easily understand and amply profit by what it teaches.

It discusses the Laws of Causation, Action and Reaction, Compensation and Retribution in the light of the discoveries of modern science. The author has shown very nicely how the universal character of the Law of Karma can alone scientifically explain various anomalies found in the world. He has refuted the theory of "Predestination and Grace" as having any room in the Law of Karma. "If we are all predestined by God to be sinful or virtuous, to be happy or unhappy, we can neither undo our destiny nor act against the Divine decree. It makes us absolute automata bound hand and foot by the chain of slavery. Furthermore, it makes God partial and unjust. Why should He make one innocent creature destined to suffer and another to enjoy? Why is it that one obtains His grace before one's birth and another does not? If a sinner be destined to sin even before his birth, why should he be responsible for his works, and why should he suffer for the whim of the Omniscient and Almighty Creator? If God be merciful to all

of His creatures, why should He not make all equally good and virtuous, moral and spiritual?" It is shown how these questions remain unanswered by the theory of "Predestination and Grace," but they do not arise in the doctrine of Karma.

The book will be of great help to those who lead a discontented life, so far as religion is concerned.

THE RELIGION OF THE TWENTIETH CENTURY. By Swami Abhedananda. *The Ramakrishna Vedanta Society, 40, Beadon Street, Calcutta. 37 pp. Price Three Annas only.*

This small volume will be a profitable study. At the very beginning it gives in a nutshell the results of modern science in different branches, e.g., Astronomy, Geology, Comparative Anatomy and Physiology, Biology, Comparative Psychology and so forth.

The author has shown how science has demonstrated that the various forces of nature are so many manifestations of one eternal Cosmic Energy. He has quoted some of the great scientists of to-day as to their attitude towards popular religion and traditional faiths. He has put forward the reasons why "scientific minds do not care to entertain" blind faiths or beliefs. Therefore, what should be the religion of the present scientific age has been suggested by him in various ways. Some of them are: "The Twentieth Century needs a religion which will be in perfect harmony with all the truths discovered by modern science, which must be based upon the principle of unity in variety, and which should regard the material and efficient cause of the universe as one and the same.

"The Twentieth Century needs a religion which will advocate freedom of thought, freedom of speech and at the same time, which will be in perfect harmony with the conclusions of modern scientific researches; a religion which will harmonize with the monistic philosophy, and every step of which shall be founded upon the solid rock of truth unassailable by the critics whether of higher or of lower order."

Lastly it has been very clearly pointed out how Vedanta can prove itself to be a religion which is at once scientific and universal. The book is absolutely free from any sectarian bias.

TALES FROM SANSKRIT DRAMATISTS. Edited by a host of learned Professors of

Sanskrit. G. A. Nateson & Co., Madras. First Edition. 365 pp. Price, Rs. 2.

It is an excellent handy book, written in an easy and fluent style. The tales are written on the lines of *Lamb's Tales from Shakespeare*, and are intended to bring the classical treasures within a small compass. The tales range over the vast field of Sanskrit Drama from Bhasa down to Visakhadatta, including the well-known plays, as *Vision of Vasavadatta*, *Avimaraka*, *Sakuntala*, *Malavikagnimitra*, *Vikramorvasiya*, *Mricchakatika*, *Malati-Madhava*, *Nagananda*, *Ratnavali*, and *Mudrarakashasa*.

The book is a pleasant reading and a good introduction to Sanskrit Drama in general and to prominent Sanskrit plays in particular.

THE BHAGAVAD GITA (Students' Edition). Translated by D. S. Sarma, M.A., Professor, Presidency College, Madras. *The Current Thought Press, Pycroft's Road, Triplicane, Madras. 299 pp. Price Cloth Bound Rs. 2; Paper Re. 1/8.*

The author has brought out the translation with a suitable introduction, text, notes and views of notable commentators. The translation has been faithful to the original and expressed in simple English. The book has been nicely printed and in good paper. It will undoubtedly be of immense value to the students for whom it is intended.

THE VISION OF KWANNON SAMA Edited by B. L. Broughton, M.A. (Oxon). *Luzac & Co., 46, Great Russell Street, W.C. London. 151 pp. Cloth Bound. (Price not given).*

It is an inspiring book on the story of the last Avatar of Kwanyin that has won the hearts of Buddhists in the Far East.

The author gives a very valuable introduction on the fundamentals of Buddhism. In conclusion, he hopes that "this story which is dear to the hearts of millions in the Far East, may prove of interest to European readers and afford another link of common humanity between East and West, and some small aid to that mutual understanding upon which the future of humanity depends."

The book is written in a charming style and in a spirit of catholic outlook. It reads like a novel for its fascinating description. It has the grandeur of a delightful philosophy at the same time.

The get-up of the book is excellent.

NEWS AND REPORTS

THE BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA AT ALMORA

The 96th birthday anniversary of Sri Ramakrishna was celebrated at the Ramakrishna Kutir, Almora, on the 19th February last. The next day there was the feeding of the poor at the Ashram premises.

On the following Sunday, the 22nd February, a public meeting was held at the Ram-say High School Hall under the presidentship of Rai Pt. Badridatt Joshi Bahadur, who was one of those who saw and welcomed Swami Vivekananda at Almora. The Hall was packed up with ladies and gentlemen representing all communities of Almora—European, Indian, Christian, Mahomedan, etc. Several speakers addressed the meeting. Among them was Lala Daya Nath Sah, who knew Swami Vivekananda at Almora and told from memory many incidents of the life of the Swami. The audience were treated to a short dialogue on the harmony of all religions by five students of the Ramakrishna Vidyarthi Ashram, impersonating a Pádri, a Maulavi, an orthodox Brahmin, a seeker after Truth, and Sri Ramakrishna as the harmoniser of all religions. The president in his beautiful concluding speech explained the life, teachings and mission of Sri Ramakrishna.

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

The report for the year 1930 shows a good progress made during the period. The Silver Jubilee of the Home, celebrated on the 16th February, was the most noteworthy event of the year. On this occasion the Governor of Madras laid the foundation for the workshop in the Industrial section.

The strength of the Home at the end of the year was 134, of which 16 were College students, 51 studied in the High School, 45 in the Lower Secondary School and 22 in the Industrial and Technical School. The examination results of the institution are satisfactory. The institution records with pleasure the distinction gained by two old boys, one was successful in this year in the I. C. S. examination in London and the other became a Ph.D. in Chemistry for successful research

work in the Chemistry of Drugs in English and Austrian Universities. The internal management of the Home was mostly with the boys. Household work and gardening were done by the boys. Religious Classes were held daily and the Gita, Upanishads, Vishnu Sahasranamam, Sivananda Lahari, Mukundamala and Stotra Ratnam were taught. Fifteen boys are under the charge of each teacher who guides them in the preparation of their school lessons, in the formation of right habits and in cultivating a spirit of self-help and service. Music was also taught. Due attention was paid to the physical exercise of the boys. The number of books taken out for reference and study from the Library during the year was 1,900. The Residential High School made a steady progress. The School Literary Society was active and arranged for 20 meetings. The Industrial School did satisfactory work during the year under review.

The total receipts for the year were Rs. 44,276-13-0 and the expenditure Rs. 45,802-11-1 resulting in a deficit of Rs. 1,525-14-1. The receipts by subscriptions amounted to Rs. 13,750-10-10 as against Rs. 15,475-13-1 last year and the expenditure on the boarding of the boys was Rs. 20,347-7-3 working out to an average of Rs. 12-9-0 per head per mensem. It will be noticed that the income from subscriptions has suffered very much. Nearly Rs. 3,500 are required every month for the maintenance of the boarders and the running of the Schools, and almost the whole of the money has to be got from subscriptions and donations, as the income from the endowments is much too small. We strongly request the generous public to financially help this very useful institution. All contributions should be sent to the *Secretary, Ramakrishna Mission Students' Home, Mylapore, Madras.*

THE RAMAKRISHNA-VIVEKANANDA ASHRAMA, HOWRAH

The short report of the Ramakrishna-Vivekananda Ashrama is to hand. This institution was started by a band of young men mainly of Khurut-Kasundia, Howrah, under the guidance and inspiration of one of the disciples of Swami Vivekananda in 1916.

From the very inception it had to undergo many difficulties and now it has been able to draw the attention and sympathy of the public.

The work of the Ashrama may be classified under three heads:—(1) *Religious*: Classes on the Gita and Upanishads are held and the Birthday Anniversaries of great saints are celebrated. (2) *Educational*: The Reading Room contains some useful collections of Sanskrit, Bengali and English books. A day school named, The Vivekananda Institution, is doing wonderful work. The school is affiliated to the Calcutta University. The number of students on the roll in the year

was 550. (3) *Philanthropic*: The Ashrama organised a charity performance and door-to-door collection on the occasions of the North Bengal Flood in the year 1922 and Behar Flood in 1923. A total sum of Rs. 688-12-0 along with a good number of old and new clothes and several maunds of rice were collected and made over to the Ramakrishna Mission for disposal. The Ashrama is also maintaining a Charitable Dispensary. We have been greatly impressed by the activities of the Ashrama and hope that the group of selfless young men who have organised it will serve as an example to others. We wish them greater success.

SWAMI ADYANANDA AT THE SINGAPORE ROTARY CLUB

SOCIAL INSTITUTIONS OF THE HINDUS

INTERESTING EXPLANATION TO ROTARIANS

An exceedingly interesting and illuminating address on the Social Institutions and Ceremonies of the Hindus, dealing principally with the caste system and its meanings and the many forms of marriages, was delivered by Swami Adyananda, President, Ramakrishna Mission, Singapore, at the Rotary Club meeting at Raffles Hotel . . . The meeting was largely attended.

Proposing a vote of thanks to the speaker, Rotarian R. J. Farrer said he considered that of all the addresses made to the Club so far that by the Swami was the greatest step towards the fulfilment of the spirit of Rotary—service and understanding. (*applause*).

Addressing the meeting Swami Adyananda said:—

My first words this afternoon are those of thanks and gratefulness to the authorities of the Singapore Rotary Club, especially to the Chairman of the Programme Committee, for extending to me this privilege of addressing so distinguished a gathering today.

India can be said to be more a continent than a country. Customs, language, dress, social ceremonies and institutions vary from Province to Province amongst the Hindus themselves. But, in spite of these diversities, the fundamental tenets of the Hindu's view of life are common to all from Cape Comorin to the Himalayas. My purpose this afternoon will be to explain to you very briefly the true meaning of some of the ceremonies and institutions of the Hindus.

Important among these are: (1) the caste system, (2) marriage ceremonies. Besides these there are many others about which I could give you interesting discourses, but I am afraid it is not possible to do so in such a short time.

Paradox about the Caste System

The institution of caste was the principal social organisation of the Hindus. But what is this caste? Is it a mere instrument of tyranny and oppression? However degraded the institution may be today, its central motives were mutual trust and fellowship. This may appear paradoxical to you since you have only heard the one side of it always. My purpose, however, is not to defend the indefensible, but to point out the underlying principles.

The word "caste" is of Portuguese origin. Therefore there is a great deal of confusion about the word. This led to something mysterious about the institution. But if you are a deeper student of Hindu Sociology, you will find that it is an attempt to harmonise different elements in society on a co-operative basis. So caste rules have various aspects, namely, economic, social, cultural and spiritual. Human society is an organic whole, where each individual plays his indispensable part. If you want harmony and all-round progress you have to organise different groups of workers with different professions, bound by a sense of unity, yet

having sufficient decentralisation. Ancient leaders in India divided the society in four main groups, namely (1) the Brahmins ; (2) Kshatriyas ; (3) Vaishyas ; (4) Sudras.

The functions of those groups were different. Each had specific duties to perform. Each group was recognised as equally valuable to the general welfare of the society, only the caste rules insisted that the outlook in society should be more on co-operation and harmony than on competition.

The Brahmins were to develop spiritual and cultural ideals. The duty of preserving 'law and order' was left to the Kshatriyas, while economic development rested with the Vaishyas. The unskilled labourers were the Sudras.

The most interesting point in the caste system is, however, the hereditary principle of occupation. Except in rare instances, where an individual did show special genius for a particular profession, occupation was hereditary. The hereditary principle has certainly its own defects, because it puts barriers in the way of an individual choosing his livelihood. But what is the justification? Why did the ancient law-givers in India prescribe such restrictive rules? If we study the system of caste deeply, we shall find the obvious motives. It is well-known to you that if modern industrialised society has any bitter lessons to teach us today, they are those of over-production and unemployment. The ancient Hindu law-givers could foresee the inevitable results that would follow, if the economic functions of individuals in society were not restrained to legitimate proportions. The best way of doing so, was considered by the Hindu law-givers by making occupation hereditary.

I have no time at my disposal today to put the pros and cons of this aspect of the caste system, but it can be said again that through economic significance alone we cannot understand the true importance of the system. Judging all aspects of life, Hindus at that time attributed more value to the spiritual and cultural. So the defects in the economic system had to be counteracted by emphasising the spiritual ideal. If in society different groups of persons have to be assimilated, it can only be possible when different vocations are undertaken as "service." If we do not realise the dignity of labour and consider certain works as degrading from a purely economic motive, all works become servitude. So you find

the emphasis on spiritualisation of the outlook of life by the chastening of feelings and impulses through performance of work in a spirit of "service." Improvement of human nature through this ideal is the goal of the caste system.

Service and Fellowship

In short, the law-givers in India did not consider society as a mere federation of traders and teachers, bankers and lawyers, each competing with the other for better economic positions, but looked upon it as an organic whole, where service and fellowship formed the main principles.

When this spiritual ideal was replaced by hierarchical tendencies in Hindu Society, degradation began to start. In the original conception of the institution, however, the teacher and the warrior, the merchant and the labourer were given equal status and privileges. Again, because occupation was hereditary generally, it does not follow that the law-givers in India were extremely rigid to any change, if time demanded. Because, in the Mahabharata, the great Hindu epic, we find it mentioned: "One becomes a Brahmin by his deeds, not by his family or birth."

There are instances which prove that conduct was counted more than mere birth. Vyasa, who is considered by the Hindus to be a great teacher, was born of a fisherwoman.

Besides this aspect, the caste system has another feature. It is the social aspect. After dividing the society in several groups with different duties, they did not very much encourage indiscriminate amalgamation of different groups through marriage. Though this was the general rule amongst different groups of social units, there are instances, however, where mixture of bloods is recommended. These are called *anuloma* and *pratiloma* marriages in Hinduism. Whether this principle of marriage between people of the same status is bad in a progressive society, is still doubtful. If improvement of human species is the purpose of evolution, I am sure, biological selection is one of the best methods. In evolution, it is certain, we cannot entirely depend on environment ; we have to look to heredity a great deal. By this I do not say environment does not count at all ; but we should not exaggerate the influence of environment. It is a biological

fact that the tiny chromosomes of our body cells determine our height and weight, form and colour, nervous organisation and intelligence, and we inherit these chromosomes from our parents half and half. The Hindu law-givers by their intuitive insight could see these biological facts, so they restricted matrimonial relations between the people of the same group who were on the same level of culture.

I have given you a very short summary of the underlying principles of this ancient social institution of the Hindus. You will perhaps agree with me, when I say that properly understood the system reveals the characteristic synthetic outlook of the philosophic Hindu mind. If you are a student of comparative sociology, you will find that Plato expresses similar ideas in his famous book *Republic*.

Prof. Edward J. Urwick, Head of the Department of Social Science and Administration of the University of London, writes in his well-known book *The message of Plato*: "Just as . . . Ancient India instituted the caste system upon the basis of the three principles of the individual Soul, so Plato divides his state into three classes representing the three psychical elements . . . The parallelism is, of course, repeated in the central books of the *Republic*."

Hindu Marriages

Thus describing one of the important social institutions of the Hindus, I now propose to tell you something about the ceremony of marriage in Hindu society. The Hindu law recognises eight different kinds of marriage. But I am not much concerned with the technical points of law here. I shall shortly describe the spirit of the ceremony, so that you can understand the Hindu view-point.

In Bengal, marriage festivities continue for four or five days. On the day of marriage both the bride and the bridegroom will fast, and at night before an assembly of guests the father of the bride will say by chanting Sanskrit Mantras to the bridegroom, "With God as my witness I give my daughter to you." The bridegroom in reply says, "I take your daughter as my companion in joys and sorrows."

Then the priest ties the hands of the couple by a garland of flowers, when both the bride and the bridegroom say to each

other, "My heart is yours and your heart is mine. Bound together they are laid at the Feet of the Lord." Thus marriage is not a material arrangement alone in Hinduism. It is an institution through which human personalities are developed by mutual comradeship. Both man and woman are to be devoted to higher ideals through family life. The Hindu marriage ideals thus emphasise that individual inclinations and tendencies must be subordinate, so that marriage ties may be sublimated to spiritual relationship.

Comparatively younger girls are married and brought to their father-in-law's home in Hindu Society. You may ask why it is so. Well, the constitution of the Hindu joint family system demands it. The Hindus consider that the responsibilities of a woman in a family are great, and that her first duty, like her comrade's, is to serve the multifarious interests of the family. And it was found that with adolescence human personality develops such idiosyncrasies as can hardly be moulded to the desired end of service. Likes and dislikes become pronounced with the advance of age, so it is difficult to mould grown-up minds to the spirit of service in a new family. From this, however, it is not to be inferred that woman's place in Hindu Society is in any way inferior to that of man. Only the law-givers found that by nature feminine psychology and abilities are different from masculine. So there is bound to be difference in duties.

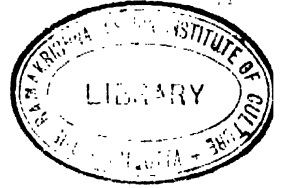
Because of the Spiritual Idealism, marriage is indissoluble in Hinduism. I have very briefly given you the ideals of the two important Hindu institutions. I have tried to explain more the spirit than the actual forms. By this, I do not, however, for a moment mean to say that the present-day Hindu Society is in an ideal condition. I have only given you the spirit of some of the institutions of this ancient people, but much remains for us to do to infuse this spirit in modern conditions. The work has already started. We Hindus, after centuries of winter, are in one of the creative periods of our history today. We are on the march. When we reach the journey's end, it will be seen that the influence of English education and contributions of Great Britain towards this Renaissance of the Hindus in modern times, are of no small measure.—*The Singapore Free Press*.

Prabuddha Bharata

VOL. XXXVI

MAY, 1931

No. 5



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE

THE TEACHING AT THOUSAND ISLANDS

We all attended our class lectures. To a Hindu the teaching itself might have been familiar, but it was given with a fire, an authority, a realisation which made it sound like something entirely new. He too “spake like one having authority.” To us of the West to whom it was all new it was as if a being from some radiant sphere had come down with a gospel of hope, of joy, of life. Religion is not a matter of belief but of experience. One may read about a country, but until one has seen it there can be no true idea. All is within. The divinity which we are seeking in heaven, in teachers, in temples is within us. If we see it outside, it is because we have it within. What is the means by which we come to realise this, by which we see God? *Concentration* is the lamp which lights the darkness.

There are different methods for different states of evolution. All paths lead to God. The Guru will put you on the

path best suited to your development. With what sense of release did we hear that we not only may, but must follow reason. Before that it had seemed that reason and intuition are generally opposed to each other. Now we are told that we must hold to reason until we reach something higher—and this something higher must never contradict reason.

The first morning we learned that there is a state of consciousness higher than the surface consciousness—which is called *Samadhi*. Instead of the two divisions we are accustomed, the conscious and the unconscious—it would be more accurate to make the classification, the subconscious, the conscious, and the superconscious. This is where confusion arises in the Western way of thinking, which divides consciousness into the subconscious or unconscious and the conscious. They cognize only the normal state of mind, forgetting that there is a state beyond

consciousness—a superconscious state, inspiration. How can we know that this is a higher state? To quote Swami literally, “In the one case a man goes in and comes out as a fool. In the other case he goes in a man and comes out a God.” And he always said, “Remember the superconscious never contradicts reason. It transcends it, but contradicts it never. Faith is not belief, it is the grasp on the Ultimate, an illumination.”

Truth is for all, for the good of all. Not secret but sacred. The steps are : hear, then reason about it, “let the flood of reason flow over it, then meditate upon it, concentrate your mind upon it, make yourself one with it.” Accumulate power in silence and become a dynamo of spirituality. What can a beggar give? Only a king can give, and he only when he wants nothing himself.

“Hold your money merely as custodian for what is God’s. Have no attachment for it. Let name and fame and money go; they are a terrible bondage. Feel the wonderful atmosphere of freedom. You are free, free, free! Oh blessed am I! Freedom am I! I am the Infinite! In my soul I can find no beginning and no end. All is my Self. Say this unceasingly.”

He told us that God was real, a reality which could be experienced just as tangibly as any other reality; that there were methods by which these experiences could be made which were as exact as laboratory methods of experiment. The mind is the instrument. Sages, Yogis, and saints from prehistoric times made discoveries in this science of the Self. They have left their knowledge as a precious legacy not only to their immediate disciples but to seekers of Truth in future times. This knowledge is in the first instance passed on from Master to disciple, but in a

way very different from the method used by an ordinary teacher. The method of religious teaching to which we of the West have become accustomed is that we are told the results of the experiments, much as if a child were given a problem in arithmetic and were told its answer but given no instruction as to how the result was reached. We have been told the results reached by the greatest spiritual geniuses known to humanity, the Buddha, the Christ, Zoroaster, Lao-tze, and we have been told to accept and believe the result of their great experiments. If we are sufficiently reverent and devotional, and if we have reached that stage of evolution where we know that there must be some Reality transcending reason, we may be able to accept and believe blindly, but even then it has but little power to change us. It does not make a god of man. Now we were told that there is a method by which the result may be obtained, a method never lost in India, passed on from Guru to disciple.

For the first time we understood why all religions begin with ethics. For without truth, non-injury, continence, non-stealing, cleanliness, austerity, there can be no spirituality. For many of us in the West ethics and religion are almost synonymous. It is the one concrete thing we are taught to practise and there it generally ends. We were like the young man who went to Jesus and asked, “What shall I do to inherit eternal life?” Jesus said, “Thou hast read the prophets. Do not kill, do not steal, do not commit adultery.” The young man said, “Lord, all these have I kept from my youth up.” Now we wanted to hear about *Yoga*, *Samadhi* and other mysteries. This emphasis upon things which were by no means new to us was something of a surprise. But soon we found it was not quite the

same, for it was carried to an unthought-of length. The ideal must be truth in thought, word, and deed. If this can be practised for twelve years, then every word that is said becomes true. If one perfect in this way says, "Be thou healed," healing comes instantaneously. Be blessed, he is blessed. Be freed, he is released. Stories were told of those who had this power, and who could not recall the word once spoken. To the father of Sri Ramakrishna this power had come. Would that explain why such a son was born to him? Then there was the life of Sri Ramakrishna himself. "Come again Monday," he said to a young man. "I cannot come on Monday, I have some work to do; may I come Tuesday?" "No," answered the Master, "these lips have said 'Monday': they cannot say anything else now." "How can truth come unless the mind is perfected by the practice of truth. Truth comes to the true. Truth attracts truth. Every word, thought, and deed rebounds. Truth cannot come through untruth. In our time we have an instance in the case of Mahatma Gandhi, regarded by some as the greatest man in the world, of how far the practice of truth and non-injury will take a man. If he is not the greatest man in the world today, he is certainly one of the greatest characters.

Non-injury in word, thought, and deed. There are sects in India which apply this mainly to the taking of life. Not only are they vegetarians, but they try not to injure still lower forms of life. They put a cloth over their mouth to keep out microscopic creatures and sweep the path before them so as not to injure whatever life may be underfoot. But that does not go far, even so there remain infinitesimal forms of life which it is impossible to avoid injuring. Nor does it go far enough. Before one has

attained perfection in non-injury he has lost the power to injure. "From me no danger be to aught that lives" becomes true for him, a living truth, reality. Before such a one the lion and the lamb lie down together. Pity and compassion have fulfilled the law and transcended it.

Continence-Chastity: This subject always stirred him deeply. Walking up and down the room, getting more and more excited, he would stop before some one, as if there were no one else in the room. "Don't you see," he would say eagerly, "there is a reason why chastity is insisted on in all monastic orders?" Spiritual giants are produced only where the vow of chastity is observed. Don't you see there must be a reason? The Roman Catholic Church has produced great saints, St. Francis of Assisi, Ignatius Loyola, St. Theresa, the two Kutharines, and many others. The Protestant Church has produced no one of spiritual rank equal to them. There is a connection between great spirituality and chastity. The explanation is that these men and women have through prayer and meditation transmuted the most powerful force in the body into spiritual energy. In India this is well understood and Yogis do it consciously. The force so transmuted is called *Ojas* and is stored up in the brain. It has been lifted from the lowest centre of the *Kundalini*,—the *Muladhara*—to the highest." To us who listened the words came to our remembrance: "And I, if I be lifted up, will draw all men unto me."

In the same eager way he went on to explain that whenever there was any manifestation of power or genius it was because a little of this power had escaped up the *Sushumna*. And did he say it? or did we come to see for ourselves the reason why the *Avatars* and even lesser ones could inspire a love so

great that it made the fishermen of Galilee leave their nets and follow the young Carpenter, made the princes of the clan of Sakya give up their robes, their jewels, their princely estates? It was this divine drawing. It was the lure of divinity.

How touchingly earnest Swami Vivekananda was as he proposed this subject. He seemed to plead with us as if to beg us to act upon this teaching as something most precious. More, we could not be the disciples he required if we were not established in this. He demanded a conscious transmutation. "The man who has no temper has nothing to control," he said. "I want a few, five or six who are in the flower of their youth."

Austerity: Why have the saints in all religions been given to fasting and self-denial, to mortification of the body? True, there have been those who foolishly regarded the body as an enemy which must be conquered and have used these methods to accomplish their end. The real purpose however is disciplining the will. No ordinary will-power will carry us through the great work before us. We must have nerves of steel and a will of iron, a will which is consciously disciplined and trained. Each act of restraint helps to strengthen the will. It is called *Tapas* in India and means literally, to *heat*, the inner or the higher nature gets heated. How is it done? There are various practices of a voluntary nature, e.g., a vow of silence is kept for months, fasting for a fixed number of days, or eating only once a day. With children it is often the denial of some favourite article of food. The conditions seem to be that the vow must be taken voluntarily for a specific time. If the vow is not kept, it does more harm than good. If it is kept, it becomes a great factor in building up

the character so necessary for the higher practices.

Beyond a few directions in meditation there was very little set instruction, yet in course of these few days our ideas were revolutionised, our outlook enormously enlarged, our values changed. It was a re-education. We learned to think clearly and fearlessly. Our conception of spirituality was not only clarified but transcended. Spirituality brings life, power, joy, fire, glow, enthusiasm—all the beautiful and positive things, never inertia, dullness, weakness. Then why should one have been so surprised to find a man of God with a power in an unusual degree? Why have we in the West always associated emaciation and anaemic weakness with spirituality? Looking back upon it now one wonders how one could ever have been so illogical. Spirit is life, *Shakti*, the divine energy.

It is needless to repeat the formal teaching, the great central idea. These one can read for himself. But there was something else, an influence, an atmosphere charged with the desire to escape from bondage—call it what you will—that can never be put into words, and yet was more powerful than any words. It was this which made us realise that we were blessed beyond words. To hear him say, "This indecent clinging to life," drew aside the curtain for us into the region beyond life and death, and planted in our hearts the desire for that glorious freedom. We saw a soul struggling to escape the meshes of Maya, one to whom the body was an intolerable bondage, not only a limitation but a degrading humiliation. "*Azad, Azad, the Free*," he cried, pacing up and down like a caged lion. Yes, like the lion in the cage who found the bars not of iron but of bamboo. "Let us not be caught this time" would be his refrain another day.

"So many times Maya has caught us, so many times have we exchanged our freedom for sugar dolls which melted when the water touched them. Let us not be caught this time." So in us was planted the great desire for freedom. Two of the three requisites we already had—a human body and a Guru, and now he was giving us the third, the desire to be free.

"Don't be deceived. Maya is a great cheat. Get out. Do not let her catch you this time," and so on and so on. "Do not sell your priceless heritage for such delusions. Arise, awake, stop not till the goal is reached." Then he would rush up to one of us with blazing eyes and fingers pointing and would exclaim, "Remember, God is the only Reality." Like a madman, but he was mad for God. For it was at this time that he wrote the *Song of the Sannyasin*. We have not only lost our divinity, we have forgotten that we ever had it. "Arise, awake, Ye Children of Immortal Bliss." Up and down, over and over again. "Don't let yourself be tempted by dolls. They are dolls of sugar, or dolls of salt and they will melt and become nothing. Be a king and know

you own the world. This never comes until you give it up and it ceases to bind. Give up, give up."

The struggle for existence, or the effort to acquire wealth and power, or the pursuit of pleasure, take up the thought, energy, and time of human beings. We seemed to be in a different world. The end to be attained was Freedom—freedom from the bondage in which Maya has caught us, in which Maya has enmeshed all mankind. Sooner or later the opportunity to escape will come to all. Ours had come. For these days every aspiration, every desire, every struggle was directed towards this one purpose—consciously by our Teacher, blindly, unconsciously by us, following the influence he created.

With him it was a passion. Freedom not for himself alone, but for all—though he could help only those in whom he could light the fire to help them out of Maya's chains;

"Strike off thy fetters! Bonds that
bind thee down,
Of shining gold or darker baser
ore; . . .
Say 'Om tat sat Om.' "

MATTER FOR SERIOUS THOUGHT

BY THE EDITOR

I

India is now engaged in a grim fight for her political rights—to have national government. But to be a nation Indians will have to exert themselves like one man and this cannot be expected from them unless every one sincerely believes that India as

a nation has a certain destiny to fulfil. The independent nations of the West feel proud of their political institutions, of their contribution to science, art, etc., or of any other help rendered towards the progress of civilisation. Can India also pride herself on any such contribution to the world thought? Has she also got to offer anything to the world

which will make its conditions better? In other words, does she indicate signs of true life and vitality? It matters little how that life manifests itself, but the fundamental question is, Does life pulsate through her and in all her limbs? The second factor necessary to bind the people into a nation is that they should have genuine love for their motherland. Without this people cannot be expected to sacrifice their best for their country. It is love alone that counts no cost and makes no sacrifice too great for the cause of the country. But love does not manifest itself towards any and every object we come across in life. We love only those objects which have got some intrinsic merits. Has India, our motherland, any inherent qualities which would compel our love for her? Is there anything in the history of India which is likely to strike our imagination and make us bow down in adoration to her?

Swami Vivekananda has answered these two fundamental questions in unmistakable terms. He has shown that the Indian Civilisation, based as it is on spirituality, is superior to the material civilisation of the West—a thing of which we can very well feel proud. Though the Swami saw many things in the West which caused his admiration and which, he thought, India should profitably emulate and adopt, yet he has strongly asserted that in the possession of divine qualities like love, charity, purity, unselfishness, etc., India stands supreme. When asked on the eve of his departure from the West, as to how he would like his motherland after the four years' experience of pomp and luxury in the West, the Swami at once replied, "India I loved before I came away; now the very dust of India is holy to me, the very air is now to me holy, it is now the holy land, the place of pilgrimage, the Tirtha," India in

the past attained the highest in the field of religion and spirituality and it is the land where were born great prophets like Sri Krishna, Buddha and others who deluged the world with life-giving waters of sublime truths now and then from the pre-historic times. India's gift to the world has been spiritual and this is the highest one can give. Spiritual gift is higher than any intellectual or physical gift, for unlike the latter two, it removes man's wants permanently. If other nations can boast of their intellectual or any other secular contribution to the world, India has reasons to feel prouder, because she has held aloft for the world the banner of spirituality, because she has given to the world the ideals of love and renunciation—the ideals which transmute man the brute to man the divine.

The debt that the world owes to India is very great; there is not one race on earth to which the world owes so much. India lives and has survived the shock of many untoward circumstances, because she has a message to give to the world which it sorely needs from her. Materialism is running riot in the West. At no other time in the history of the world, was there such a race for wealth and possession, and groaning miseries, as a consequent result, have invaded all phases of life—for the more we run after worldly things, the more are we away from the path of peace. India has known for certain that there can be no salvation through possessions and accumulations—that salvation lies not in the multiplication of desires, however one may have developed the capacity for their fulfilment, but in the conquest of desires. There can be no happiness so long as there is the bondage of matter. India holds the secret key which will open the doors of the realm of bliss to the world. Her

spiritual culture will bring peace and solace to the suffering humanity groaning under the weight of modern materialism. All over the world people are looking to India for spiritual sustenance, and she will have to provide that for the good of the world as well as for that of herself: for the more we work for others the greater the good that accrues to us. "We Hindus have now been placed under God's providence in a very critical and responsible position. The nations of the West are coming to us for spiritual help. A great moral obligation rests on the sons of India to fully equip themselves for the work of enlightening the world on the problems of human existence. . . . This then is the one great duty on you if you really love your religion and your motherland." This idea that our destiny in life is not all to beg, but that we have also to give, that we have to go out and conquer the world with our culture, containing lofty and sublime ideals of life, must form a part of our scheme of nationalism—nay, this self-assertion, the assertion of our supremacy in the higher phase of life will be the very basis of our nationalism.

With our race is bound up a literature which is at once vast and sublime, India's has been a culture which has nobly stood the ravages of time and many foreign conquests; here grew up a civilisation in comparison with which any other civilisation past or present pales into insignificance. In this land were born hundreds of great men and women, kings and warriors, sages and philosophers, saints and Rishis whose voice penetrating the walls of time reaches down to us through the pages of our scriptures, literature and epics. Is there any Indian whose heart does not throb at the very name of India, when he remembers these things? So it is that the great Swami, whose pride

of being an Indian, nothing could dim, said: "Thou brave one, be bold, take courage, be proud that thou art an Indian,—and proudly proclaim,—'I am an Indian,—every Indian is my brother.' Say,—'The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the Pariah Indian, is my brother.' Thou too clad with but a rag round thy loins proudly proclaim at the top of the voice,—'The Indian is my brother,—the Indian is my life, India's gods and goddesses are my God, India's society is the cradle of my infancy, the pleasure-garden of my youth, the *Bârânasi*, the sacred haven, of my old age.' "

II

On the wings of the past the present flies to the future. So the foundation of our nationalism is to be mainly based on the greatness of the past, though various new things will have to be assimilated in the process of growth just as a plant grows into a tree *of its own kind* absorbing every food of sustenance from the surrounding atmosphere. If we have to be true to the genius of the race, if we have to appeal to the soul of the nation, we have to drink deep of the fountain of the past and then proceed to build the future. Therefore unless one knows fully the past history of India, he will fail to see wherein lies the life of the nation. For this our masses will have to be educated, till all are filled with the true ideas and ideals of our civilisation. Let people know of the great achievements of their ancestors—let them know of their proud heritage, and then alone they will have great faith in themselves. The first thing necessary for the purpose is to scatter broadcast throughout the length and breadth of the country, the life-giving truths and

ideals hidden in our literature and religion, so that every man, woman and child, irrespective of caste, creed or wealth, will come to know of them. Ignorance is the cause of misery. Let people know of the glory of their past, and they will be filled with hope and faith, courage and strength. Let them be acquainted with the struggles their ancestors underwent in order to reach the pinnacle of glory, and this knowledge will stir up the good in them also till they will be filled with enthusiasm to be worthy descendants in their turn and make the future of the country brighter than the bright past.

What is the lesson one derives from the past history of the country? What were the principles that governed our national life in the past? What scheme of life was it that India was trying to evolve through all obstacles and difficulties? Those principles—that scheme of life must now also mould and control our national life, of course with proper adaptation to changing times. We find from her past that everything in India was subordinated to a spiritual scheme of life, and all activities were attempted to turn Godward. The main current of life flowed in the field of religion, and from this were supplied the demands of the nation in all departments of activities. More than once in our national history do we find religion coming to the rescue of the life secular. Religion has very often released new political forces when the old ones were found wanting. The rise of the Mahrattas and the Sikhs are vivid instances on the point. Even the present national awakening in the country, we may say, without much fear of contradiction, has behind it the Hindu revival witnessed during the last century.

India has always responded to the calls of religion and rallied round it.

The great problem in India to-day, is to organise the whole country round its spiritual ideal. "We must first seek out at the present day all the spiritual forces of the race as was done in days of yore, and will be done in all times to come. National union in India must be a gathering up of its scattered spiritual forces. A nation in India must be a union of those whose heart beat to the same spiritual tune." In this way we may get the unifying forces needed for the growth and development of a nation.

We have to beware of the modern political methods and ideals of the West. However it may suit the Western nations, they are alien to the genius of India. The political life in the West is based on organised human greed and selfishness, and has been a veritable menace to the peace of the world. But as good is always combined with evil and evil with good, even in the Western nationalism there are some good points which we can emulate to our great benefit—these are their methods of organisation and the sense of patriotism. Excepting these, the Western nationalism has been a curse, as is the case always with misused power. Power, only when it is properly used is a blessing, otherwise it is a source of great evil.

India alone has held out to the world an ideal of nationalism which is not divorced from the higher principles of life. The principle behind our national ideal was never self-seeking, which creates competition and friction, but service and sacrifice. So in this age also India should try to work on that principle. We have wasted enough time in trying to adopt Western political methods. That was perhaps necessary in the beginning to get some experience and learn for certain that they will not suit our country. India strongly ap-

peals to all her children, especially those at the helm of affairs to rally round the ideals which she has been cherishing for our guidance.

The question may arise, if the national ideal of India is purely religious, then why this fight for political rights, which fritters away so much of the national energy and which could be better utilised in some other directions? Well, political emancipation is also necessary to a great extent for the fulfilment of its spiritual ideals by a nation. Political struggle in India is impelled not by the greed for enjoyment or the hankering after the vanities of life, nor by hatred but by the necessity of having free scope for self-expression. A foreign government, however perfect or well-meaning, cannot rightly understand the culture of another nation, and as such the latter suffers morally and spiritually in the long run especially where the ideals are so fundamentally different.

The different phases of a nation's life religious, political, economic, educational, etc., are not water-tight compartments that they can be separated from one another. All these various phases of life are complementary and they all form into one indivisible whole, the predominant amongst them giving the nation its characteristic mark. Even in a nation like ours where the key-note of life is spiritual, all phases of life must be equally developed, so that the nation may pursue its ideal better. People must be physically healthy, intellectually strong, economically efficient, so that they may try to achieve the national ideal. In that how they are faced with obstacles can be illustrated by a single case - the case of education. Education is the means through which national ideals are inculcated upon young minds, so that when they grow up they may rightly guide the destiny of the nation.

But our present system of education tends to make the students out of touch with the national ideals, and greatly makes them foreign in outlook, thought and manners. A young man educated in our schools finds himself cut off from the moorings of his family life; he does no longer fit in with the society he comes from. Is this not a great tragedy? The future depends on the organisation of education in such a way that it will be at once modern and true to the genius of the race. That can be possible only if the educational policy be directed by the people themselves and not by others acting *on their behalf*, however capable the latter may be. Similarly India's problems in other departments of life are peculiarly her own and can better be solved by the Indians themselves. Here are some of the most potent reasons why a national government is necessary for the carrying on of spiritual ideals.

In order that we may build our nationalism on the basis of religion, we must have a correct and clear idea of our religion. For even Indians are not wanting who hold that our religion and philosophy have made the people a set of dreamers, inert, inactive and unfit for all self-exertion, and as such the effect on the national life has been disastrous. Persons holding this view are not altogether absent even amongst those who want to guide the destiny of our nation. This has given room for suspicion amongst the orthodox people whether the national government is at all worth striving for, because if people with the above outlook get power, they may destroy all old ideals and engraft new ones from the West. In support of their fear they cite the instances in Turkey and Russia. We are not however so pessimistic and we do not think that such a tragedy will be enacted on Indian soil so very easily. Moreover

nothing great is achieved without running risks.

There is no denying the fact, however, that our religion is well-nigh choked by many superstitions and customs which require weeding out with a strong hand. Here a false sense of love for religion and time-worn customs should not stand in the way of our taking action. The cardinal doctrines of Hinduism must be separated from all noxious growths. But the cynical critics of religion at the same time must be told that the degeneration that they find in the religious life of the country is but a passing phase. If the best of religious ideal cannot be found in a man who professes to be religious, still the ideal must not be lost sight of or lowered down. If the ideal is kept bright, there may be found people who will be able to live up to that. Indian religion, as is feared by the unknowing critics, has never preached repose from all activities. It has never preached an ideal of ease and comfort and a cowardly retreat from the battle of life. In India religion has always preached strength and not weakness. The dominant note in the teachings of the Upanishads is "Abhi"—"Be fearless by knowing the Atman."

III

Religious unity is the first thing necessary for the building up of future India. But how can that be possible in a land where so many sects and religions exist? Well, religious unity does not demand that there should be only one religion for all; that is fundamentally against the spirit of Indian culture; it can be achieved only by bringing into prominence the essential points common to all sects in Hinduism. Within certain limitations Hinduism allows infinite liberty to all individuals to follow their respective lines of thought and modes of life.

It is high time that we give up all sectarian differences and lay stress on the common points. The differences are based on non-essentials. They should be abolished or ignored. Upon the common and essential points of different sects should be built the united Neo-Hinduism. It may be said, this is a good principle with respect to Hinduism, but how will it work with respect to other religions, as for instance, Christianity and Mahomedanism—especially the latter? We believe that every Indian, be he a Hindu, Christian or a Mahomedan, fundamentally has a spiritual temperament and that there is much similarity in their outlook of life. It is a pity that interested people create chasms between people of different religions by insisting on the petty differences and also by magnifying them. This has led to bitter feelings and sometimes to acts of violence. No doubt the communal problem has now become very grave. It has divided and is dividing us further still. Well-meaning persons who exist in both communities and who see the danger of it should try their best to bridge the gulf that is separating the Hindus and Mahomedans. A great deal can be done if we can create an atmosphere of mutual respect and of the better understanding of each other. What is necessary for the individuals of each party is not to criticise the beliefs of persons belonging to the other party, but to follow in practice one's own faith sincerely and honestly. If each community would put its whole energy to acting up to the faith it professes, without trying to establish the superiority of the one over the other, both would have been greatly profited. But unfortunately orthodox leaders in each community emphasise more on increasing the number of the adherents to their faiths than on the intrinsic merits of their followers. Forced conversions have been leading to

more and more bitterness between the two communities. Much can be done if ignorance about each other is removed by better people in both communities. There is much in the religion of the Prophet and the Vedanta which is similar and would be acceptable to either community. The Vedanta believes in one Existence. On almost a similar idea is built the Islamic faith which says, "There is none but one." Where does God exist?—Both Hinduism and Islam say, "In yourself." "Who is God?"—"He is the Light of heavens and earth, Light of everything,—Light though not comprehensible by reason"—says Islam. Does it not hear like the Vedantic idea that Brahman is all-pervasive and beyond the reach of mind and words? What does Allah command?—The command of Allah is, "All are to know and realize." That is exactly what the Hindu says: "Religion is realisation and not mere belief in creeds or dogmas."

Another means by which the tension between Hindus and Mahomedans can be eased is to bring to light the cordial relation that existed between the two communities in the past. We hear instances of Musalmans trying in the past to acquire Hindu learning without any religious prejudice. Many of them recognised India as the land of learning. Even some emperors were eager to be acquainted with Hindu thought and ideas, and we hear of cases how they sometimes sought interviews with Pandits and Sannyāsins at their homes and Ashramas defying all inconveniences. There were many Hindus also who were vastly learned in Islamic scriptures and literature, especially those on Sufism. It is by reminding these instances, by preaching the common doctrines of both religions and by the spread of education that we can hope to remove the tense feelings between the two communities.

There is one noteworthy fact however: that this tension amongst the Hindus and Mahomedans is of recent growth, that it has come into prominence only lately and rather suddenly. There is another significant fact that it does not exist in Native States. So we need not despair, however gloomy may be the forebodings. We can reasonably hope these problems will not arise under better conditions with the spread of education and removal of ignorance, at least in such a threatening shape, though there might be some little troubles here and there which are not absent in any country.

IV

The well-being of a nation depends upon the character and qualities of its individual members. On the strength of the individuals lies the strength of the whole nation. If people in their respective lives can base their actions on high principles, those will automatically manifest themselves in all fields of national activities. So each individual, if he desires the good of the nation as a whole, should try, whatever may be his walk of life, to build character, acquire virtues like courage, strength, love, perseverance, self-respect, self-reliance, etc. He must remember that he lives not for himself, but for the nation— that every action of his will reflect on the national life. At present there are a good number of youths who are ready to sacrifice their all—even to die for the cause of the country. But it is not enough that one should be ready to die for the country, one should know how to live also in a way conducive to the good of the nation. It is a pity persons are not wanting who outwardly looking all eager for the good of the nation, do not give any indications of strong character—they cannot rise above petty jealousies, personal

interests and love for name and fame. A handful of persons nerved to iron will and possessing high character will advance the cause of the country much more than a host of others who one does not know when will succumb to personal ambition.

The problems before the country are vast and great, but there is nothing that cannot be solved if the people make a united effort. So let us be united, let us be more and more organised. The whole secret of success lies in organisation and co-ordination of wills. Let us work to that end. Let us forget all petty differences of castes, creeds and religions and cease from acts of self-destruction. Let none criticise a national worker belonging not to his field of activity. Earnest workers in all fields of life—religious, political, social, educational, etc., are necessary for the future good of the nation. So let each work in his own

field; so long as he is sincere and honest, there should be no disturbing him—rather he should be encouraged. Let all sails be unfurled, let all avenues of progress be ransacked. We Hindus are noted for tolerance in religious matters, let us be tolerant in other phases of national life also. Above all let us learn to be organised, united and co-ordinated. “‘Be thou all of one mind, be thou all of one thought for in the days of yore, the gods being of one mind were enabled to receive oblations. That the gods came to be worshipped by man is because they are of one mind.’ Being of one mind is the secret of society. And the more you go on fighting and quarrelling about all trivialities such as ‘Dravidian’ and ‘Aryan’ and the question of Brahmins and non-Brahmins and all that, the further you are from that accumulation of energy and power which is going to make the future.’”

GURU NANAK: THE AWAKENER OF A SLEEPING NATION

BY PROF. TEJA SINGHA, M.A.

Guru Nanak (1469-1539) at his advent found his nation in the depths of degradation. The Punjab which had once been the land of power and wisdom had, through successive raids of the foreigner, become utterly helpless and ruined, and lay like a door-mat at the gate of India. Its people were physically and morally bankrupt. They had no commerce, no language, no inspiring religion of their own. They had lost all self-respect and fellow-feeling. It has become a maxim now to call the Punjabis brave, social, practical and so forth; and we found them recently fighting, thousands of miles away from

their homes, for the honour of the men and women of France and Belgium; but we forget that the same people, before the birth of Sikhism, were content to see their wives and children being led away as so many cattle without daring to do anything in defence of them. They had no sense of unity or organization. When Baba Budha¹ asked his father to drive away the invader, who

¹ He was one of the first Sikhs of Guru Nanak, born in 1506. He lived up to the time of sixth Guru. He was so much honoured by the Gurus for his devotion that as long as he lived he conducted the ceremony of their accession.

was destroying his fields, the latter could only shake his head and confess his inability to do so. This is how Guru Nanak describes the political condition of the people in *Asa-di-Var* :

“Sin is the king, Greed the Minister,
Falsehood Mint-master,
And Lust the deputy to take counsel
with;

They sit and confer together.
The blind subjects, out of ignorance,
Pay homage like dead men.”

They were so cowed down in spirit that ‘they mimicked the Mohammedan manners,’ ‘ate meat prepared in the Mohammedan fashion,’ ‘and wore blue dress in order to please the ruling class,’ ‘even their language had been changed,’ (*Basant I, Ashtpadi 8*). Guru Nanak’s heart bled when he saw his people helpless in the face of cruelty and havoc wrought by the enemy. There is nowhere expressed such bitter anguish for the suffering of others as in the memorable songs of Guru Nanak sung to the accompaniment of Mardana’s rebeck, when he was actually witnessing the horrors of Babar’s invasion. Only two will suffice :—

(1)

“As the word of the Master comes to me, I reveal it to thee, O Lalo :²

With his wicked expedition Babar hastens from Kabul and demands forced gifts, O Lalo.

Decency and Law have vanished;
Falsehood stalks abroad, O Lalo.

The vocation of the Qazi and the Brahmin is gone, and instead the devil reads the marriage services, O Lalo.

The Muslim women read their Scriptures, and in suffering call upon their God, O Lalo.

² Bhai Lalo (1452-1508) a carpenter of Eminabad was a much-loved Sikh of Guru Nanak.

The high and low caste Hindu women also suffer the same fate, O Lalo.

Pæans of murder are being sung, O Nanak, and blood is being shed in place of saffron.

In this city of corpses I sing of God’s goodness, and I strike this note of warning :

That He, Who made these people and assigned different places to them, is witnessing it all from His privacy;

That He and His decisions are just, and He will mete out an exemplary justice.

Bodies shall be cut like shreds of cloth; India will remember what I say.

They came in ‘78 and shall depart in 97,’ and then shall arise another brave man.³

Nanak utters the message of the True One, and proclaims the truth, for the occasion demands it.”⁴

(2)

“God took Khurasan under His wing, and exposed India to the terrorism of Babar.

The Creator takes no blame to Himself; it was Death disguised as a Mogul that made war on us.

When there was such slaughter, such groaning, didst Thou not feel pain?

Creator, thou belongest to all.

If a powerful party beat another powerful party, it is no matter for anger :

But if a ravenous lion fall upon a herd, then the master of the herd should show his manliness.”⁵

³ That is, the Moguls, who have come in Sambat 1578 (A.D. 1521) shall depart in 1597 (A.D. 1540). The latter date refers to the departure of Humayun. The other brave man is understood to be Sher Shah Suri, who dispossessed him; and who, as a king, was after the heart of Guru Nanak.

⁴ *Tilang*, I.

⁵ *Assa*, I.

It is said that Guru Nanak was so much affected by the sight that he fell down in anguish and went into a trance. What would he have done, the master of the herd, had he been in the position of Guru Govind Singh? He could then only utter a cry; but what would he have done, if he had a nation at his back?

Alas! he had no nation at his back. He and his successors had yet to create it. But he did not sit down in impotent rage and utter idle jeremiads. Being a practical man, he set about doing as much as the circumstances would permit. He saw that the Indians were falling physically and morally an easy prey before the advancing forces of Islam. One way to protect them would have been to remain on the defensive, by throwing strong fortifications of caste round them and by strengthening the already-existing defences, as so many masters of the herd had done before. But that would have been a temporary measure and quite ineffectual. As long as the Indians were a mere herd of cows, a ravenous lion, now and again, would be found for them. The strength must come from within. The cows themselves must be turned, physically and morally, into lions, in order that they may meet any enemy in the open with their own strength.

Looking at the helplessness of his countrymen, he discovered that moral degradation was at the root of it all. When asked by his companion why such a suffering had come to the people, he replied, "It is ordained by the Creator that before coming to a fall one is deprived of his virtue."⁸ He felt sure that, as long as men were steeped in ignorance and corruption, nothing could be done for them. He began the

work of education first: "Truth is the remedy of all. Only truth can wash away the sins."⁷ Guru Nanak tried to free the people from the bondage of so many gods and goddesses, and led them to accept one Supreme God as the creator and sustainer of all, no matter by what name they called Him. "One should not recognise any but the one Master."⁸ There were no incarnations, no special revelations according to him. There were also no books directly revealed by God. All religious books were human creations; some good, others not so good. They were the results of human attempts to interpret the ways of God to man. In this way, he placed all existing religions on a footing of equality. No particular nation was to arrogate to itself the name of God's elect. All were God's people. He was the common Father of all. Men were to love one another as children of the same father:

"Those who love the Lord, love everybody."⁹

Man's worth increased in the sight of man. Woman also received the respect due to her. How could they consider women evil, when men born out of them were so much honoured?¹⁰ The whole outlook of life was thus changed. The world, which the people had considered as the home of sin, or at best a mere delusion, was shown to be the house of God.¹¹ The worldly life, which in a spirit of despair they had condemned, now became the only field for good action: "Only service done within the world will win us a place in heaven."¹²

"He who looks on all men as equal is religious."

⁷ *Asa di Var*, I.

⁸ *Maru*, I.

⁹ *Wadhans*, I.

¹⁰ *Asa di Var*, 19.

¹¹ *Maru*, I.

¹² *Sri Rag*, I.

⁸ *Asa*, I.

“Religion does not consist in wandering to tombs or places of cremation, or sitting in different postures of contemplation ;

Religion does not consist in wandering in foreign countries, or in bathing at sacred places.

Abide pure amid the impurities of the world ; thus shalt thou find the way of religion.”¹³

He severely condemned the artificial divisions of the caste system, which prevented people from loving one another as equals :

“It is mere nonsense to observe caste and feel pride over grand names.”¹⁴

There was to be no priestly class :

“Whosoever worships Him is honourable.”¹⁵

Guru Nanak was the first prophet of India, who stepped beyond the Frontier in defiance of the caste rules.

In pursuance of the same object, the Guru condemned similar other customs as those of wearing the sacred thread,¹⁶ offering food to the Brahmins for the benefit of the departed souls,¹⁷ and choosing special forms of dress or programmes of life,¹⁸ that made invidious distinctions among men and led them to hate one another. He also exposed the superstitious ideas about personal purity. He said :

“They are not to be called pure, who only wash their bodies ;

Rather are they pure, Nanak, in whose hearts God dwelleth.”¹⁹

¹³ *Suhi*, I.

¹⁴ *Sri Rag*, I.

¹⁵ *Jupji*. Among the Sikhs, any man or woman can perform religious ceremonies, address prayers, lead in congregations and join in administering baptism. The writer has seen fathers performing marriage ceremonies of their daughters.

¹⁶ *Asa di Var*, 15.

¹⁷ *Ibid.*, 17.

¹⁸ *Ibid.*, 16.

¹⁹ *Ibid.*, 17.

“Having smeared a space for cooking purposes they draw a line round it,

And sit within, false as they are,

Saying, touch it not ! O touch it not !

Or this food of ours will be defiled !

But their bodies are already defiled with their foul deeds,

And their hearts are false even while they cleanse their mouths.

Saith Nanak, meditate on the True One ;

If thou art pure, thou shalt obtain the Truth.”²⁰

There was another idea of impurity. When a birth or a death occurred in a family, all its members, even caste-fellows, were declared impure and their touch was supposed to defile all cooked food. The Guru says,

“If we admit this idea of impurity, impurity will be found in everything.

There are worms in cow-dung and in wood.

There is no grain of corn without life.

In the first place, there is life in water by which everything is made fresh and green.

How can we avoid impurity ? It *will* enter into our kitchens.

Nanak, we cannot remove impurity in this way. It can be washed away only by true knowledge.”

“The heart gets impure with greed, and the tongue with lying :

The eyes get impure by gazing on another's wealth, his wife and her beauty :

The ears get impure by listening to slander.

These impurities lead the soul of man bound to hell.

All other impurity contracted from touch is superstitious.

Birth and death are ordained : we come and go by His will.

²⁰ *Ibid.*, 16.

All eating and drinking, which God gave as sustenance, is pure.

Nanak, those who have realised this through the Teacher, do not believe in this impurity."²¹

His general rules of conduct were very simple and salutary, inasmuch as they did not forge any new shackles in the place of old ones, and left the people to work out their social conscience themselves :

"Put away the custom that makes you forget the Loved One."²²

"My friend, the enjoyment of that food is evil, which gives pain to the body and evil thoughts to the mind."²³

The same simple rule is given about dressing, riding, etc.

The principles laid down by Guru Nanak were excellent and just suited to the needs of the people. But the preaching of principles however lofty, does not create nations. Two things are necessary at the outset to produce the desired result : (1) General improvement of intellect, and (2) a feeling of unity. Without the one, there can be no consciousness of a corporate life among a people, and without the other it is impossible to have the national spirit which brings about the habit of making compromises to agree. Constant friction, born of dislike and distrust, will too frequently tear open the habit and never allow the solder to set. Let us see how far Guru Nanak was able to promote these two things.

By adopting the Vernacular²⁴ of the country for religious purposes he, in a way, roused the national sentiment of the people. It was strengthened by the community of thought and ideal, daily realised in the congregational singing of

the same religious hymns. It also improved the understanding of the people. The high truths conveyed to them in their own tongue made them conscious of new powers of thought in themselves. To this was added the illumination of intellect which comes with the sincerity and enthusiasm of a newly-found faith :
"Love and devotion enlighten the mind."²⁵

Guru Nanak's way of preaching was such that whatever he said became widely known in no time. The earnest manner in which he delivered his truths, coupled with the strange habiliments in which he often wrapped himself, made him a striking figure in the commonplace surroundings of everyday life. He became universally known as a man of God. His verses were taken up by wandering faquirs and sung to the accompaniment of reeds.

Best of all, he enjoined upon his followers to open elementary schools in their villages, so that wherever there was a Sikh temple there was a centre of rudimentary learning for boys and girls. This system continued up to very recent times, and may be seen even now in certain villages.

In order to give a practical shape to his ideas, Guru Nanak set a personal example of pure life lived in the midst of the world. In his youth he was a store-keeper under the government; and, in spite of daily charities, discharged his duties with a most scrupulous honesty. At the same time, he was a perfect householder, a good husband and the best of brothers. At last, after several years spent in travelling and preaching, he settled down as a successful farmer at Kattarpur.

He had done all this. But much had still to be done before a people morally and physically degraded could lift up

²¹ *Asa di Var*, 18.

²² *Wadhans*, I.

²³ *Sri Rag*.

²⁴ Punjabi literature began with the rise of Sikhism. We have got no books in Punjabi written before that time.

²⁵ *Sukhmani*, V.

their heads and come into their own again. He had provided them with the best of spiritual outfits, which was abundantly sufficient to enlighten and sustain individuals in the path of duty. But the religion which he had founded was not to remain content with the salvation of a few individuals. It had far nobler potentialities in it. It was to organize itself as a world-force and evolve a living and energetic society for the work of saving the whole of mankind. Guru Nanak had provided a strong and broad foundation, but the edifice had to be raised with the material of time and experience which was yet to come.

For, Sikhism is not a theory of conduct; it is essentially a discipline²⁶ of life, national as well as individual. "Truth is higher than everything; but higher still is true-living."²⁷ A man does not acquire habits of active virtue simply by removing evils from his heart or by repeating a certain number of sacred verses every day. They have to be worked out in our daily life, with the constant blows of active suffering and sacrifice. Guru Nanak himself in his *Japji*, after enumerating the successive stages of man's regeneration, lays down a very definite and practical process of discipline which a man has to undergo before his character is moulded for the best :

"The ideal at the true Mint is coined thus :

Patience, the smith, works in Chastity's forge ;

With the fire of Suffering and the bellows of God's Fear.

He melts the immortal nature in the melting-pot of Love :

And on the anvil of Common-sense he hammers it out with the hammer of the Divine Word."

That is, in simple words, Purity, Patience, Fear of God, Love, Suffering, and the Divine Word are essential factors in the complete uplifting of a man or nation. A nation, therefore, must undergo this schooling of experience for many generations before it can be said to have acquired a character of its own. It must first cleanse itself of impurities accumulated in the course of centuries of ignorance and apathy. Then, to subdue the disruptive tendencies of different prejudices inherited from the past, it must patiently submit to moral discipline imposed upon it by its leaders. Its members, before they can impress themselves upon others, must learn how to *suppress* themselves. The guiding principle at this stage of their progress is the fear of God. After sinking thus their pride of self, they learn how to love one another. Then comes unity, and with it the sense of other people's rights. This is the point where true democracy begins. Then it is that their judgment is cleansed of all partialities, and they come to possess a most critical sense of distinguishing right from wrong. This is what the Guru calls Common-sense allied with the true test of everything, the Divine Word. The nation that has reached this stage is fit for all the responsibilities of self-government (in the truest sense of the word).

This is the discipline which the Sikh community underwent in the hands of its ten successive leaders.

²⁶ Sikh literally means *disciple*.

²⁷ Sri Rag. I.

HOW DOES MAN SURVIVE?

BY MRS. C. A. F. RHYS DAVIDS, D.LITT., M.A.

My readers will expect from me some words on that subject which, in the field of Indology, has been associated with the name of Rhys Davids for nearly half a century. I will not disappoint them. I will take as my text a question and its answer, which is recorded to have been part of a great debate, compiled, rather than discussed, in the days of king Aśoka. It is this :

“Opposer : *Puggalo kiṃ nissāya tiṭṭhaṭṭi?*”

Defender : *Bhavaṃ nissāya tiṭṭhaṭṭi.*”

The Pali translated means : “The man : on account of what does he survive? It is on account of becoming that he survives.”

This compiled debate is entitled the *Puggala-kathā*. At later intervals many other debate-talks were added, forming the bulky book of the *Kathāvatthu* (translated by Mr. S. Z. Aung and myself as *Points of Controversy*),¹ one of the seven works in the Third Part of the Pali Tripitaka. But this talk is said to have been “spoken” by the President of the so-called Third Council, held at Patna for the purpose of revising and standardizing the authentic teaching of the Śakyas. Once this was done, the heads of the then preponderant Śakyan church could proceed to purge their community of heretics, that is, of all who did not believe and teach as the majority of that day were believing and teaching. A large portion of the minority were *Puggalavādins* : defenders of the reality of the Man (*Puruṣa*, *Ātman*), as not identical with the com-

plex of body and mind. This reality belonged to the original Śakyan mandate, as we can still see from many surviving passages in the Pali scriptures—passages parallel to the Upanishadic sayings, which I have collected, but have no space to give here. That the man was not a perduring entity, that the man was virtually to be resolved, as knowable, into *dhammas*, or states of mind is, in the *Piṭakas*, replacing the older teaching, and it was held by the majority, or may be by all the heads of the church in Aśoka’s time. And to distinguish these from those defenders of the older faith, the “election-term” arose of “the Analysts” (*Vibhajjavādins*), a term which gradually died out when their victory was won, and they remained “the Sangha,” or church.

To make clearer their position, and the reasons for their upholding it against the Conservatives, who were mainly not of Patna, the new imperial capital, but of Vaisālī, the lengthy composition from which I quote was, it is said, composed. And there seems no reason to doubt the record.

Let us glance at the context. The opposer rejoins :

“*But does not becoming involve change, transience, waning, decay, ending?*”

The defender is made to give away his case with the simple reply : “*Yes.*”

“*But,*” goes on the opposer, “*does not (your) man also, as man, involve change, transience, waning, decay, ending?*” “*Nay, not that,*” protests the defender.

Now here, had we in the debate, anything but a piece of special pleading,

¹ Pali Text Society Translations Series, 1915.

we should have the defender allowed to say, that "becoming" (*bhava*, *bhavya*) in the very *Man* was not a materialistic becoming, such as we see in the world of matter, and that the man's expression of himself through the body, in what is called collectively "mind," only reflected the waning, in old age or illness, of the body. Nothing of the kind is permitted. The opposer hurries on. "In that you have admitted change and so on in *becoming*, you have admitted all that in the *man-as-becoming*. Acknowledge yourself refuted, yea, well refuted." This disingenuous way of making the defender merely a dummy man, raising no awkward points, but only such as the opposer can by mere logomachy refute—I mean, by limiting the meaning of a crucial term—is the main characteristic in the Opposer's method.

But it is also possible, that the teaching represented by the defender had weakened over this most important matter of *bhavya*. For it was a weakening in the Indian religious teaching generally of that day. This we can read and discern in the Upanishads, albeit it is curious that not more attention has been paid to it. The early Upanishads are possessed, as are by no means Vedas or Brāhmaṇas of an earlier date, with the idea of the man as becoming. At every turn we read of him as "he becomes (*bhavati*) this or that. And for more than the man also ; even time's three dimensions are worded, not as past, future, present, but as in terms of becoming :—become, is becoming, as well as the *bhaviṣyati* common to both 'is' & 'become'.

It is true that the learner is told, "Thou art That," not "thou art becoming that." As to this, it should be remembered that, as with Buddhism, so with the Upanishads, we have barely begun to apply intensive historic criti-

cism to these scriptures. It may well be, that this famous mantra, when it was first taught by progressive teachers, was also worded in the way of becoming, which so pervades those Upanishads. If once you conceive Becoming in a way worthy of the *puruṣa*, and not in a way fit only for the transient body and mind, you can see, in the idea of becoming, a fit attribute of the *puruṣa*, even that divine becoming whereby he grows to be actually That who by nature he is potentially, or in the germ. Nay, even more : it must not be forgotten, that whereas, of the Supreme Ātman, those Upanishads say : In the beginning He is, or He was, they also say that His creating was *from the desire*, being one, *to become many*. Here then we have a becoming conceived as actually an attribute of the Highest, a creative activity in the Divine sport (*līlā*) of evolving the New, the Other, the Varied. Such a becoming is far beyond the nature of that lower becoming of which decay is the necessary complement.

But when we turn to somewhat later Upanishads, we find just this lower becoming replacing the sublimer idea. When the *Īśā* and the *Māṇḍūkya* were finally redacted, signs of controversy over the term are evident, and they who wished to reinstate *sat* for *bhavya* speak of the latter as mere *sambhūti* : that which has come to be, not that who is ever becoming.

And this lowered contracted idea was taken over, to its infinite harm, by the community of the followers of Śākya-muni. Not by him ; far from it. By presenting his message in the figure of a Way, and the man as wayfarer in the worlds, he tried to strengthen and bring to the centre the conception of the man as launched in a long career of progress in becoming That Who he in nature was, a becoming, as he warned

his men, neither of body nor of mind, but of the Self Who was to be sought. That men and things are (*sat*),—not so, he said; that men and things are *not*—not so, he said. There is a *mañjhena paṭipadā*, a course by way of the mean between these; namely, everything is becoming. And the man, if he will, if he choose, can by the divine urge of *dharma* within him, the driver as it were, of the chariot, be “one who has the Self as lamp, the Self as refuge,” and “as bourn” (*gaṭi*) that *parama-gati* to which he as wayfarer, rightly faring (*dhamman charaṇ*) through lives on earth, in *svarga* and other goals, both better and worse, will ultimately attain that *Bhava-suddhi*, or salvation by becoming, of which the wise Aśoka’s Edicts speak on carven rock.

But his wise and constructive teaching became irrecoverably bent and altered under the influence, growing in his day, of two main factors: (1) the influence of the professional monk, or *bhikṣu* as distinct from the missionizing monk, (2) the influence of the attraction found in the analysis (*Sāṅkhya*) of the mind, as a somewhat which was other and distinct from the self. The former influence emphatically justified severance, in the young not only in the old, from the world, by stressing life in this and any world as “Ill,” and damned becoming as meaning only life in this and that world. Under the latter influence, the man, no longer essentially a “More,” working towards a “Most” in process of becoming, was gradually held to be known only as mind or mental states, and was finally held to be, as man, *not real*.

We can now better perhaps understand first, why the Defender of the *puruṣa* or *ātman* is seen, in my text, basing the persistence, the survival of the man on becoming, and secondly,

why he is seen as attacked in this, the very centre of that old Śakyan gospel, to which he clung.

Such defenders, I say, were mainly of Vaisālī. Surely it lends a pathetic significance to the record, borne out by the *sthūpa* subsequently built, that of the Last Look, that when he, the aged Śakyamuni left Vaisālī on his last tour, he turned and looked a last farewell on the city, the one place perhaps faithful to his teaching!

It is not easy to write of this tragedy, so tragic is it, even after this long lapse of years. Think of it. On the one hand there had arisen in India the world-helper of forgotten name, whose mighty influence converted her religious world from external polytheism to acceptance of an immanent God in manhood, the man around whose message the teaching, so far as it was new, of the Upanishads was taught. On the other hand, there arose in India the world-helper of the remembered name, but the almost smothered message of the Way of salvation through becoming, a radiant morning-message of hope for Everyman, that he was no fixed immutable “being,” incapable of ever attaining to a Godhead far too wonderful to be adequately conceived, even by the saints while hampered by their earthly encasement, but that he was a mutable growing “becoming,” bound as such ultimately to attain to That. This second great Helper sought to bring home to the Many, to Everyman that truth in his nature, which was *the very surety that he would so attain*. Yet the very means thereto, the word “becoming” was changed in meaning to something sinister: to the *punabbhava*, or rebirth, which in the monk-estimate meant, not the very opportunity itself of More-becoming in the Way, but the mere ushering in of more Ill; so that on the word *bhava* all sorts of evil

names were piled, and the stopping becoming was called Nirvāṇa.

There would be nothing beyond a tragedy of history—and how many are there not?—in this, were it a question of religious teaching true only for a place and a time. But we are here up against things which you with me may deem to be true for all time and for everywhere : —the very Man as rightly conceived, the progressive conception of what the Man in his nature ultimately is, the very Way in him of Bhavya and of Dharma by which he must ultimately reach consummation. But—and herein lies my call to you—if this be so, then is this tragedy of a thwarted New Word in India’s history not one that need be

extended to darken India’s, nay, the world’s near future. India still cherishes the teaching of the very man, the Man-in-man; she has let drop the degenerate teaching of the Not-man. May she never suffer it to revive ! But she has not even yet grasped fully the significance of my text : *Puruṣo bhavyam nissāya tiṣṭhati* : “The man-in-man persists through becoming”—not through being. Nor do we in Europe realize, absorbed though we are with the becoming in body and mind, the becoming that is followed in the individual by decay,—realize at all as we should,—the Becoming that is of the Man, the *suddhi* that is his by *bhavya*. Will India herein help us?

“OM” THE WORD OF ALL WORDS

BY V. SUBRAMANYA IYER, B.A.

“The word (goal) which all Vedas rehearse (extol) and which all penances proclaim; desiring which men live the life of continence (Brahmacharya), that word (goal) I tell you briefly, it is ‘OM’.” In all Sanskrit literature bearing on the religion and philosophy of the Vedic Hindus, not to say the Jains and the Buddhists, there is not another word or syllable held more sacred than or considered to be of such supreme importance as the mysterious “OM.” It occurs in the oldest hymns of the Rig Veda, in the Brahmanas and the Upanishads. It is frequently met with in the Puranas and Itihasas, in the Dharma Shastras and the Sutras. In the treatises on Yoga and Vedānta it plays a no insignificant part. In the daily prayers of Buddhists as well as of Hindus it is an indispensable item.

Even the Jains make use of it in such combinations as “OM SHANTIH.” Naturally, therefore, the literature on this syllable, or as it is called *Pranava* (word of the highest praise or power), is considerable. Nevertheless, some critics think all this to be no more than effusions of primitive or fanciful minds. Have all the Hindus and even the rationalistic Buddhists and Jains, then, been labouring under a delusion, and that for so many centuries?

Let us, now, take a bird’s eye view of the various aspects of the significance of this word. For the sake of convenience we shall consider it under the heads :—

Literary,
Religious,
Puranic,
Mystic,

Yogic, and

Philosophic (or rational).

The purely literary sense of the word is often met with in the Samhitas. In the Rig Veda we find it serving the same purpose as "*Thathastu*" or "Let it be so." It is also frequently used like the English word "Yes" to indicate assent, affirmation or admission. Sometimes it is interpreted as implying command; especially a command to withdraw. There are numerous passages in which it is used like an interjection merely to call attention or in invocations. Some Sanskrit scholars think that "OM" may be considered a contraction or transformation of 'Evam.'

Next, not only in the Upanishads but also in the Samhitas, especially in the Prâṭisakhya of the Rig Veda, "OM" is used for Supreme Brahman, and the sole means of attaining heaven. Every prayer or act of worship commences and ends with "OM," nay, every auspicious act or ceremony begins and ends with it. The word is often resolved into the component letters or sounds *A*, *U*, and *M*; they being made respectively to represent the three Vedas and are, therefore, equally worthy of similar worship. Its use in this religious sense of Supreme Being or the Co-eternal Vedas, has led to various Puranic interpretations. *A* is said to be Vishnu; *U* Shri (the Mother aspect of God) and *M* the worshipper. Or, again, *A* is said to stand for Brahma, *U* for Rudra and *M* for Vishnu. The mystic significance, the most extensive, appears to have grown out of the Puranic. *A* is said to indicate 'creation,' *U* 'preservation' and *M* 'destruction,' (of the universe). Again, *A* is said to imply pervasion as it is the first letter of *Apiti*, *U* to indicate lifting up, as it is the first letter of *Utkarsha* and *M* to signify measuring or destruc-

tion, it being the first letter of *Miti* or *Minoti*. Various other forms, this syllable is said to take in the universe, such as :

Feminine, masculine and neuter,
Fire, wind and sun;
Garhapatya, Dakshina and
Ahavaniya (fires);
Earth, air and sky;
Past, present and future;
Breath, fire and sun;
Food, water and moon;
Intellect, mind and ego;
Prana, Apana and Vyana;
Bhur, Bhuvas and Svar (lokas);
Satva, Rajas and Tamas (gunas).

Thus the whole universe is said to be woven on OM, as warp and woof.

Next the constituent letters are said to indicate respectively the *Virât* (Lord of the perceptual or material world), *Hiranyagarbha* (Lord of the mental or thought world), and lastly *Aryâkṛita* (Lord of the unmanifested world), all forming a trinity in unity, as do the sounds *A*, *U* and *M* in OM.

The mystic word has a powerful charm for all minds, not merely because it denotes Brahman or the universe, but especially because it is said to be the sole means of obtaining all that one desires. It confers holiness (Punya) and immortality on both men and gods. Here the Yogis seem to get a suggestion for their meditations. The aspirant is asked to consider OM to be the bow, the soul to be the arrow and Brahman, mark, that he may pierce Brahman. In other places OM is said to be the arrow and the body the bow. "He who with senses indrawn as in deep sleep with thought perfectly pure . . . (and thus meditates) . . . perceives Him who is called OM, deathless, sorrowless, he himself becomes called OM." Again, "when one joins breath with the syllable OM . . . (attains) oneness of breath and mind." Various are the

results achieved by unifying the breath and OM and gradually reducing the length of the breath. Several *Siddhis* (miraculous and occult powers) are thus said to be gained. But this is a matter which can be testified to only by the practical Yogis.

Turning to the Yogic effects of meditation on the several constituent letters we find in the Upanishads that if one meditates on *A* only one reaches (One is born again in) the earth and becomes great. If one meditates on *A* combined with *U* one goes to the world of the moon and experiences greatness. Lastly, if one meditates on *A*, *U* and *M* one attains the region of eternal light being free from all sins.

It is probably this Yogic aspect that has attracted Buddhism and Jainism. For, both the schools believe in Yoga and most rigorously practise it. The formula *OM Mani Padme Hum* (OM the jewel in the lotus) of the former is too well known to need any explanation here. The followers of these two religions, who are so rationally inclined as to challenge the truth, declarations of the Vedas, would not have adopted this single item from the Vedas, had it been mere fancy, or faith. Evidently Yogic experiences have confirmed their beliefs which remain unshaken to this day.

However, with regard to the use of the word OM for Yogic meditations there appears to be a variation in the practice of the Vedic Hindus. In some Upanishads ‘Sôm’ is used for OM. This form came in very handy when the Yogis sought to meditate on the Vedantic Truth that the individual soul or Atman is the same as Iswara, or Brahman, as in the text ‘*That thou art*’ or ‘*I am Brahman.*’ The practitioners used ‘Soham’ (That am I) instead of ‘Sôm.’ This was sometimes reversed, ‘Soham’ being turned to ‘Hamso’ or

‘Hamsa’ and made to serve the same purpose. Even to this day it is the latter form that is common among those Yogis who belong to the ascetic order.

A question is raised by Indian thinkers as to why among all the sounds or words in the world OM should be selected for indicating God or Brahman. Now, any word used for God is like an idol (*Pratika*) representing God, in that the word is perceived by the ear while the idol is perceived by the eye, both being sense-organs. And an idea is likewise an idol that is perceived or cognised by the mind. According to some Hindu thinkers all religions without exception are idolatrous, in so far as they pray to or meditate on or worship what is thought to be God or anything similar. The sound OM is in this sense only an image (*Pratika*) of Brahman, as a stone or metallic idol is of Vishnu or Shiva. But the mysterious syllable has a wider connotation than any other known word of any language. The sound *A* is produced by opening the mouth widest, which marks the beginning of all articulate sounds or speech. *U* marks the middlemost stage in which the lips protrude farthest. And *M* indicates the last of all possible sounds; for, then the lips close. Whatever sound or letter of any alphabet of any human language is uttered it must lie between *A* and *M*. Further, passing from *A* to *M* the vocal organs pass through all the positions producing the various articulate sounds of all human languages. Thus the world cannot show, the Hindus contend, any articulate sound or syllable which comprehends all possible sounds, as OM does.

Further, it is with words that we determine the entire world of the manifold as well as Brahman, their cause. And all words, as has been shown, are formed out of the sounds comprehended

in OM. So no word of any language can comprehend so much as OM. And nothing else there is which comprehends all that exists but Brahman. OM, therefore, best indicates the Highest Reality. No word other than OM, not even Brahman, God, Allah, Jove, Jehova, or Deva, nay, no sound-word of any language can comprehend sounds that enter into the composition of the entire range of human speech, which, therefore, determines the entire universe and can be a *nearer indication* of God or Brahman.

It has been pointed out that the three letters *A*, *U* and *M* correspond to the three aspects of Brahman, *Virāj* or *Virāt*, *Hiranyagarbha* and *Avyākṛita*. Since the Vedānta holds the doctrine "I (individual) am Brahman" or "This Atman (individual) is Brahman," the need has been felt for explaining how OM indicates the individual soul also. Accordingly, it is declared that *A*, *U* and *M* correspond to the *Vaiśvānara* (the waking aspect), the *Taijasa* (the dream aspect) and *Prāṇa* (the deep sleep aspect) of the individual's life. This constitutes the *totality* of the life of the soul.

The symbol serves another Vedantic purpose. Brahman being both *Saguna* (with attributes) and *Nirguna* (without attribute) *Apara* and *Para* (higher and lower), OM also is both. Further, a positive suggests its other, a negative. One cannot think of the one without the other. OM then not only denotes what is visible or perceptible but also suggests what is not perceptible, that is, what can be measured by speech (*Mātrā*) and what is imperceptible cannot be so measured (*Amātrā*).

Here it may thus be granted that this word is the best sound symbol or *Pratika* for indicating Brahman, the Highest God or Reality. But Vedānta

is not satisfied with this position. Its ambition soars higher still. For it declares that OM is Brahman Himself. It is both the supreme (*Para*) and the lower (*Apara*) Brahman. How could this be?

Here comes the need for some rational explanation of the philosophy of Vedānta. This system of thought proves that the entire universe is Brahman—"Sarvam Khalvidam Brahma," into which subject we cannot enter here. And Brahman necessarily comprehends all sounds which are a part of the universe. Whatever proceeds from Brahman is of the same substance: sounds or names are non-different and non-separate from Brahman. So long as a sound or name indicates an object, such sound or name is not different from the thing named, in essence. For all sounds are as much thoughts of Brahman as the objects indicated by them are. Does Brahman possess the attributes of name, sound and the like? The sound or the name OM is thus the same as *Saguna Brahman*, which is an Absolute comprehending in it multiplicity or variety, being also the cause of the variety and the change. Next the attribute of sound is only an *appearance* or manifestation of Brahman, and as such liable to pass away and be replaced by other manifestations, all of which are, therefore, called illusion. Now, innumerable sounds and combinations of them, called words, find utterance and disappear. But all proceed out of the fundamental sounds comprehended in OM. So, all speech is only an illusory manifestation of OM. In this manner Brahman is to world of manifestation as OM is to words of articulate speech, or Brahman is to OM as the illusion of the world is to the illusion of speech. When the illusion ceases, OM is Brahman. But OM, then, becomes unmanifested

(*Amâtrâ*) and Brahman attributeless (*Nirguna*).

Is illusion or appearance, then, not different from Reality or Brahman? Vedanta answers that the essence of all appearance is Reality. It is the essence that is called Brahman. Viewed as water or essence, the waves as well as their forms are but water as much as ocean is. And Brahman is the essence not only of names or sounds and forms but also of the things named or indicated or qualified. All sounds (names) are also, therefore, Brahman. And the OM, the matrix of all sounds and

names which are in essence as much thought as all objects are, cannot be different from Brahman. In that common *essence* there is and can be no variety. For, essence is deeper than or beyond the duality of the names and forms and the things named. OM, therefore, both in its *Mâtrâ* and *Amâtrâ* forms, is in its *essence* Brahman.

“That syllable imperishable (*Aksharam*) truly, indeed, is Brahman, That syllable indeed is the supreme, Knowing that syllable truly indeed, Whatsoever one desires is his.”

(Katha Up).

THE INFLUENCE OF INDIAN THOUGHT ON THE THOUGHT OF THE WEST

By SWAMI ASHOKANANDA

(Continued from the last issue)

“The credit of having for the first time translated an Indian text direct from the original into a European language belongs to a Dutchman, the missionary Abraham Roger, who worked in Pallacatta (North of Madras) in 1620. Roger left a voluminous work which appeared in Dutch at Leyden under the title of ‘Open Door to the Hidden Paganism,’ of which a German translation appeared already in Nuremberg in 1663. At the end of his work Roger gave a prose translation of 200 maxims of the Sanskrit poet Bhartrihari. These 200 maxims, the translation of which Roger made with the help of the Brahmin Padmanâbha, form the first instance of Indian literature which became known in Germany after the *Panchatantra*. Roger’s work for a long time remained the chief source, from which the West drew its knowledge of

the religion and the literature of the Hindus. Even Goethe and Herder are still influenced by it.” Actual investigation of Indian literature appears to have begun at the end of the eighteenth century. “From that time on we can talk of an increasing influence on Western thought by the Indian world of ideas.” The first Sanskrit scholars were Englishmen: Sir Charles Wilkins, the translator of the *Bhagavad Gîtâ*; Sir William Jones, the translator of *Shakuntalâ*, *Gîtâ-govindâ*, *Mamû-samhitâ*, etc.; Sir Henry Thomas Colebrooke, the expounder of Indian philosophy; H. H. Wilson, the translator of *Meghaduta*; then we have the Frenchman Anquetil Du Perren, who translated the *Upanishads* from the Persian versions of Sultan Darshekoûh. From the works of these men and other scholars German poets and thinkers drew their know-

ledge of the spirit of Indian thought. "A glance at the works of our German classical writers shows how amazing was the influence of Indian ideas on the great men from the very first, when they became acquainted with them." Herder (1744-1803), the prominent poet and philosopher who lived as a divine in Weimar, showed a great and loving interest for India; in his *Thoughts on the Philosophy of the History of Mankind* (1784-1791) and other writings of his, he speaks of his admiration for the "tender Indian philosophy," which cannot but ennoble mankind; he describes the Hindus, on account of their ethical teachings, as the most gentle people on the earth, who as he says in consideration of their doctrine of Ahimsâ, will not offend a living creature, he praises their frugality, their loathing of drunkenness. In his *Scattered Leaves* he speaks more than once of the Indian Wisdom, he mentions the transmigration of souls, and in his *Talks on the Conversion of the Hindus by Our European Christians* he allows an Indian to defend his religious ideas and praises their humanity, although he himself was a Protestant theologian. A great interest for Indian ideas we also see in Herder's friend Goethe, the greatest of all German poets. His verses on *Shakuntalâ* are well-known. From a letter of his, dated 9th October, 1830, we find that the drama had made a deep and profound impression on him. He was also acquainted with other Indian works, especially *Meghaduta* and *Gita-govinda*. "The impulses coming from India gave a deal of stimulation to Goethe's own poetical works." For Indian art and philosophy, however, he had not the right understanding as M. Rolland himself mentions in his book on Beethoven. Goethe did not know Sanskrit. Still it attracted him so much

that he made attempts in writing in Devanâgarî letters, which one can still see in the Goethe-Archive.

"We find a more thorough-going knowledge of Indian literature among our Romantic poets." The first to be mentioned are the three brothers Schlegel. One of them, Karl August, died young in Madras in 1789. Another, Friedrich (1772-1829), is the first German who endeavoured to really study Indian literature and its problems. He learnt Sanskrit from an English officer, Alexander Hamilton, in 1803. The result of his study was his epoch-making treatise *Ueber die Sprache und Weisheit der Indier: Ein Beitrag zur Begründung der Altertumskunde* (*On the Language and Wisdom of the Indians: A Contribution to the Foundation of Antiquity*). But his elder brother, August Wilhelm, was still more interested in Sanskrit and was in fact the real founder of Sanskrit philology on German soil. His standard editions of the *Gîtâ*, *Hitopadesha* and *Râmâyana* (unfinished) with critical commentaries and translations in classical Latin were the first books of their kind. At the same time as A. W. Schlegel, Franz Bopp (1791-1867) had studied Sanskrit in Paris. He also edited and translated some texts. Following them there were a host of German Indologists: Lassen, Weber, Roth, Boehtlingk, Max Müller, Buchler, Keilhorn, Oldenberg and numerous other eminent scholars.

Here let me mention two men who won many friends for Indian literature in Germany, Wilhelm von Humboldt and Friedrich Ruckert. Humboldt (1767-1835) had a fine understanding for the individuality of Indian ideas and has shown it specially in his treatise on the *Bhagavad Gîtâ*. He says of the *Gîtâ*: "It is perhaps the profoundest and most sublime work which the

world has ever known," and said of his first reading of the *Gītā*: "My permanent feeling was gratitude to the fate that I could live to read this work." The accomplished poet Ruekert (1788-1866) has won immortal fame by his congenial and absolutely perfect translation from the Sanskrit. He has bestowed his attention on the *Vedas*, the epics and *Puranās* and also above all to the learned poetry.

"It is unnecessary to show what is obvious that, considering the intimate connection between literature and philosophy in Germany, philosophy also has been influenced more and more as time advanced from India." The philosophies of Kant (1724-1804), Fichte (1762-1814) and Hegel (1770-1831) show wonderful similarities with Indian wisdom, though there is no proof that these great philosophers had any direct acquaintance with Indian philosophy. But living at the time when German thought was so greatly interested in Indian thought (compare the dates), it is conceivable that their minds were indirectly influenced by Indian thought. The cases of Schelling (1775-1854) and Schopenhauer (1788-1860) are quite different. Schelling's interest in India was very lively, especially in his later life. He admired the *Upanishads*, thought them the oldest wisdom of mankind and induced Max Müller to translate some of them for him in 1845. He placed the *Upanishads* higher than the Biblical books and said of the latter that "they can in no way be compared as regards real religious feeling with many others of former and later times, especially the sacred writings of India." As to Schopenhauer he was first introduced, whilst he lived in Weimar, in 1814, to Indian antiquity by the Orientalist Friedrich Majer. Since that time he never lost his interest in Indian thought. The library, which he left at

his death, contained numerous Indo-logical works. His sayings about the *Upanishads* are too well known to require quotation here. He said: "I acknowledge that I owe the best part of my development beside the impression of the outward world, to the works of Kant and to the holy scriptures of the Hindus and to Plato." More than once he points out that his own system is in accordance with Indian doctrines. Since the middle of the last century Schopenhauer has exercised a great influence on German thought. The most prominent is Paul Deussen whose service to Vedānta does not need to be elaborated here. Hartmann (1842-1906) in his *Philosophy of History* teaches that the religion of the future will be a "concrete monism" which will be a combination of the abstract pantheism of the Vedānta and the Judæo-Christian monotheism. Friedrich Nietzsche (1844-1900) also became acquainted with Indian ascetic philosophy and had always a high regard for the social philosophy of the Laws of Manu. Richard Wagner (1813-1883), the great composer, remained an ardent admirer of Indian religions all his life. And Beethoven was not untouched by Indian ideas.

The above short sketch (which I owe to Prof. Helmuth von Glasenapp of the Berlin University, whose very words I have often quoted) shows how profound has been the influence of Indian thought on modern Germany. An almost similar story could be told of England and France. What does this signify?

It would be wrong to say that the modern Western thought is the same as the ancient or the medieval. There has been a profound change in the Western outlook in the modern age, and it has a great likeness, if not expressly, at least in tendencies, to Vedāntic

thought. And in this change Indian ideas as spread by Orientalists, have surely played a not inconsiderable part. G. R. S. Mead rightly observes in his Preface to Taylor's *Select Works of Plotinus*: "The great impetus that the study of oriental languages has received during the last hundred years, the radical changes that the study of Sanskrit has wrought in the whole domain of philology, have led to the initiation of a science of comparative religion which is slowly but surely modifying all departments of thought with which it comes in contact." Vedântic ideas are still in germs in the Western thought of to-day. A good deal of evolution in which, I am sure, India will play a great part, would still be necessary before they can come to fruition. In any case it is true that the readiness of the West is a great factor. I have always thought that there must be a preparedness in a people to receive new ideas if those ideas are to spread adequately. That preparedness cannot be a gift, it must be self-evolved. Therefore, I said to M. Rolland: "I think, in the first stage, the industrial, social and cultural changes, especially the progress of science, drove the West to those ideas and was helped therein by Indian culture as disseminated by Western Orientalists." I still believe that it is a correct position I have taken.

As regards the part played by Swami Vivekananda and his monks in spreading Vedântic ideas in the West, it is undeniable that it has been considerable in America and in England where the Swami Vivekananda preached. Our monks are still working in America, and our literature is being continually sent to many countries of America and Europe. That all these have some influence on the Western mind, it would be futile to deny. It is true, however,

that we have not been able to reach the Continental peoples in any substantial measure. M. Rolland's great books on Sri Ramakrishna and Swami Vivekananda have made up for this to a certain extent, for which the Ramakrishna Order is profoundly grateful to him. But if we have not worked in the Continental countries, other agencies have been at work. Theosophy which is quite in vogue in many countries, has done a great deal in spreading Indian knowledge. All these before the War. M. Rolland speaks of Western interest in Indian thought to have been of post-War origin. This is not true. It is true that after War a larger number have been taking interest than ever before. But the interest *has* grown with the passing of years and is destined to grow more and more.

III

I shall now deal with the Indian influence on the European thought of the Ancient and Middle Ages. Very strong similarities have been noticed between Indian thought and the thought of some European mystics. Christian mystics, it is admitted, have been under a strong influence of Neo-Platonism and the Dionysian writings. M. Rolland has shown in his article, *Early Hellenic-Christian Mysticism and Its Relation to Hindu Mysticism*; (P.B., July, 1930, p. 333), how profound has been the influence of the Dionysian thought on the Christian mystics—which themselves were largely produced under the inspiration of Neo-Platonism. In fact it is generally estimated that Dionysius was a Neo-Platonist. Max Müller says: "No one doubts at present that the writer was a Neo-Platonist Christian, and that he lived towards the end of the fifth century, probably at Edessa in Syria." (*Theosophy or Psychological*

Religion. All the subsequent quotations from Max Müller are from the same book).

How profound has been the influence of Neo-Platonism on European thought, I need not show here. It is quite well recognised. Many thinkers of the Ancient, Middle, and Modern Ages are deeply indebted to Plotinian thought. If it can be shown that Neo-Platonism was influenced by Indian wisdom, the indebtedness of Christian mysticism and of even modern thinkers to India is well established. M. Rolland says that there is nothing to justify the view that Dionysius borrowed from India. There is no available proof that he directly did so. But if he was, as is generally admitted, a Neo-Platonist and had been at one time in Alexandria, is it not clear that he indirectly owed to India, provided of course we can show that there were Indian elements in Neo-Platonism? There were many significant and important features of Neo-Platonism, which had no antecedents in Greek, Jewish, or Christian thought. Says Harnack: "The influence of Christianity—whether Gnostic or Catholic—on Neo-Platonism was at no time very considerable. . . . If we search Plotinus for evidence of any actual influence of Jewish and Christian phraseology, we search in vain; and the existence of any such influence is all the more unlikely because it is only the later Neo-Platonism that offers striking and deep-rooted parallels to Philo and the Gnostics." On the other hand, a close similarity, if not identity, is found between Indian wisdom and Neo-Platonism. M. Rolland has partly pointed it out in the article referred to above (*P.B.*, July 1930, p. 830). Deity, spirit, soul, body (macrocosmic and microcosmic), and the essential identity of the Divine in man with the Divine in the universe are the main subjects

of the system of Plotinus. Plotinus' conception of the Good, the One Reality, is the same as Brahman or Paramâtman. The Absolute is inexpressible both for Plotinus and *Upanishads*. The Universal Mind of Plotinus is akin to Vedântic Ishvara. His World-Soul is the Hiranyagarbha of the Vedânta. And his Nature is akin to Prakriti. Plotinus' view of man as spirit, soul and body corresponds to Kârana, Sukshma and Sthula Upâdhi. His three spheres of existence, or states of being, or hypostases of being have a wonderful similarity to the three states of Vedânta: Jâgrat, Svapna and Sushupti. His Ecstasy is the same as Samâdhi. And he believes in Karma and re-incarnation: Karma he calls the law of Necessity. How are we to account for this marvellous similarity? Is it a chance coincidence? Did Plotinus evolve his thought himself or did he borrow it directly or indirectly from a source which was Indian?

By birth Plotinus was an Egyptian of Lycopolis (Sivouth). When he was twenty-eight years old, he went to some masters of Alexandria for the study of philosophy, but he left their schools with sorrow and disappointment. Fortunately, he told a certain friend the cause of his sorrow, and this friend brought him to the celebrated Ammonius. When he entered the school of Ammonius and heard him philosophize, he exclaimed in transport to his friend: "This is the man I have been seeking." Henceforward he devoted himself to Ammonius for eleven years, and made rapid advances in his philosophy, so much so that he determined to study also the philosophy of the Persians, and "the wisdom particularly cultivated by the Indian sages." For this purpose, when the Emperor Gordian marched into Persia, in order to war upon that nation, Plotinus joined himself to the

army. He was at that time thirty-nine years old. M. Rolland says : "Although Gordian's death in Mesopotamia stopped him half-way, his intention shows his intellectual kinship to the Indian spirit." Plotinus' practical mysticism reminds us very strongly of the Yoga system of India. The part of Neo-Platonic system which is least understood in the West, is that connected with the practice of theurgy, which consummates itself in ecstasy, the Samādhi of Indian mysticism. Plotinus shows all the signs of a student of Rāja Yoga; and indeed he ended his life in a way that an Indian Yogin would like to pass out of the body—by deliberately entering into Samādhi and giving up the body; for his last words were : "Now I seek to lead back the self within me to the All-self." Porphyry testifies that Plotinus often experienced the great ecstasy during his life. How are we to account for this strange similarity of Plotinus' life and teachings to Indian wisdom? Why was he so eager to go to India? Why did he consider the wisdom of India as *particular*? Max Müller says : "Plotinus and his school seem to have paid great attention to foreign, particularly to Eastern religions and superstitions, and endeavoured to discover in all of them remnants of divine wisdom." Considering the strange similarity between the life and teaching of Plotinus and the Indian wisdom, and also his eagerness to get a first-hand knowledge of India's religio-philosophy, I am of opinion that he derived his main inspiration from Indian teaching. I shall briefly state my reasons for the view.

Ammonius, his teacher, was a baggage-carrier and became a philosopher. He lived in contact with travellers from all nations—from Palestine, Syria, Chaldaea, Persia, India, as well as from Greece and Rome. It

appears that Ammonius was a master of Yoga. He "made such an impression on his times by his great wisdom and knowledge that he was known as the 'God-taught.'" (Mead). Was this appellation because his knowledge and teaching could not be traced to the commonly known philosophies of contemporary Alexandria? Plotinus had his practical spiritual training at the hands of his master, and for years kept secret the teachings of Ammonius, and not till his fellow-pupils Herennius and Origen broke the compact, did he expound the tenets publicly. This again shows that the teaching of Ammonius was not of the kind prevalent in Alexandria at that time : it must have been new and derived from a special source. Was this source Indian? We know Ammonius knew Indians.

For a true estimation of the Indian influence on Plotinus and his teacher, a proper ascertainment of the existence of Indian ideas in Alexandria is necessary. I shall, therefore, briefly sketch here the intercourse of India with Alexandria. I quote mainly from *Intercourse between India and the Western World* by H. G. Rawlinson.

The knowledge possessed about India by the Alexandrian Greeks was chiefly due to Eratosthenes, the learned President of the Library from 240-196 B.C., though some facts must have been made known before this by Dionysius, who had been sent to India, says Pliny, in the reign of Philadelphus on an embassy, and published details about the forces of the Indian nations on his return. He appears to have known quite a good deal about India. Athenaeus tells us that in the processions of Ptolemy Philadelphus were to be seen Indian women, Indian hunting dogs, and Indian cows, also Indian spices carried on camels. Of the intercourse between India and the Egypt of the Ptolemies,

traces are few, because the trade between the two countries was mostly indirect. Strabo's statement, however, that in the days of the Ptolemies "very few accomplished the voyage to India and brought home merchandise," seems to imply that some did. King Asoka sent Buddhist missionaries to Alexandria; and there is reason to suppose "that a large number of merchants, chiefly, no doubt, Greeks from Syria and Alexandria, visited India" in Chandragupta's reign. A unique inscription on the ruins of a shrine between Edifu and the ancient Berenike records the visit of an Indian named Sophon, who halted there to worship at the shrine of the Greek god Pan. Dr. Hultzsch speaks of finding a solitary silver coin of the days of Ptolemy Soter in the Bangalore bazaar. Strabo who lived in the reign of Augustus (29 B.C. - 14 A.D.) had been to the port of Myos Hormos (built by Philadelphus), and observed the great increase of trade with India; for he found that about one hundred and twenty merchantmen sailed to India (he does not say in what space of time, but perhaps he means in a single season). Towards the end of the first century A.D. an anonymous pamphlet entitled *Periplus Maris Erythraei* was published, probably at Alexandria. This pamphlet is unique in that the writer describes Western India from his own experience. The *Periplus* shows that the trade of the Greeks and Romans with the Western coast of India was intimate. Roman subjects resided in the Pandya Kingdom as they did in the Chera region. Powerful Yavanas and dumb Mlechhas in complete armour formed body guards to Tamil rulers, and Roman soldiers enlisted in the service of the Pandya and other kings. Similarly Greek merchants came to the Chola Kingdom

and Greek carpenters were employed in the building of the palace of a Chola king. The next record that we get is that of Ptolemy, the great Alexandrian geographer, about the middle of the second century A.D. "He seems to imply that his informants about the districts of India and of remote regions beyond Malaya were not only Greeks who had visited and resided in those regions, but Indians who were visiting Alexandria and could talk some sort of Greek." Ptolemy also notes extensive Greek trade in India. "Inscriptions of Nasik show that Ramanakas, who may have been Romanakas, that is to say, Roman subjects, dedicated caves there; and Yavanas are recorded at Kalyana. The Greek merchants must have visited the kings and gone well inland beyond the neighbourhood of the district of Rajpipla. The Indians now called a Greek (Yavana, Yona, and Yonaka) 'Roman' (Romanaka); Alexandria, too appears not only as Yavanapura but also as Romakapura and even Alasando." (E. H. Warmington: *The Commerce between the Roman Empire and India*). The last Greek writer to deal with the subject of Indian travel is the monk Kosmas Indikopleustes, nearly five centuries later. The gap is, however, filled in, in a most interesting fashion, by a series of incidental notices appearing in the philosophical and religious writers, Christian and pagan, of the time, who often exhibit an unexpectedly intimate knowledge of Indian philosophy, religion, and social observances. This intimacy was probably due both to the frequency with which Alexandrian and Syrian traders visited India, and also to the presence of Indians in Alexandria. The first Alexandrian to visit India was Skythianus, a contemporary of the Apostles. Ptolemy and Dion Cassius

mention Indians in Alexandria. One of the most curious relics of the trade between Egypt and India was unearthed recently at Oxyrhynchus. It is a papyrus of a Greek farce of the second century A.D. and contains the story of a Greek lady named Charition who had been shipwrecked on the Kanarese coast. The locality is identified by the discovery of Dr. Hultsch that the language in which some characters address one another is actually Kanarese! Of other writers who refer to India, the earliest is Dio Chrysostom, who lived in the reign of Trajan and died in or after 117 A.D. He mentions Indians among the cosmopolitan crowds to be found in the bazaars of Alexandria, and gives information about Indian epic poetry, which he must have derived from Indian residents of Alexandria. Much more accurate is the knowledge possessed by the Christian writer Clement of Alexandria, who died about 220 A.D. Clement derived much of his information from his tutor Pantaenus, one of the earliest Christian missionaries to visit India. Clement starts by telling us that the Brahmin sect take no wine and abstain from flesh. He goes on to add that they worship Pan and Herakles—probably Brahma, the ‘All-God’ and Shiva—and abstain from women. But the most important of his statements are that the Brahmins despise death and set no value on life, because they believe in transmigration; and that the Sramanas worship a kind of pyramid beneath which they imagine that the bones of a divinity of some kind lie buried. This remarkable allusion to the Buddhist Stupa must have been derived from some informant intimately acquainted with the doctrines of Gautama. Clement distinguishes clearly between Buddhist and Brahmin—Sarmanae and Brachmanae. Archelaus

of Carrha (278 A.D.) and St. Jerome (340 A.D.) both mention Buddha (*Buddas*) by name and narrate the tradition of his virgin birth. But yet more interesting is the work of Bardesanes, the Babylonian, on the Indian Gymnosophists. This treatise was extensively used by Porphyry. Two important passages from the lost work of Bardesanes have been preserved, each showing a most remarkable intimate knowledge of India on the part of the writer. About the times of the Guptas, Indians flocked in ever-increasing numbers to Alexandria.

The above sketch clearly shows that the knowledge of Indian wisdom was well disseminated among the educated Alexandrians. Philo, Clement, and Plotinus are brilliant figures in the history of Alexandrian philosophy. Philo knew of the Indian Gymnosophists. He knew the Essenes and the Therapeutae and was probably a lay brother of the latter. Clement’s knowledge of Indian wisdom is already indicated. Who were the Therapeutae and the Essenes? It is being increasingly admitted that they received strong Indian influence. Robertson Smith says: “Later developments of Semitic asceticism almost certainly stood under foreign influences, among which Buddhism seems to have had a larger and earlier share than it has been usual to admit.” The Jewish Hellenism of Alexandria was not uninfluenced by India. Even James Moffat has to admit that “the Orientalism which had filtered into Jewish Hellenism, even in Egypt, by first century B.C., may have contained some elements of Buddhist religious tendency.” “The Manicheans owed many of their curious tenets to the Indian lore acquired in his Eastern travels by Terebinthus, and the Gnostic heresy shows similar traces of Eastern influence. The debt of Neo-platonism

to Oriental sources is indisputable, and when we observe the extent of the knowledge about Eastern beliefs exhibited, not only by Origen, but by orthodox writers like Clement and St. Jerome, we cannot help wondering whether Christianity does not owe some of its developments—monasticism and relic-worship, for instance—to Buddhist influence.” (Rawlinson). Porphyry, writing about 260 A.D., repeats interesting details from the lost work of Bardesanes. Indians at that time were in the habit of visiting Alexandria. “It certainly appears probable that, Neoplatonism was affected by Oriental philosophy, though it is difficult to distinguish its borrowings from Pythagoreanism and Buddhism respectively.” Thus one of Porphyry’s tracts contains the famous description of a Buddhist monastery. “Hence we may suppose that the doctrines it inculcates—abstinence from flesh, subjection of the body by asceticism, and so on—are derived from Oriental sources.” The immense popularity of asceticism and the extreme forms it assumed in the Thebaid, “may very well be traced to the stories of the *Hyllobioi* and *Sramanaioi* which are so prominent in patristic literature. The first of the great hermits was Paul of Alexandria, who fled to the Egyptian desert in 251 A.D., to escape the Decian persecution. His famous follower St. Anthony died in 356 A.D. This is just the time when Indian influence in Alexandrian literature is most in evidence.” “Gnosticism, together with its later offshoots, shews traces of both Hindu and Zarathustrian influence. Its doctrine of the plurality of Heavens is essentially Indian: its ‘three qualities’ resemble the ‘three *gunas*’ of the *Sāṅkhya* system.” Numenius was highly esteemed by Plotinus and his school and this Pythagoreo-Platonic philosopher was saturated with Oriental

ideas. M. Rolland quotes Eusebius as saying that Numenius sought a confirmation of the doctrines of Pythagoras and Plato in the religious teachings of the Brahmins, Jews, Magians and Egyptians. “The historian, Eusebius, was a witness to the interest felt in his day in Asiatic philosophies and religions.”

From the evidence produced above I am persuaded that the Alexandrian philosophies were influenced by Indian thought, and Plotinus, who had such reverence for Indian teaching, came in contact with the Indian teaching at Alexandria. Dean Inge says: “It is well known that Alexandria was at this time not only a great intellectual centre, but the place where, above all others, East and West rubbed shoulders. The wisdom of Asia was undoubtedly in high repute about this time. Philostratus expresses the highest veneration for the learning of the Indians, Apollonius of Tyana went to India to consult the *Brāhmanas*; Plotinus himself accompanied the Roman army to Persia in the hope of gathering wisdom while his comrades searched for booty; and the Christian Clement has heard of Buddha. It is, therefore, natural that many scholars have looked for oriental influence in Neo-Platonism, and has represented it as a fusion of European and Asiatic philosophy.” It may be said that since Plotinus was (as perhaps also his teacher Ammonius) a man of realisation, the truths which he embodied in his philosophy and which are not found in the philosophies of his predecessors, were really fruits of revelation. But realisation does not come all on a sudden. One follows a path, makes strenuous efforts according to certain procedures, before one reaches the goal, and Plotinus and Ammonius certainly followed a method of *Sādhana*—evidently that which Plotinus

embodied in his teachings. Would it be wrong to infer that that Sâdhanâ was of Indian origin?

Little further proof, I think, is necessary to establish the connection of Indian thought with Neo-Platonism.

(To be concluded)

SIGNIFICANCE OF SWAMI VIVEKANANDA'S MESSAGE*

BY SIR P. C. RAY

I labour under several serious disadvantages in having to address you. In the first place, I do not know your language. Some three or four days ago, I was taking an active part at the anniversary of the Hindi Prachar Sabha at Madura, when I referred to the necessity of learning Hindi for the people of this part of India. Because as soon as we, coming from Bengal or Northern India have to deal with people speaking Tamil, Telugu, Kanarese and Malayalam, we are hopelessly at sea. Similarly when pilgrims go in numbers to Northern India, to Puri, to the temple at Kalighat near Calcutta, to Benares, etc., they have equally to undergo the same sort of difficulty. And it is on this account that Mahatma Gandhi has always expressed a desire that if the South Indian people will get a smattering of Hindi, matters will be very much simplified. In the second place, I found that the lecturer who preceded me was quite at home with the subject. But I belong very much to the material world. We scientists, who deal with the physical aspects of Nature, believe only in things which we see with our eyes. If we close our eyes, we see nothing. Therein lies the

difference between the material and the spiritual world.

The previous speaker, I think, referred to the great Congress of the Religions of the World held in Chicago. I remember one single fact in that connection. Maxim, the inventor of the Maxim gun which plays a havoc in the modern world, was present at most of the lectures delivered by Swami Vivekananda. He has left on record that of all the great religious preachers who went from the East, none created such a great impression as the great monk from India who was clad in yellow robes. He almost carried the material American world by storm. In America people were going headlong along the path of progress and civilization, I mean machine-made civilization. But there were many who had already begun to shake their heads over it. You know America has produced a great sage like Emerson. Even long before this time, Emerson had studied the Eastern literature. He had propounded to the American public the principles of Pantheism and also the laws of spirituality. There were instances in America which indicated that they had begun to shake their heads over all that was done there. During this critical time, Swami Vivekananda was there to preach the new gospel of the Advaita Philosophy. What he preached there, was of a lasting nature.

* Report of a lecture delivered at the Vivekananda Ashram, Ulsoor, Bangalore on the 15th March, last, on the occasion of the birthday anniversary of Swami Vivekananda.

We, Indians naturally labour under a slave mentality. We never learn to appreciate anything unless there is the stamp of the West imprinted on it. After his recognition in America, we began to appreciate what a great man India had produced in Swami Vivekananda. I remember the time when the Raja of Ramnad, the grandfather of the present Raja, fell at his feet on his return from America and almost worshipped him as one of the great apostles of Modern India. Here again I found that Swamiji was more appreciated in Southern India than, I am afraid, in the land of his birth. Why? That is natural. You know Jesus Christ himself complained, "A prophet is never appreciated in his own land." Familiarity breeds contempt. I am a very humble man. Whenever I address a meeting in Bengal, the audience will be only in hundreds. Whereas in Madura, Tinnevely and other places, I get them in thousands.

Though I have to speak of things material, I have always felt the need of now and then running to Ashrams away from the bustle and hustle of modern life, where one can spend some time in contemplation and where one can hold communion with the higher powers. Really in the din and hurry and strife of modern world, where the fight for existence is so very keen and where we are all busy in elbowing our way through the world, we really forget that after all we are in this world only for a short time. As Sankara says in a very simple language :—"Our life is like a drop of water in a lotus leaf—so very transient." Yet we think that we are to be here for ever. We are living in a state of illusion. That is the reason why a brother is at arms against his fellow-brethren, that is why there is so much contention in the political world in Bengal—especially

between the Hindus and the Muslims, and here in South India between the Brahmins and the Non-Brahmins. It is all about the division of the spoils, about the loaves and fishes of office.

It was Swamiji's great principle that the service of *Daridra Nārāyaṇa* should be the real service of humanity. After all, I have been complaining from many a platform that we who are lucky enough to secure the prizes of life, who are living in our own way, in contentment, in comfortable palatial houses, enjoying material creature comforts, often forget that 999 persons out of every thousand in this country are steeped in ignorance and misery, and live in a state of semi-starvation. Swami Vivekananda's great message was that all the low caste people should be taken as our brethren. Not only the right hand of fellowship should be extended to them, but they should be embraced as a brother embraces his fellow-brother. But you keep them at arm's length. This is one of the main planks of Mahatma Gandhi—the removal of untouchability. In fact, that is the chief gospel which he preaches. This, I, as a humble disciple of both, try to preach in my own humble way. All our efforts at getting Swaraj or Purna Swaraj will be useless, unless we learn to treat our own brethren—not to speak of our fellow-beings—as bone of our bones and flesh of our flesh. Remember that in the eyes of the great Creator, there is no distinction of caste or colour. As I said only the other day, we are 32 crores of people in India. The latest census tells us that in China there are 480 millions of people. But China has this advantage over us, that it is the least caste-ridden country in the world. America worships the dollar. In England if the daughter of a Peer were to marry an ordinary commoner, it is

regarded as objectionable. There is absolutely that kind of caste system there as we have here. Whereas in China, it carries no distinction between man and man. Look at their advantage in belonging to one race, one creed. Untouchability has been unknown there for the last 2,000 years. Whereas in India, we have carried the doctrine of untouchability almost to mathematical precision! We have in Bengal three higher castes; then again we have seven sub-castes whose water cannot be accepted by Brahmins. There we have got a graded system. Whereas you have very steep descent all at once. You have your Iyers, Iyengars, Sastris and then there is an abrupt descent. That is the reason why in Bengal there is not so much ill-feeling as here.

Many things come out of Swami Vivekananda's life. He said that the temples should be thrown open to all the Hindus irrespective of caste distinction. That is a very simple thing. In the eye of God there is no distinction between one man and another. I as a humble student of Science cannot explain it. It is only in Hindu India that we find this. Again in more than one-fifth of the Indian population comprising the followers of Islam, there is no such distinction. Go to Burma and Tibet, there you find untouchability absolutely unknown. It is only in Hindu India that you have it, and you have applied all the subtle metaphysical intellect with the logician's insight in finding out nice distinctions between man and man. I as a student of science have often said that water is a compound of oxygen and hydrogen and a tumbler made of glass is a non-conductor of heat; and if water is offered by a Panchamâ, how can there be any contamination by it if only he is clean? For cleanliness is next to godliness. The Brahmins use ice and

aerated waters in their railway journeys but not water touched by people of lower castes. As Rabindranath put it, "You go to Kelner's for tea. But wherein lies the difference between tea and water?" There is not much in the accident of birth. We are all equal in the eye of God. The aim of Swami Vivekananda was not only to obliterate all distinctions of caste, but also to uplift the *Daridra Nârâyana*.

Another thing he has done is propounding the principles of Vedanta in foreign countries. We are all the worshippers of the material world. We forget that there is anything good in our own teachings and literature. This is due to our illusion and ignorance. He expounded the principles of Vedanta and created not only a profound impression in the New World, but there were also many converts to it in America. Many of them came out to India, and devoted their time, energy and money to the cause of India. That was not a small service that he rendered.

I am glad to find that in honouring such a great Prophet of Modern India you have learnt to honour one of her greatest sons that were ever born. That a new Indian nation is now being generated is found in the fact that we have learnt to mourn the loss of leaders like Lala Lajpat Rai, Motilal Nehru or anyone who has consecrated his life to the cause of the motherland. We forget then that so and so was a Punjabi, another a U.P. man and a third a Bengali and so forth. We are all making good progress towards getting national consciousness, and it is only when we shall be able to forget all distinctions between the so-called high and low castes that real progress will be made in the path of nation building.

I am very glad that I was just able to be here for a very short time, just

as it was my good luck some six weeks ago when I happened to be at Bombay, when I incidentally learnt that a similar meeting had been organised by the Bombay people to do homage to the memory of the great Swamiji. I was delighted to find that a very costly building had been erected for the Mutt there, and strange as it may appear, the donation had come chiefly from the Parsi community who have nothing in common with our Hindu brethren. Nothing in common in ordinary sense,

but there is everything common in the main precepts of all the religions of the world, and it is a significant fact that some members of the Parsi community had been foremost in helping the erection of the Ashram. A small beginning has been made here, and I hope the local patriotism and charity will be equal to the occasion of having this Ashram raised on a permanent basis, so that it may be the centre for spreading light to all the people around it.

PROF. BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

BY SHIV CHANDRA DATTA, M.A., B.L., F.R. Econ. S.

(Continued from the last issue)

VOCATIONAL EDUCATION IN PRESENT-DAY INDIA

The question of education has, according to Prof. Sarkar, a very great importance from the economic standpoint. Hence, the consideration of the measures necessary for economic development must embrace within its ken a deliberation on the educational problems of India.

We shall begin by pointing out the extent of professional and general education in present-day India. We shall then consider to what extent the present position of education in India falls short of the world standard. Lastly, we shall dilate on Prof. Sarkar's suggestions for improving the standard and advancing the extent of education in India.

The figures relating to Professional

and Technical Institutions in India in 1924 are the following¹⁶ :—

		Number of Institutions.	
<i>Colleges :</i>		of Institutions.	of Scholars.
1.	Law ...	11	7,227
2.	Medicine ...	8	3,873
3.	Teaching ...	22	991
4.	Engineering ...	6	1,486
5.	Agriculture ...	5	567
6.	Commerce ...	10	1,330
7.	Forestry ...	2	169
8.	Veterinary ...	3	292
		67	15,935

<i>Schools :</i>			
1.	Arts ...	9	1,711
2.	Law ...	2	124
3.	Medical ...	26	4,761
4.	Normal ...	798	21,832
5.	Engineering ...	12	1,224

¹⁶ *Comparative Pedagogies*, p. 72.

6. Technical and Industrial	...	816	14,488
7. Commerce	...	181	7,401
8. Agriculture	...	15	381
9. Reformatory	...	8	1,190
10. Defectives	...	28	687
11. Adults	...	2,816	70,840
12. Other	...	2,456	88,606
		6,617	207,240

INDIAN EDUCATION BY THE WORLD STANDARD

Prof. Sarkar doubts whether the schools included in Nos. 11 and 12 are to be regarded as real professional schools. If these schools as well as the scholars studying in them are excluded, we have a total of 1,412 Professional Institutions with a total of 69,229 scholars. These scholars constitute .027 p.c. of the total population of British India. The corresponding figures for the other countries are the following :¹⁶⁹

Japan	...	1.6	per cent
Germany	...	1.2	„
America	...	.61	„
Russia	...	.38	„
Great Britain	...	2	„

Prof. Sarkar's remarks on professional education in India are very frank, critical and instructive and are quoted here :—

“Law and medicine constitute *the two leading limbs* of professional education in India. Engineering as well as other industrial and commercial schools that constitute *the characteristic feature* of professional education in the great powers, have hardly acquired any prominence in the Indian pedagogic system. In any case, *the standard is quite modest*. It is doubtful if any of the institutions that exist reach, even in certain sections, the highest level

such as is represented by the *conservatoire* of Paris, the *Hochschulen* of Germany and the larger Technical Institutes of Great Britain.

“*In the main, therefore, it may be said that higher technical and professional institutions do not exist in India. All the institutions of the Indian system belong to the intermediate and lower rungs of the great powers' standard.*”¹⁷⁰

As regards general education, having regard to the age-groups, the educational facilities and the contents of teaching in India, Indian Matriculates are regarded as equivalent to the Primaries, Indian I.A., I.Sc., B.A. and B.Sc. candidates as equivalent to the secondaries and Indian Post Graduates as of the same class as the Under-graduates of the great powers.¹⁷¹ Considered on that basis, the Primary, the Secondary and the Under-graduate scholars in British India are pointed out as constituting 3.8, .028 and .0029 per cent¹⁷² respectively of the whole population, the corresponding percentages for the great powers being the following¹⁷³ :

	Primaries	Secondaries	Under-graduates
France	... 9.5	4.5	.13
Japan	... 16.7	4.8	.058
Italy	... 9.67	4	.075
Germany	... 14.1	8.4	.11
Russia	... 5.3	9.5	.05
America	... 19.3	16.5	.57
Great Britain	14.3	9.6	.12

The backwardness of General Education in India is glaringly evident from the above figures.

The State expenditure on education in India per head of the population, as calculated by Prof. Sarkar, is said to amount to 8 as., the amount of expen-

¹⁶⁹ *Ibid.*, p. 70.

¹⁷¹ *Ibid.*, pp. 57, 61 and 65.

^{172, 73} *Ibid.*, pp. 61, 64, 67 and 68.

¹⁶⁸ *Ibid.*, p. 78.

diture per head in the case of the great powers being said to vary from Rs. 29-6-4 in the case of the U.S.A. down to Rs. 2-4-8 in the case of Japan.¹⁷⁴

MEASURES FOR IMPROVING INDIAN EDUCATION

What are Prof. Sarkar's suggestions for the educational advancement of India?

His constructive ideas on education in India are mainly the following :—

First, great stress is laid on the establishment of Artisans' and Traders' Schools.¹⁷⁵ Such Schools, according to him, will have to be opened at the rate of at least 4 per District. The Artisans' Schools will store the latest improvements and chemicals that may possibly be utilized by the artisans and will aim at elevating our cottage industries to the stage that lies just above the one in which each craft finds itself at present. The schools for retail traders will try 'to expand the knowledge of markets, goods and prices at present possessed by our shop-keepers.' Both the schools may be located in one institution. The following are proposed to be the subjects of instruction in every school :—drawing and designing, machine practice, raw materials, chemical processes, and marketing. Special industrial and commercial subjects are also proposed to be included. But it is pointed out that the nature of the subjects to be taught in a particular school will depend upon the character of the locality in which the schools are to be set up. General culture subjects are not to be excluded. It is suggested that the full course will be completed in 3 years. Though it is said that the absence of literacy will

be no bar, yet it is urged that the full course will be open to students who have read up to the Matric. Part-time courses or instruction in special subjects will be open to any body and every body, i.e., there will be no test of literacy so far as these are concerned. The full-time scholars will be entitled to admission in existing higher technical colleges. One chemist, one mechanical engineer and one economist must exist in the higher staff of each school. It is suggested that Rs. 25,000 per year should be sufficient to run each of such schools with 250 students on the rolls of each.

Whom does Prof. Sarkar expect to start and manage these institutions? He expects that the people, or to be more exact, the technical experts trained abroad in order to act as pioneers of economic development, will start these schools with the help of public subscription.¹⁷⁶ The public, therefore, are expected to bear the necessary financial burden for providing the best educational basis for the economic advance of the country. But it is also said that, a year or two after the start, Municipalities or District Boards may be approached for grants-in-aid for recurring expenses.¹⁷⁷ The Provincial Governments also may be approached for periodical donations for effecting improvements in building and for workshop equipment, laboratory, library, etc.¹⁷⁸

In this connection we beg to draw the attention of our readers to the fact that Prof. Sarkar does not expect us to start big vocational schools and colleges at the very outset. He invites our pointed attention to the fact that Technical Schools are run in France even with

¹⁷⁴ *Ibid.*, p. 74.

¹⁷⁵ *Economic Development*, pp. 403-406.

¹⁷⁶ *Economic Development*, pp. 405-6 and *Greetings to Young India*, p. 23.

^{177, 178} *Economic Development*, pp. 405-6.

Rs. 25,000 a year¹⁷⁹ and we are expected to learn from that example. We are also expected to learn a good deal from the example of Japan which is a past master in the art of profitably utilizing the funds set apart for educational purposes.¹⁸⁰

The second notable item in Prof. Sarkar's ideas on the educational progress of India is that the standard of culture in India has got to be improved all along the line, *i.e.*, from Primary to University education. But as 'we happen to find ourselves to-day on different fronts at points where perhaps the great powers were previous to 1875, say somewhere between 1832 and 1872,' 'we would be but crying for the moon if we were to be fired by the ambition to reach the American, British or the German level.' 'For quite a long time yet' we should 'meditate on and strenuously work for the Japanese, Italian, nay, Russian co-efficients.'¹⁸¹

In his work on "The Post-Graduate University at Calcutta," and especially in his "Memorandum on Post-Graduate studies," he offers detailed suggestions for improving the standard of Post-Graduate education in India. The main strands in his thoughts on that topic being, first, that the so-called specialisation now stressed in the Post-Graduate classes is to be removed¹⁸² and, secondly, that real specialisation is to be promoted for two years after the completion of the M.A. or the M.Sc. course.¹⁸³ For the Post-Graduate students in Commerce or Economics he

expatiates on the importance of visits on their part to industrial and commercial establishments etc., and on the establishment of direct personal contact between such students and the leading industrialists, merchants, bankers, etc.¹⁸⁴

The third mentionable item in his ideas on the subject under consideration is that efforts are to be made to induce a larger share of the public funds being spent on education, for, according to him, nowhere do educational institutions depend exclusively or mainly on the donations of private citizens.¹⁸⁵ In this connection the educational problem of India is sought to be stressed as indissolubly linked with the strengthening and the welfare of the British Empire. India, it is said, cannot function as an efficient limb of the British Empire unless, educationally speaking, Calcutta and Bombay are raised to at least a reasonable distance of Leeds and Birmingham. Hence, it is suggested that 'the protection and development of genuine Post-Graduate education even at a high price, *i.e.*, extra claim on the public revenues, should be considered to be an *imperial necessity*.'¹⁸⁶

THE PLACE OF SELF-HELP IN ECONOMIC DEVELOPMENT

How far is the economic progress of India possible solely through private efforts, *i.e.*, without any State assistance? Prof. Sarkar thinks that a good deal may be done through self-help. "There is an extensive ground to be covered by self-help itself."¹⁸⁷

A scheme has been drawn up by him chalking out the lines along which the

¹⁷⁹ Article on "Foundations of Economic Development," *Arthik Unnati* for 1888 B.S., p. 218.

¹⁸⁰ Chapters on Education in Japan in the Volume of the *Vartaman Jagat* dealing with Japan.

¹⁸¹ *Comparative Pedagogies*, p. 104.

¹⁸² *Comparative Pedagogies*, pp. 110-11 and the *Post-Graduate University at Calcutta*, p. 42 and 46.

¹⁸³ *Comparative Pedagogies*, p. 66.

¹⁸⁴ *The Post Graduate University at Calcutta*, p. 58.

¹⁸⁵ *Comparative Pedagogies*, p. 105.

¹⁸⁷ *Economic Problem*, p. 890.

efforts of private individuals and associations for the economic regeneration of India can be directed. That scheme divides the population of India into eight professional groups, viz., the peasants, artisans, retail traders, industrial workers, landowners, exporters and importers, moneyed classes and intellectuals, and it seeks to point out the measures to be taken for the amelioration of each professional group, the fresh opening which lie within the reach of each of them and also what are the directions in which the individuals belonging to each of them can exert their energies for their economic betterment. The drawing up of the scheme with an eye to the various economic groups is deemed necessary because 'the members of each professional group have identical or more or less similar problems to solve.'¹⁸⁸ The reason for the prescription of different economic remedies for different economic groups is made still clearer in the following passage—"There is *no universal panacea* which might be indifferently adopted by *all classes*. The doctoring of poverty must needs be *precise, personal, and individual* in order that it may be effective."¹⁸⁹ The scheme presupposes that each individual of each profession is to endeavour to rise to the next higher flight in his income by directing his efforts along the lines indicated in it. "The problem is for each individual to exert himself in his own sphere."¹⁹⁰ It is also contemplated that attempts for the amelioration of each profession are to be made in an organized manner and district by district. "Many of the ways and means, although of the humble grade, lie within our grasp. Some of them are already being tried here and there. It is to be desired that the examples

should be followed up in a more general manner, district by district."¹⁹¹

The main essentials of the scheme have been referred to already here and there in the course of our present treatment. We would however present it here in a tabulated form¹⁹² for the better enlightenment of the reader :

1. PEASANTS.

(i) Enlargement of holdings necessary—(a) to relieve agriculture of congestion and (b) to make landless labourers available for the industries, (Enlargement of holdings is not possible without legislation and Government support).

(ii) New employments. These will be provided by cottage industries as well as the modern industries (small, medium or large). The cottage industries themselves will have to be modernized.

(iii) Co-operative sale, purchase and irrigation societies as well as co-operative banks. Propaganda for the spread of the co-operative movement to be started by the people and to be carried on through paid employees. Co-operation of the District Boards to be invited. Agricultural Banks (Government or private) necessary to provide the Co-operative Credit Societies with funds.

(iv) Organization of the sale of agricultural products through Producers' Combines.

2. ARTISANS.

(i) Introduction of improved appliances.

(ii) Artisans' Schools.

(iii) Handicrafts Banks.

¹⁸⁸ *Ibid.*, p. 400.

^{189, 190} *Ibid.*, p. 899.

¹⁹¹ *Ibid.*, p. 399.

¹⁹² *Ibid.*, pp. 399-416.

3. RETAIL TRADERS.

- (i) Schools for retail traders.
- (ii) Shop-keepers' Banks.

4. THE INDUSTRIAL WORKERS.

(i) Organization under strong unions necessary, first, to carry on bargains with the employers, and secondly, to create recreational centres.

(ii) The organized workers to concentrate on the realization of the following demands—insurance against accident, sickness and old age; improved housing and factory conditions; better treatment from managers; elastic wages schedule keeping pace with the prices; profit-sharing; a hand in the control of the workshops; educational facilities, both general and technical.

(iii) The right to strike—useful on occasions of serious differences of opinion with the employers when bargaining proves infructuous.

(iv) Co-operative Stores—to lower the cost of living.

5. THE RICHER LANDOWNERS.

The richer landowners as well as their sons and relatives must be induced to give up their idle life and 'to function as fresh creators of value.' The openings for them are :—

- (i) Large-scale farming;
- (ii) Modern industries;
- (iii) Export-import business;
- (iv) Insurance business and
- (v) Banking.

6. EXPORTERS AND IMPORTERS.

(i) Banks for Foreign Trade—to help Indian exporters and importers both in India and foreign lands.

(ii) Overseas Insurance—to save the profits from foreign trade for Indians.

(iii) Commercial News Bureaus—to be started jointly by a number of exporters and importers in order to provide them with knowledge regarding the industrial, shipping, exchange and market conditions of foreign countries.

(iv) Schools for commercial subjects with special reference to foreign languages (French, German, Italian, etc.) the industrial geography of the world, and the technique of export and import to be started by the associations of the exporters and importers.

(v) Indian agencies in foreign countries—to be jointly established by the Indian export-import houses. A small Indian agency abroad costs Rs. 10,000 per year and it can be self-supporting within 3 years.

7. THE MONEYED CLASSES.

(i) Modern Industries. Large or giant industries with capital exceeding Rs. 2½ lakhs would be usually beyond their capacity. But numerous industries may be started with capital ranging from Rs. 25,000 to Rs. 2½ lakhs. The industries will have to be run on the single proprietary or partnership basis.

(ii) Export and Import Business—Foreign Trade Houses to be established on a single proprietary basis with capital ranging between Rs. 10,000 and Rs. 25,000.

(iii) Insurance Societies.

(iv) Banking and Credit Industries. The 5 types of Banks which may be started by the moneyed classes have been referred to already.

(v) Legislation against usury—unreasonable conditions in regard to loans and exorbitant rates of interest to be penalized by legislation.

8. THE INTELLECTUAL CLASSES.

(i) New Professions. The intellectual classes will find employments as clerks, managers or technical experts in the industries, banks or Insurance Companies started by the Indian moneyed classes or with the aid of foreign capital.

(ii) Admission in increasing num-

bers into the higher technical and administrative services of the Government.

(iii) Cost of living to be lowered through Co-operative Stores and Housing Societies.

(iv) Matriculates belonging to the intellectual classes to be trained in the handicrafts or Trades Schools and to be subsequently employed in the industries, banks, etc.

(v) The intellectual classes to provide the foreign-trained pioneers for the economic development of each district.

(To be continued)

HELPS TO MEDITATION

(FROM CHINESE SOURCES)

The Bodhisattva who disciplines himself in Prajñā should first of all awaken a great compassionate heart, make great universal vows, and thoroughly be versed in all Samādhis, in order to deliver all beings; for the Bodhisattva does not seek emancipation for his own benefit. Let him renounce all external relations and put a stop to all worldly doings, so that his mind and body becoming one can be kept in perfect harmony whether moving or sitting quiet. His food should be regulated, neither too much nor too little; and his sleep also should be moderate, neither too long nor too short.

When he wishes to practise meditation, let him retire into a quiet room where he prepares a thick well-wadded cushion for his seat, with his dress and belt loosely adjusted about his body. He then assumes his proper formal posture. He will sit with his legs fully

crossed, that is, place the right foot over the left thigh and the left foot over the right thigh. Sometimes the half-cross-legged posture is permitted, in which case simply let the left leg rest over the right. Next, he will place the right hand over the left leg with its palm up and over this have the right-hand palm, while the thumbs support against each other over the palm. He now raises the whole body slowly and quietly, moves it repeatedly to the left and to the right, backward and forward, until the proper seat and straight posture are obtained. He will take care not to lean too much to one side, either left or right, forward or backward; his spinal column stands erect with the head, shoulders, back, and loins each properly supporting others like a chaitya. But he is cautious not to sit too upright or rigidly, for he will then feel uneasy before long. The main

thing is to have the ears and shoulders, nose and naval stand to each other in one vertical plane, while the tongue rests against the upper palate and the lips and teeth are firmly closed up. The eyes are slightly open in order to avoid falling asleep. When meditation advances the wisdom of this practice will grow apparent. Great masters of meditation from of old have their eyes kept open. Yüantung, the Zen master of Fa-yün, has also had a strong opinion against the habit of closing the eyes and called such practisers 'dwellers of the skeleton cave in the dark valley.' There is a deep sense in this which is well understood by those who know. When the position is steadied and the breathing regular, the practiser will now assume a somewhat relaxed attitude, he will not be concerned with ideas good or bad. When a thought is awakened, there is awareness; when there is awareness, the thought vanishes. When the exercise is kept up steadily and for a sufficient length of time, disturbing ideas naturally cease and there prevails a state of oneness. This is the essence of practising meditation.

Meditation is the road leading to peace and happiness. The reason why there are so many people who grow ill, is because they do not know how to prepare themselves duly for the exercise. If they will understand the directions as given above, they will without straining themselves too much acquire not only the lightness of the body but the briskness of spirit, which finally brings about the clarification of the consciousness. Further, the understanding of the Buddha's teaching will be a great help to the practiser whose mind thus nourished will now enjoy the pure bliss of tranquillity. If he has already a realisation within himself, his practice of meditation will be like a dragon getting into water, or a tiger

crouching against a hill-side. In case he has yet nothing of self-realisation, the practice will be like fanning up the fire with the wind, not much effort is needed, (he will soon get enlightened). Only let him not too easily be deceived as to what he may regard as self-realisation.

When there is an enhanced spiritual quality, there is much susceptibility to the Evil One's temptation which comes in every possible form both agreeable and disagreeable. Therefore, the practiser must have his consciousness rightly adjusted and well in balance; then nothing will prevent his advancement in meditation. Concerning various mental aberrations worked out by the Evil One, a detailed treatment is given in *The Lêng-yen Sûtra*, the *T'ien-tai Chih Kuan*, and Kuei-fêng's *Book on Practice and Realisation*. Those who wish to prepare themselves against the untoward events, should be well informed of the matter.

When the practiser wants to rise from meditation, let him slowly and gently shake his body and quietly rise from the seat; never let him attempt to rise suddenly. After the rising let him always contrive to retain whatever mental power he has gained by meditation, as if he were watching over a baby; for this will help in maturing the power of concentration.

(In the study of Buddhism), the practice of meditation comes foremost. When the mind not being sufficiently brought under control no tranquillity obtains in it, the practiser will entirely be at a loss with the arrival of the critical moment. When looking for a gem, the water must not be stirred up; the waves make it difficult to get hold of the gem. Let the waters of meditation be clear and undisturbed, and the spiritual gem will all by itself shine forth. Therefore, we read in the *Sûtra*

of *Perfect Enlightenment*, that 'Prajñā pure and flawless is produced by means of meditation'; in the *Sûtra of the Lotus of the Good Law* that 'Retire into a solitary place and have your mind under full discipline, and let it be as steady and immovable as Mount Sumeru.' We thus know that the sure way to realise saintliness which goes beyond worldly trivialities is attained by means of a quiet life. It is all through the power of concentration, indeed, that some of the old masters have passed away into eternity even while sitting cross-legged or standing upright. There are many chances of interruption and failure even when one is devoting one's life (to the realisation of the truth); how much more if illness gains the hold of you! How can you cope with the assault of Karma? So says an ancient teacher, 'If you have not acquired the power of concentration strong enough to destroy the camp of death, you will have to come back with your eyes blindfolded and with nothing achieved. Your life will thus be utterly wasted.'

Good friends of Zen be pleased to read these words repeatedly and whatever benefit that accrues (from the practice of meditation) will be not only yours but others' too, for you will thus all finally attain enlightenment.

II

Have the two characters 'birth and death' pasted on your forehead until you get an understanding into their meaning; if you spend your time among idlers talking and laughing, the lord of death will surely demand of you a strict account of your life when you have to appear before him. Don't say then, 'I have never been reminded of this'!

When you apply yourself to the study of Zen, what is necessary is to examine yourself from moment to moment and

to keep the subject (*kôan*) always before your mental eye so that you can see by yourself when you have gained strength and when not, and also where your concentration is needed more and where not.

There are some who begin to doze as soon as they are on the cushion and allow all kinds of rambling thoughts to disturb them if they are at all wakeful; and when they are down from the cushion their tongues are at once set loose. If they try to master Zen in this fashion, they would never succeed even if they are alive unto the day of Maitreya. Therefore, you should, exerting all your energy, take up your subject (*kôan*) and endeavour to get settled with it, you should never relax yourself day and night. Then you are not merely sitting quietly or vacantly as if you were a corpse. If you find yourself in a maze of confusing thoughts and unable to extricate yourself in spite of your efforts, drop them lightly, and coming down from the seat, quickly run across the floor once, and then resume your position on the cushion. Have your eyes open, hold your hands clasped, and keeping your backbone straight up, apply yourself as before to the subject (*i.e.*, *kôan*), when you will feel greatly refreshed. It will be like pouring one dipperful of cold water into a boiling cauldron. If you go on thus exercising yourself, you will surely reach the destination.

III

Another Zen master advises thus: "Some masters there are these days who in spite of their eyes not being clearly opened teach people to remain satisfied with mere empty-mindedness; then there are others who teach people to accept things blindly as they are and contemplate on them as such; there are still others who advise people not

to pay any attention to anything at all. These are all one-sided views of Zen, their course of exercise is altogether on the wrong track, it will never come to a definite termination. The main idea in the study of Zen is to concentrate your mind on one point; when this is done, everybody will get it; that is, when thus the proper time comes and conditions are fully matured, realisation will come by itself all of a sudden like a flash of lightning.

“Let your everyday worldly consciousness be directed towards Prajnâ, and then you will avoid coming under the control of your past evil Karma at the moment of death even if you may not attain to realisation while in this life. In your next life, you will surely be in the midst of Prajnâ itself and enjoy its full realisation; this is a certainty, you

need not cherish any doubt about it.

“Only let your mind have a good hold of the subject without interruption. If any disturbing thoughts assail you, do not necessarily try to suppress them too vigorously; rather try to keep your attention on the subject itself. Whether walking or sitting, apply yourself surely and steadily on it, give no time to relaxation. When your application goes on thus constantly, a period of indifference (literally, tastelessness) will set in. This is good, do not let go, but keep on and the mental flower will abruptly come to full bloom; the light illuminating the ten quarters will manifest the land of the treasure-lord on the tip of a single hair; you will then be revolving the great wheel of the Dharma even when you are sitting in the midst of the world.”

ASHITAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

कुत्रापि न जिहासास्ति नाशो वापि न कुत्रचित् ।

आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥ २३ ॥

आत्मारामस्य Who delights in Self शीतलाच्छतरात्मनः whose mind is calm and pure धीरस्य of the wise man कुत्रापि anywhere जिहासा desire to renounce न not कुत्रचित् anywhere नाशः loss वा or अपि even न not (चलि is).

23. The wise man whose delight is in Self and whose mind is calm and pure, has no¹ desire for renunciation whatsoever nor² does he feel any loss at any place.

¹ No etc.—One who has still the consciousness of the reality of the worldly objects and sees and feels them as other than the Self, may desire to renounce them; but for one who delights in Self and Self alone and has transcended desire itself, renunciation is meaningless.

² Nor etc.—Though the wise one feels no need to renounce, it does not mean that he holds on to worldly objects. He neither holds to nor renounces anything. He lives like a dry leaf moved by the wind, sometimes like a prince having plenty, sometimes like a beggar denuded of all. In the latter case, he does not feel any sense of loss.]

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।

प्राकृतस्येव धीरस्य न मानो नावमानता ॥ २४ ॥

प्रकृत्या Naturally शून्यचित्तस्य of vacant mind यदृच्छया out of his own will कुर्वतः acting धीरस्य wise चस्य of this one प्राकृतस्य इव like an ordinary man मानः honour न not आवमानता dishonour न not (चक्षि is).

24. Naturally of a vacant¹ mind and acting² as he pleases, the wise one is not³ affected by honour or dishonour like an ordinary man.

[¹ Vacant—Because no modifications arise in his mind.

² Acting etc.—See note 2 of verse 18 of this chapter.

³ Not etc.—Because he does not identify himself with the relative aspects of his being, in reference to which alone honour or dishonour may be done.]

कृतं देहेन कर्मैवं न मया शुद्धरूपिणा ।

इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥ २५ ॥

यः Who इदं this कर्म work देहेन by the body कृतं done शुद्धरूपिणा of pure nature मया by me न not (कृतं done) इति चिन्तानुरोधी conforming to such thoughts (सः he) कुर्वन् acting अपि even न not करोति acts.

25. He who acts in conformity with such thoughts as 'this is done by the body and not by me, the pure Self'—such a one, even though acting, does¹ not act.

[¹ Does etc.—See note 3 of verse 19 of this chapter.]

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of Sister Christine's *Memoirs* will give, we hope, practical guidance to those who seek to build up their spiritual life. . . *Matter for Serious Thought* we commend to the serious notice of all persons interested in the welfare of the nation. . . Mr. Teja Singh is a professor in the Khalsa College, Amritsar. Himself a Sikh, he can well claim to write about the great founder of Sikhism. In coming issues we hope to publish articles on other Gurus also from the

pen of the same writer. . . It is well known how great has been the contribution of Mrs. and Mr. Rhys Davids towards the spread of Buddhist thoughts both in the East and the West. We are glad to have in this issue an article from Mrs. Rhys Davids with reference to Buddhism. Mrs. Rhys Davids is now the President of the Pali Text Society and a Lecturer on Pali and Buddhism at the School of Oriental Language, London. . . Mr. V. Subramanya Iyer is a retired Registrar of the Mysore University. He is known for scholarship both in Eastern and

Western philosophy. . . Swami Ashokananda in the present section of his scholarly article discusses the influence of Indian thought on German literature and philosophy and also on the European thought of the Ancient and Middle Ages in general. . . Sir P. C. Ray's speech, though short, has brought out excellently the main teachings of Swami Vivekananda. . . We present to our readers *Helps to Meditation* with grateful acknowledgment to *The Eastern Buddhist* of Japan. Some of the directions given in that are believed to have been originally meant for the members of a Chinese monastery in the eighth century.

THE FARMER-PRESIDENT OF THE INDIAN NATIONAL CONGRESS

The speech of Sardar Vallabhbhai Patel, President of the Forty-fifth Session of the Indian National Congress was very striking for more than one reason. It was perhaps the briefest speech ever made from the presidential chair of the Congress and just what could be expected from a man of action like Sardar Vallabhbhai Patel. There was no superfluity of words, no oratory, no playing with imagination in his address, but he went straight to the problems with which the country is faced and suggested measures for their solution like one who meant business and not any indulging in theories.

The thing which has offered the greatest obstacle to the progress of the nation is the Hindu-Moslem question. Sardarji probed deep into the problem and said, "What we want is a heart unity, not patched up paper unity that will break under the slightest strain." So true. Unity and friendship cannot be had by any artificial contract and agreement as to the division of loaves and fishes, while both parties view each

other with suspicion and distrust. Real and lasting unity can be had when the relation is so cordial that the question does not arise at all that the one party is likely to betray the interest of the other. We do not propose to discuss here the causes which have made the Hindu-Moslem problem so keen of late, but any student of the past history of India can testify to the fact that Hindus and Moslems in India were in the process of being welded together in mutual love and friendship. Their two different cultures were in the process of being united into one composite whole. This is most clearly visible in some types of architecture and schools of music and painting, etc. Instances can be heard of Hindus offering worship to Mahomedan *Pirs* (saints) and Mahomedans attending Hindu festivals. Is it not possible to bring back that state again?

Another problem which has been disturbing the peace of the country is that of the depressed classes. According to Sardarji, "Equality of treatment in the case of hopeless unequals is to mean the raising of the less favoured up to the level of the most favoured. Thus equality of treatment for the suppressed classes on the part of the so-called superior classes means the raising of the former to the latter's level. . ." The estranged feelings between the higher and the backward classes in India cannot be radically solved by throwing off this or that privilege or right, but by raising the cultural level of the latter, so that they may enjoy all the privileges they claim as a matter of course. So the Indian solution of the class-problem had been to raise the Sudras to the level of the Brahmins.

One great charge against the national workers has been that they do not represent the masses. The modern

education has no doubt created a great gulf between the educated and the uneducated. But how can the nation progress when it is divided against itself by a great difference between the hopes and aspirations, thoughts and ideals of its own people? Sardarji's keen eye did not miss the point. So he clearly said, "... my interest lies in helping the down-trodden to rise from their state and be on a level with the tallest in the land . . . let us make up our minds that we exist for them and not they for us . . . let every one realise that the Congress represents and exists for the toiling millions. . ." Those who are acquainted with the life history of Vallabhbhai know that in these utterances he was giving his genuine personal feelings and not aiming at any idealistic condition. In fact, so much had he identified himself with the interest of the poorer classes that he began his presidential speech by saying with reference to himself, "You have called a simple farmer to the highest office, to which any can aspire . . ."

We fervently pray that under the able leadership of a practical man like Sardar Vallabhbhai, the progress of the country may be greatly hastened, and may the blessings of God be constantly on him.

SOME LINGUISTIC PROBLEMS OF INDIA

Principal A. B. Dhruva in the first of his six Wilson Philosophical Lectures delivered at the Bombay University took up the following fundamental questions of Indian Linguistics :

(i) *Were there dialects alongside the Vedic dialects which have been designated as "Primary Prakrits"?*

(ii) *Were they or was Sanskrit the grand parent of the present-day Indian Vernaculars?*

(iii) *Was Sanskrit a spoken language?*

1. The first question is discussed with a comparative study of the opinions of two orientalists, namely, Beames and Dr. Bhandarkar. According to Mr. Dhruva, Beames is wrong in affirming a plurality of dialects without a common language, whereas Dr. Bhandarkar makes the mistake of contending that a single Aryan tribe may have migrated into India or that a single dialect may have formed the Vedic tongue.

Mr. Dhruva urges that the original Aryan tongue had many dialects whose differences are to some extent reflected in those of the modern Indo-European languages. The basic dialect of the Avesta is different from that of the Rig-Veda. Though they agree in certain points, they both differ from other dialects of a common language. Moreover, he presumes on general grounds that the Aryans who entered India spoke many dialects. The presumption is borne out by the later references in Panini's Grammar to 'बिभ्रात्', or variations of speech. Many of them, he continues, may have come into existence after the age of the Vedic Samhita. Besides, "a careful study of the language of Vedic literature from the early Rig-Vedic hymns up to the composition of the Satapatha Brahmana shows a variety of phonetic and morphological peculiarities which can be explained only on the hypothesis of a plurality of Vedic dialects. These, moreover, must have been even greater in the earlier than in the later age—because the progress was towards uniformity and unification rather than otherwise."

2. In answering the second question, Mr. Dhruva contradicts the theory of some orientalists that classical Sanskrit "lived and died childless," and that

the modern vernaculars could be traced to Primary Prakrits. While supporting that behind all the Sanskritic dialects (including Vedic ones) lies the unity of a single language—what Keith calls “the language of Brahmanical civilization”—he observes :

“I would rather say that classical Sanskrit reformed and standardised was first the parent of Prakrits, and afterwards their contemporary and educator, exercising direct influence on them from time to time, and the dialects which lived outside the pale of Sanskrit, just like the animists and other tribes that remained outside the Brahmanical civilization (I use the word “Brahmanical” in the pre-Buddhist sense so as to include Buddhist and Jaina, a sense which the word may well bear for some generations even after Gautama Buddha and Mahavirasvāmin) died away like waifs and strays.” Thus, according to him, modern vernaculars as a whole are traceable to Prakrits and Prakrits to classical Sanskrit and the last to the Vedic. He contradicts the general view of the Western scholars like Grierson and others :

“If certain phonetic or morphological peculiarities of modern vernaculars cannot be derived from Sanskrit or Prakrits, this fact does not make them direct descendants of a remote parent, viz., the ‘Primary Prakrits’ of Grierson—in face of the large mass of hereditary resemblance between these vernaculars and Sanskrit and Prakrit.” We are at one with Mr. Dhruva that a steady development is traceable from

the language of the Rig-Veda down to the modern vernaculars through Sanskrit and Prakrit as represented in literature.

3. As regards the third question, Dr. Dhruva analyses the grounds on which Sanskrit is alleged to be “from the beginning an artificial language.” The grounds are, continues he, “first, that it is called “संस्कृत” that is, polished, and secondly, that its grammar is terribly complex. Now the word “संस्कृत” might well mean—and in the view which I am going to establish it does mean—refined or literary as distinguished from that belonging to uneducated or less educated people (प्राकृत); moreover in speaking of the complexity of Panini’s grammar it is forgotten that it is a grammar not of one language but of a federation of living tongues, while the very complexity of its grammar which is urged as a sign of artificiality is in truth a proof of its naturalness. For, except savage tongues and those which are altogether primitive, languages which are in the early stage of development are complex rather than simple—and their development is from the complex to the simple and not *vice versa*.”

Thus, after a searching discussion of the internal evidences in Panini’s Grammar, Mr. Dhruva arrives at the conclusion that “classical Sanskrit was not an artificial language but a real, spoken language—a natural descendant of the Vedic language taken with its sister and daughter dialects of which we have lost all records.”

REVIEW

EVOLUTION (As outlined in the Archaic Eastern Records). *Compiled and Annotated by Basil Crump of the Middle Temple, London, Barrister-at-law. 192 pp. Luzac & Co., 46, Great Russell Street, W.C. London. (Price not mentioned).*

The book proposes to summarise the comprehensive Oriental system of Evolution as outlined in *The Secret Doctrine* by Helena P. Blavatsky. "The remarkable evolutionary scheme, both cosmic and human, which it unfolds, however, is contained in a comparatively small number of stanzas from the Archaic Records, translated by the author with full explanatory commentaries, and a great quantity of comparative and confirmatory material both Eastern and Western sources."

The book has an excellent get-up. There are various illustrations in it.

THE SOCIAL DYNAMIC OF JESUS. *Edited by Rev. Alden H. Clark, M.A., D.D. The Christian Literature Society for India. Post Box 501, Park Town, Madras. 101 pp. Price 12 As.*

This is a book of the 'Things new and old' series. This series seeks to present the truths of the Christian religion.

This little book tries to show how the principles of Jesus can be applied to the social life and institutions of to-day.

The book is thought-provoking, and a useful study.

RICHARD ROLLE. *Edited by Verrier Elwin. The Christian Literature Society for India. Post Box 501. Park Town, Madras. 106 pp. Price Paper, 12 As.; Cloth, Re. 1/2.*

It is the third book of the series, named "The Bhaktas of the World." The author has tried to portray the character and teachings of Richard Rolle in the light of the Oriental mysticism and Bhakti scriptures of India. He calls Richard Rolle as a Christian Sannyasi.

The book is a profitable study.

A GUIDE TO THE STUDY OF HINDUISM. *Edited by S. Sundararaja Aiyengar, B.A., B.L. Published by Vaman & Co., Madras. 84 pp. Price 12 Annas.*

It is a small book on the fundamental principles of Hinduism. Within a small

compass, the author has tried to give a digest of the Hindu scriptures, dwelling upon the Hindu view of life at the same time. It may be useful to a casual reader.

SOME ASPECTS OF HINDU MEDICAL TREATMENT. *Edited by Dorothea Chaplin. Luzac & Co., 46, Great Russell Street, W.C. London. 71 pp. Price Paper 3s. 6d.*

It is a nice little study on some aspects of the Ayurvedic treatment. At the very outset, the author gives his appreciation of the Hindu Ayurvedic system as "exhaustive and convincing." "The medicines and methods of treatment are never incomplete, yet the actual treatment is simplicity itself." It is a valuable treatise on the proper understanding of some useful treatments of the Ayurvedic system.

SWADESHI AND BOYCOTT. *By Subhas Chandra Bose. Liberty Newspapers Limited, 19, British Indian Street, Calcutta. 35 pp. Price 12 As.*

This pamphlet is the Bulletin No. 1 of the Bengal Swadeshi League, Research Section. It is based on official statistics, both British and Indian, relating to Indo-British trade. It contains a detailed account of:—

I. Distribution of India's foreign trade.

II. Monthly statistics of imports.

III. Statistics of important commodities.

It shows how considerable have been the declines in the imports of every class of British commodities during the current fiscal year.

It gives a graphic picture of the present situation of Indian trade. Lastly, it considers questions as to the future of Indian trade, when the present boycott will ultimately be called off. The publication has been brought out at the right time, and will be useful to many.

RIGVEDIYA PURUSHASUKTAM (In Bengali). *By Swami Kamaleswarananda. Sree Ramakrishna Veda Vidyalaya, 86A, Harish Chatterjee Street, Bhowanipur, Calcutta. 31 pp. Price not mentioned.*

It contains the original text of the well-known *Rigvediya Purushasuktam* with Sayana's commentary, its literal translation and also clear exposition with annotations.

It may be useful to those who would read it as a daily sacred study.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION (CEYLON BRANCH)

We have received the annual report of the above for the year ending in June 30th, 1930. During the period under review, three meetings of the Board of Management were held for the transaction of business. There are at present 145 members on the rolls of the Mission.

Notable Events

(1) In January, 1930, the Kalmunai Y. M. H. A. was transferred to the Mission and became a local centre; the Kalmunai centre possesses two compounds, in one of which a building is nearing completion consisting of a hall and a big room.

(2) A new school at Kallar was opened on June 9th, and a new school at Thampalawattai was opened on June 16th.

(3) The Vivekananda Hall Building is almost completed.

(4) On the New-Year's Day, a treat was given to the inmates in the Mantivu Leper Asylum and the prisoners in the Batticaloa Gaol.

(5) In November, 1929, the Ramakrishna Students' Home was transferred to Batticaloa and is being run in connection with the Shivananda Vidyalaya English School.

(6) In Trincomalie a Science Laboratory has been added to the School and the Ashrama building is nearing completion.

(7) In Jaffna, there were weekly religious discourses for the inmates of the Jaffna Gaol.

(8) In the various centres of the Mission, the birthday celebrations of Sri Ramakrishna, Swami Vivekananda and others were observed as usual. The Gurupujas of the Saiva saints were observed at all important centres.

Educational Activities

Including the two newly-opened schools, the Mission conducts 14 schools, 10 in Batticaloa, 2 in Trincomalie and 2 in Jaffna. The number of pupils in the schools is just over 2,000 and the number of teachers 69. The main source of income for the schools is the Government Grant, which is now about Rs. 32,000 per year, as against Rs. 18,000 at the time of taking charge. Grants are, however, paid at the end of the school year and

the manager has to advance the expenses for the 12 months. The want of a Reserve Fund for the purpose is keenly felt.

THE RAMAKRISHNA SOCIETY SHAHNAGAR, KALIGHAT

A few enthusiastic young men of Kalighat imbued with the spirit and ideal of Sri Ramakrishna and Swami Vivekananda inaugurated the above Society in November, 1927. The ideal of the Society is to serve the poor in every possible way and realise God in them. Religious classes are occasionally held by the Swamis of the Ramakrishna Mission. In December, 1927, the Society organised a religious convention under the Presidentship of Swami Sharvananda of the Ramakrishna Mission and papers were read on Hinduism, Christianity, Buddhism and Islam. The convention was a great success. The Society is running a Charitable Dispensary at No. 1, Tarak Mitra Lane, Shahnagar. It is in need of a building of its own, for which the Society appeals to the generous public for financial help. We hope the sympathetic public will respond to the appeal.

THE VIVEKANANDA ASHRAMA, ULSOOR, BANGALORE

The above Ashrama celebrated the birthday of Swami Vivekananda with great éclat on the 15th March last. The feeding of Daridra Narayanas formed an important item of the programme, and two thousand of them were sumptuously fed. In the afternoon there was a public meeting with Rajasabha Bhushana K. R. Srinivasa Iyenger, M.A., retired First Member of Council, Mysore, in the chair. Sir P. C. Ray among other notable speakers addressed the meeting. Lectures were delivered in English, Tamil as well as in Canarese. An audience of about two thousand from all parts of Bangalore attended the function. The report of the Ashrama activities that was read at the meeting indicated that the Ashrama after passing through various trials and difficulties since its inception in 1906 had reached a position of security and usefulness.

Prabuddha Bharata

VOL. XXXVII

JUNE, 1931

No. 6



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE

IN LIGHTER VEIN

But it was not all Vedanta and deep, serious thought. Sometimes after the classes were over, it was pure fun, such gaiety as we had never seen elsewhere. We had thought of religious men as grave all the time, but gradually we came to see that the power to throw off the burden of the world at will and live for a time in a state of childlike joy, is a certain sign of detachment and comes only to those who have seen the Great Reality. For the time being, we were all light-hearted together.

Swamiji had a stock of funny stories, some of which he told again and again. One was about a missionary to the cannibal islands who upon his arrival, asked the people there how they liked his predecessor and received the reply, “He was de-lic-ious !” Another was about the Negro preacher, who in telling the story of the creation of Adam, said, “God made Adam and put him up against de fence to dry,” when he was interrupted by a voice from the

congregation, “Hold on dere, brudder. Who made dat fence?” At this, the Negro preacher leaned over the pulpit and said solemnly, “One more question like dat, and you smashes all teology !” Then Swamiji would tell about the woman who asked, “Swami, are you a Buddhist?” (pronounced like bud) and he would say wickedly but with a grave face, “No, Madam, I am a florist.”

Again, he would tell of the young woman, cooking in the common kitchen of the lodging house in which he lived with Lansberg. She had frequent disputes with her husband, who was a spiritualistic medium, and gave public seances. Often she would turn to Swamiji for sympathy after one of these differences. “Is it fair for him to treat me like this,” she would say, “when I make all the ghosts?”

He would tell about his first meeting with Lansberg. It was at a Theosophical meeting where Lansberg was

giving a lecture on "The Devil." Just in front of him sat a woman who was wearing a scarlet blouse. Every now and then, Lansberg said the word "devil" with great emphasis, and when he did, he invariably pointed a finger at the woman with the scarlet blouse.

But soon we found ourselves in an entirely different mood for he was telling the story of Sakuntala. With what poetic imagination! Did we think we knew something of romance before? It was but a pale, anaemic thing—a mere shadow of real romance. Nature became a living thing when the trees, flowers, birds, deer, all things lamented, "Sakuntala has departed!" "Sakuntala has departed!" We too were bereft. Then followed the story of Savitri, the wife whose faithfulness conquered even the dread Lord of Death. Not "faithful unto death," but with a love so great that even death retreated before it. Then Sati, the wife, who fell dead when she inadvertently heard someone speak against her husband. Uma, who remembered even in another body. Of Sita, he never spoke at length at any one time. It seemed to touch him as not even the story of Savitri did. It was too deep and precious for expression. Only now and then, a phrase, or sentence, at most a paragraph. "Sita, the pure, the chaste." "Sita, the perfect wife. That character was depicted once for all time." "The future of the Indian woman must be built upon the ideal of Sita." And then he usually ended with, "We are all the children of Sita," this with a melting pathos. And so was built up in our minds the ideal of Indian womanhood.

Sometimes he would tell us of his life in India—how even when he was a little child the *gerua* cloth exercised upon him such a spell that he would give away everything he could lay hands on

when a holy man came into the courtyard. His family would lock him up when one of these men appeared. Then he would throw things out of the window. There were times when he would sit in meditation until he was lost to all outer consciousness. But the other side was there too—when he was so naughty that his mother would hold him under the tap, saying, "I asked Shiva for a son and he has sent me one of his demons!" The power which was to shake India could not be so easily harnessed! When a tutor came and poured out his knowledge, he sat like an image with his eyes closed. The enraged teacher shouted, "How dare you go to sleep when I am instructing you?" at which he opened his eyes and, to the amazement of the man, recited everything that had been said. It was not difficult to believe this story, for his memory was phenomenal. Once when someone commented on it, he said, "Yes, and my mother has the same kind of memory. After she hears the Ramayana read, she can recite what she has heard." One day, he was speaking on some point of Swedish history when a Swede who was present, corrected him. Swamiji did not defend his position, so sure was he of the facts that he made no comment. The next day the Swede came looking rather shamefaced and said, "I looked up that matter and I find you are right, Swami." Time after time came such confirmation. He considered a good memory one of the signs of spirituality.

Many were the stories he told of his mother—the proud little woman who tried so hard to hide her emotions and her pride in him. How she was torn between disapproval of the life he had chosen and her pride in the name he had made for himself. In the beginning she would have chosen a conventional life for him, perhaps, marriage and

worldly success but she lived to see the beggar exalted and princes bowing before him. But in the meantime, hers was not an easy task. Asked, many years later, what kind of a child he was, she burst out with, "I had to have two nurses for him!"

Those of us who were privileged to see his mother, know that from her he inherited his regal bearing. This tiny woman carried herself like a queen. Many times did the American newspapers in later years refer to her son as "that lordly monk, Vivekananda." There was a virginal purity about her which it seems she was able to pass on, and which was perhaps her greatest gift. But could a soul so great find a perfect habitation? India and such parents gave him one that was a fairly satisfactory vehicle. How he loved his mother! Sometimes when he was in other parts of India the fear would come that something had happened to her, and he would send to inquire. Or perhaps he was in the monastery in Belur in which case he would send a messenger post-haste. To the very end her comfort and her care was one of his chief considerations.

And so perhaps for days we re-lived

his childhood in his father's house in the Simla quarter of Calcutta. His sisters for whom he had a special love and his father for whom he had a son's devotion, flitted across the picture. "To my father," he said, "I owe my intellect and my compassion." He would tell how his father would give money to a drunkard, knowing for what purpose it would be used. "This world is so terrible, let him forget it for a few minutes, if he can," the father would say, in self-defence. His father was lavish in his gifts. One day when he was more recklessly extravagant than usual, his youthful son said, "Father, what are you going to leave me?" "Go, stand before your mirror," was the father's reply, "and you will see what I leave you."

As he grew to boyhood, his energy was turned into other directions. There came a time when he would gather his companions together and hold religious services in which preaching played an important part. "Coming events cast their shadows before." Years afterwards, Sri Ramakrishna said, that if he had not interfered Noren would have become one of the great preachers of the world and the head of a sect of his own.

WORSE THAN THE BATTLE OF PLASSEY

BY THE EDITOR

I

The West is not all bad. Whatever might be the pride of spirituality on the part of the East, the West also has got its intrinsic merit. Otherwise it could not be so powerful as it is—it

could not have the claim to rule the whole world. The West has shown how much can be done by human enterprise and endeavour. If the East has shown how to explore the inner world within man, the West has shown that man is born to conquer the external

nature, that there can be no limit to the extent of harnessing the forces of nature to the services of mankind. As a result, nature is daily giving up more and more of her secret to men, and the Westerners are becoming more powerful and more knowing, till some of them are aspiring, as it were, to oust God from His throne and occupy it themselves. For speculation is rife in the West whether life can be manufactured in the laboratory; if it can be done, then the last link of human allegiance to God will be cut asunder, and man will be in a position to reject God altogether.

Nor can it be said that there is no spirituality at all in the West. Idealism which is the nursery of spirituality is to be found in abundance in the West. Unselfishness and the capacity to detach oneself from personal interests are found in a great degree among many people in the West. They think no sacrifice too great, no suffering too much to increase the domain of knowledge by which the world may be benefited. How many have sacrificed their life as a trifling commodity to explore the deep or to extend the boundary of man's dominion in the region of the air and are still doing so! What is the reason that they can throw away life so easily? It is the dream, it is the idealism that is sustaining them. In no field of activity are they ready to own defeat. There is no attachment which can circumscribe their enterprise or limit their enthusiasm. It is a great irony of fate that in the East, though constantly talking of God, soul and spirit, people are clinging to life and body like the wealth of a miser, whereas in the West people, while denying the existence of anything beyond this world and life, are cutting off all shackles which bind men through attachment to the body or the bodily interest. The result is that the West intoxicated with

the greatness of its success is craving for more and more like blood-thirsty hounds, and the dreaming East finds its eyes dazzled by the achievement of the former.

II

To admire a success is to covet it, and to covet that is but a step for imitating the process to gain it. So we find in the East a growing tendency to imitate the West. Many of the Eastern countries are under the influence of the West; so much so that many are altogether forgetful if they have anything at all which is of permanent value, and in the mad fury of love for new coins, they are throwing off the precious jewels of their own.

But imitation is death. The man who is not true to his self will in vain hope to achieve anything, and the nation which is not true to itself will soon be engulfed by a foreign culture and the influence of a foreign nation. The nation which has lost self-confidence and wistfully envies the success of another nation will be swept off the face of the earth by the latter. This is the danger that many of the Eastern countries are facing at the present age. One must have an open mind to be able to appreciate the ability of others and to profit by the lessons of persons successful in life, but in applying that process in one's life he must make it his own and not fall a prey to dead imitation. What we assimilate gives strength but what does not enter into our being comes to no benefit, on the contrary leads to disease. The Eastern nations have forgotten this simple truth and are running madly after things Western.

And in this respect India also is not an exception. Being a subject nation it runs the greater risk of falling a sad

victim to the influence of the civilisation of the ruling power. Whenever a strong man comes in close contact with a weak man, the latter usually loses his individuality in the former. In the same way when a nation conquers and rules over another nation, the latter in every aspect tends to be shaped by the former. In modern India can be found ample illustration of this sad sight. It is said that some snakes at first hypnotise the animals to be preyed upon by looking at them, and when the latter are paralysed, they are killed. Exactly similar is the case of how the civilisation and culture of the ruling race swallow up those of the subject nation. The invaders do not at once establish a new civilisation. They settle down and form for themselves a political body and build up a material structure to support it. Then gradually radiates the influence of their culture upon the subject people, who already stupefied by the powerful nation find themselves too weak to resist, and accept everything that comes from the former as a Godsend not rarely mistaking poison for elixir. This process has been repeated in India. During the first stages of the British rule in India, the British culture was viewed with suspicion and strongly resisted or given a wide berth. Gradually the English began to strike deep root into the soil of India and the people in proportion began to feel the greatness of the material power of the conqueror. And at last there came a time, when some of the best Indians threw overboard their national culture, religion and traditions and became in turn intoxicated with those of the West. Those were the days of tremendous reaction. The educated people began to think that through the Western civilisation would come the salvation of India which in the past had little to be

proud of. They would not care even to know or enquire what India had or had not, but began to see everything through the eye of the Westerners. Though the first tide of reaction has spent itself to some extent, we do not think the country has fully got over the shock. For the feeling is still in the country, and in some quarters it is very strong, that India cannot live unless she imitates the West.

III

The year 1835 is very important in the history of India; for that was the year when the resolution was passed by the Government to introduce the English education in India and to make English the medium of instruction. In upholding the cause of English education in India Lord Macaulay said among other things: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect." And thus the seed was sown that 300 millions of people would have to receive education through an altogether foreign tongue—a phenomenon quite wonderful in the history of the world, and to-day the soul of Macaulay must be rejoicing in Heaven: for his expectation has been more than fulfilled: In India a class is growing in volume who are not only "English in taste, in opinions, in morals and in intellect" but are the "mind-born sons (Manas putra) of the English" as that great friend of India, Sir John Woodroffe, says in indignant derision. It was said by Spenser in 1597 that "it hath ever been the use of the conqueror to despise the language of the conquered and to force him by all means to learn his."

We do not know if the English had any sinister motive in introducing English education in India; they were perhaps impelled by the best of motives as well as necessity to take that step, but the result has been inevitable. It cannot also be said that English education has done all harm and no good to the country. In the present awakening of India English education has played a great part. Through this the people have got an access to the Western science which is a greatly needful thing of the modern age. Though in India Science, Mathematics, etc., were highly developed in the past, for some centuries people forgot all about them and the cultivation of Science was altogether neglected in the soil. We at present days cite that Greek Science had a Hindu source; that the Saracen derived their Mathematics, Chemistry, and Medicine from the Hindus; the real inventors of Algebra were the Hindus who also originated Arithmetic with its numerals and decimal system of notation; Geometry and Trigonometry were the outcome of Hindu brain; Bhaskaracharyya anticipated Newton, and other achievements of India in the field of exact sciences, but it is only recently that the spirit of enquiry has grown to know these things. For some centuries people hardly knew even what their forefathers in the past did. And it is not even the question of what the nation did in the past, but the real problem is how to make the current of the past achievement flow through the present. English education has been the channel through which Western science has found its way into India. But taking into consideration many other benefits also of English education, it is doubtful whether the good it has done is at all greater than the harm caused. For what is the use of

embellishing a man, when his soul has passed away? Similar has been the case with India to-day. Her spirit has been stifled by the system of foreign education, her own culture is neglected in favour of one that is alien; in a word, she runs the risk of losing her soul itself. And in comparison with that what value can be attached to the tinsel show of some benefits that English education has brought in its trail to India?

The best means of introducing a new culture into a country is to introduce there first its language. Foreign language comes as the first messenger of death to a country which is too weak to resist the onslaught of a new civilisation. For through the language new thoughts and ideas, hopes and aspirations are introduced till the people forget to think in their own line and turn into an echoing automaton, repeating simply what is heard. This has been the case in modern India. In many provinces vernaculars have been ignored, and English has taken their place. People know more of English literature and English authors up to the most obscure names than what noble thoughts were stored up in their mother tongue by their forefathers for the benefit of their unworthy descendants. People write, talk and think more in English than in their own dialect. Amongst the English-educated Indians few have a close touch with the writings in their own vernacular and fewer still will be able to write in their own language. The result is they are out of touch with their own culture and are inspired more by Western ideals, thoughts and aspirations than by those indigenous. One generation of English education is sufficient to cut off one from the past connection of the family, country, and nation in matters of tradition, religion and culture. So we find that the generality of educated

people in the country at the present age are living more or less a parasitic life. Though a change has come of late in some of them, it is mostly superficial. Genuine, sincere and deep love for their own things few people have got. Many will loudly acclaim that India is a great spiritual nation, but they perhaps have never paused to enquire what constitutes true spirituality or taken the trouble to read a single book in Sanskrit, through which we can have access into the Indian scriptures. Many will say that India's achievement in the past was superb, but with all their vociferation they fail to get any inspiration from the past, not to speak of having any earnest desire to make the present worthy of that—their interest is at best like that of an antiquarian. Here also people very often are contented with second-hand information. They admire the past of India because some Western people have praised that. How many are ready even to take pains to know for themselves what India did or did not when all other nations of the world were not born or were at best steeped in ignorance? How many as a matter of fact have taken the amount of labour which some of the orientalisists have undergone living far away in distance and time to understand India's past history, religion and culture? In fact our people with modern education have not their individuality rooted in their own culture, nor have they been able to strike root in any other culture; they are simply hanging in the mid air. Yet we find a great craze for English education, and as soon as one gets a smattering, he becomes a spoilt child.

IV

Illiteracy in India has been a subject, much talked of. But distinction must be made between illiteracy and educa-

tion. Amongst the Indians even in ignorant villages will be found many persons who will show much greater example of qualities which constitute the aim of education than many of our so-called cultured people. They are more God-fearing, honest, truthful, kind and charitably disposed than those in whom the modern system of education has created an unsatisfied and unsatisfiable spirit to "want more wants" and for which they have no scruple to explore any dark alley or by-way of making money. It has been seen that everywhere in the world crimes have been increasing amongst the people who have received modern education. It has been the case even in modern India. One lawyer in a village means increased litigation amongst the village folk and many cases of perjury and forgery. Even the son of a simple and honest cultivator, if he happens to pass some years in an elementary school, is sure to destroy the peace of the village by being the "legal adviser" to a group or party whose simplicity he uses as an instrument of self-aggrandisement.

It was the opinion of Herbert Spencer that "So far, indeed, from proving that morality is increased by education, the facts prove, if anything, the reverse." In India that was not the case in former days. The reason is modern education aims to offer greater material prosperity which in other words means to create greater selfishness and the craving for greater personal enjoyment. But in ancient India the aim of education was to ensure greater ethical and moral progress. Material aim was greatly subordinated to the ethical and spiritual interest in the matter of education. Not that there were no lapses, not that all in the past were saints, but the general tendency was that education created in men a horror for crimes and a love for virtue, truthfulness and other

moral and ethical qualities. This is not simply idealising the past. This fact will be greatly borne out by what Magasthenes and other foreign visitors to India described about the condition of the country during that time. The same spirit to some extent lingered in the indigenous system of education that was in vogue in the country, till its substitution by the modern one totally revolutionised the whole thing to the great dismay of every thoughtful man. And already we hear the stifled voice crying halt to this pernicious system.

If education has done anything it has created in our people a great craving for luxury, an inducement to live beyond means, a taste for foreign goods, and this has given an opportunity to foreign commerce to fleece India which is already in the grip of dire poverty. As education spreads, more and more people are alienated from indigenous things and simplicity of life, and deeper and deeper the economic grave of the country is dug. So much perverted becomes the taste of the people that Sir John Woodroffe mentions how a friend of his was invited by an anglicised Indian "to taste 'puffed rice' from America which turned out only to be the common and despised country Murhi, yet not so fine and good; but then it had come from America." And he deplores that such "examples of 'puffed rice' are to be found in religion, literature, philosophy, art, science, institution and manners."

V

Nowhere is the effect of this inroad of foreign culture upon the country so dangerously visible as in the field of religion. When the first wave of the Western civilisation came, there was a tremendous reaction against the religion of the country; people thought it a

height of culture to break away from their parental religion, and many embraced the new faith that spread its magical net to catch unwary youths. Those were the heyday of the Christian missionaries in the country. In fact so much was the influence of Christianity that amongst the educated people who did not actually become Christians some formed into a new religious sect—though an offshoot of Hinduism—which was the prototype of Christianity. It is said of Keshab Chandra Sen by a Christian that there was a great chance of his becoming Christian actually, if he would live sometime longer. Of those who at that time embraced Christianity or were influenced by it some lived exemplary lives or sincerely strove for that, but now a reaction has come against Christianity also; and so most of our educated people are on the way to banish religion altogether from life. Many have imbibed the anti-religious spirit that pervades the world to-day and think that religion is the cause of the downfall of the country and is a great hindrance to her progress. They will say religion has created a spirit of pessimism in the country, it prevents one from growing into a dominant personality and makes the people fatalists. Fancy that the religion which boldly says that man is but an identity of Brahman, which has originated the theory of Karma, which means that man is the outcome of his past action and his future depends solely on how he utilises the present opportunities, is charged with making people pessimists, fatalists, etc. Such attitude is the result of gross ignorance and the effect of seeing through other eyes. Nor are the people in a mood to enquire as to what real religion is. As soon as a man gets a little of education he concludes religion is not worthy of man's struggle and

what manifestation of religion he saw in the family life was due all to superstitions brought on by the absence of education. Formerly children would grow up amidst religious surroundings as they would find their mother and other elderly ladies performing many ceremonies now and then; but with the spread of the female education, that stronghold has also been attacked. Now the people who in former days would be expected to get inspiration of life from 'Pujas' and 'Parvans,' try to get that from novels and light literature which are also but the third-rate gross imitation of Western fictions. In this respect Christian institutions have been most successful in spreading infectious germs of anti-Hindu religious spirit, for therein a deliberate attempt is made to alienate the impressionable minds of our youths from their own religion. And no wonder if these youths grow up with the spirit of 'no God,' 'no religion' and develop only craving for personal enjoyment and sense-gratification. Religion has become an eye-sore all the more because it means disciplined life, which is inconsistent with the modern idea of freedom that means defiance of authority, breaking away from old traditions and unchecked behaviour in everything.

The sad influence of the above is manifested in family and social life. People in the name of individuality are reluctant to submit to anything. As a result, our joint-family system which has stood the onslaught of so much time is breaking away. It is no longer possible for two members of the family to live together. Disruption easily ensues and family peace is quickly dried up. The same spirit is visible in the relation between educated husbands and wives. They are no longer partners to a common end—namely, the realisation of Dharma, but are always keen to

develop in their own way after Western model. As a consequence ghastly pictures of the Western social life are sometimes repeated even in our countries as is evident from the report of some divorce suits in the papers. We do not say that there is nothing undesirable in the married life which the influence of the Western education has not touched. But the redress of one evil does not mean its substitution by another evil.

Everywhere there is a clamour for right and enjoyment as opposed to the Indian ideal of duty and renunciation. The very thought of renunciation is an object of ridicule; for according to the modern idea renunciation is opposed to the spirit of all progress. But they forget that renunciation and sacrifice require much greater strength of mind and force of character than frivolous race after enjoyment. And as there can be no limit as to where one will meet with satiety for enjoyment, people are in eternal race after sense-objects; as a result of which they are finding no rest in life and are without any hope of comfort even in the one to come. As regards the idea of right, if all people are keen about it, social peace is easily disturbed. On the contrary the thought of duty serves as a controlling force to one's caprices, and there is greater sobriety in the society. In a fight if everyone sticks to his post and does his duty, there is a fair chance of success; but on the contrary if everyone is keen to eliminate one's disadvantages in comparison with those of his fellow-soldiers, the army breaks off. Similarly too much attention to the idea of right has brought in a chaos and disorganisation in the society. The feeling of discontentment and bitterness among different communities is daily becoming stronger. The spirit of revolution is manifest everywhere. This also could be appreciated, had it

been a growth from within and not the result of imitation.

Everywhere we find that imitation has been the law of life. Politics in many cases is inspired more by the Western spirit than by the genuine love for the country and its culture. So we find people are generally more eager to fight with the Government than to do material good to the country. As a result, any attempt at constructive work has almost everywhere failed. Not that there is anything wrong to aspire after political emancipation, but if people are not in real touch with the heart of the country, how can they give it a right direction? So we find many are trying to mould the national destiny of the country on Western models and hope to make India a replica of a Western nation. It can be suggested that after the political emancipation is attained, we shall be in a position to give the country a right direction. It has been well said that "whilst political Home-rule might be attained through adoption of the civilisation of the foreign ruler, there would be in such case no longer a Home (in the Indian sense) to rule. Those who will then rule themselves would be an *alias* of their departed ruler. . ." "Political freedom is nothing for those who have lost their souls." Ah! perchance you will not then know really what the right direction is; for you have too long neglected to understand what the real country is. You are fighting for self-government, but there is no attempt to protect the lingering remnant of self-government or to re-awaken that in the villages. You are fighting to make India an independent nation, but independence about Indian ideal in every sphere of activity is gone—Indian ideals are everywhere falling to pieces. We are trying to free ourselves from foreign yoke, but in that also we are inspired

by foreign influence. There is an adage that little hope is left when the very medicine by which you will exorcise a ghost, has been the seat of the ghost itself.

VI

The fact is that the influence of foreign culture has entered into every core of our national body and is eating into its vitals. Different was the case with respect to the Mahomedan rule in India. Though some of the Mahomedan satraps were conspicuous by their religious bigotry and despotism, generally the real heart of the country was untouched. In the villages people continued their old tenor of life, and so long as they paid the taxes they were not much disturbed. Of course many became converts, but the society soon became rigid and was able to protect its ideals. Besides the Mahomedans were Asiatics and settled in the country; they were in turn influenced by the culture of the adopted country to which they could not do much harm. But now we have got a foreign civilisation, quite different in character, which tends more to influence than to be influenced. The English are by nature insular, and as they have not mixed freely with the people of the country and come into close touch with their social life, they are unaffected by the ideal of the country during their stay in India. But the subject people lured by the glamour of their material prosperity are easily tempted to adopt their ways and ideals of life.

Of all the ancient countries of the world India has yet retained her individuality. Will she be able to retain it long? Signs are not all happy. Pondering over these things one is led to doubt whether the introduction of

English education in this country, so far as it is a harbinger of the foreign civilisation, has not been worse than

the battle of Plassey which marked the event of India's surrender to the hand of a new Power.

AWAKENED INDIA'S INTERNATIONAL CULTURAL RELATIONS

By DR. TARAKNATH DAS, PH.D.

India is passing through a spiritual, cultural, social, economic and political revolution. Agitation and activities in the field of political revolution in India have taken on an international character. It is now being acknowledged by British statesmen that with the loss of India, there will be an end of the British Empire. It is also dawning upon the mind of some of the Western historians that during the last three centuries, the course of world politics has been determined by the struggle for supremacy in India. Indian nationalist leaders have begun to think in terms of international politics and they are interested in shaping the course of world politics in such a manner as will lead to emancipation of their motherland from an alien yoke. In short, India has become a significant factor in world politics of today and particularly of tomorrow. There is not the least doubt, that India, as a source of raw materials, a market of 320,000,000 people and as a fast developing industrial power, is a more significant factor in world economics. Indian boycott of British goods has brought about havoc in British industrial life. India's social revolution is progressing at such a speed as is unknown to any other country. Indian women, who only two years ago led a secluded life, are now leading the Indian

nationalist movement. By thousands they are picketting shops and defying the alien government; and thousands of them have been put in jails while some of them have been treated most barbarously by the British police. India's cultural and spiritual life is also passing through a transformation.

I

AMERICA

In the history of Awakened India's international cultural relations, the late Swami Vivekananda stands out as the most conspicuous pioneer figure. In 1893, during the Parliament of Religions, held in connection with the Columbia Exposition in Chicago, he roused world interest in Hindu religion and culture. In every culture centre of America, intelligent and cultured Americans began to take interest in Indian thought. He laid the foundation of the Vedanta Societies in America and other parts of the world. But his real success lies in the fact that he roused Young India of his time to think in terms of world culture and India's world mission. He urged them to go to other countries to acquire all that is best in other civilizations and to spread the priceless heritage of Indian culture all over the world. The name of Swami Vivekananda will always be connected

with Indo-American cultural co-operation.

About ten years later, Swami Ram of Lahore who was formerly a professor of Mathematics went to America via Japan. He not only preached Hindu philosophy to American audiences in various parts of the country, but *tried to interest American educators to confer scholarships to worthy Indian graduates to study science and agriculture*. In 1905 he secured 3 scholarships in an American Agricultural College for Indian graduate students. This was the real beginning of Indian student movement or India's cultural contact with the United States of America. About the same time, under the leadership of Rai Bahadur Jogendra Chandra Ghose of Calcutta, an Association for the promotion of Scientific and Industrial Education was organised at Calcutta. This society helped many deserving students to go to foreign countries. (Many of the scholars of this Association went to America.)

During the last 25 years, no less than 1,000 Indian students have studied in American Universities; and some of them have acquired experience in American industrial plants—General Electric Company, Ford Co., U. S. Steel Corporation, International Harvester Co., J. G. White & Co., and others. Today America-trained Indian engineers are playing important parts in Indian industries. There is close co-operation between Indian concerns, such as Tata & Co., and American business interests.

At the present time more than 800 Indian students are in American Universities. (This is the largest contingent of Indian students in a foreign country except those who are in Great Britain.) In spite of race prejudice in America, the authorities of American Universities show their generous hospitality to

Indian students. Many worthy Indian scholars are annually awarded Fellowships and Scholarships, on the basis of their merit. More than half a dozen of Indian scholars are now permanently engaged as members of teaching staffs of various American Universities. It is very interesting to note that every year some Indian scholars are invited to lecture in American Universities and Forums; while many American professors annually visit India and some of them lecture in Indian Universities.

In every important University centre in America, through the initiative of Indian students, an Indian Students' Society has been organised. Generally American sympathisers of India become members of the club and cultivate personal contact with Indians. At the present time there are fifteen such societies, which are federated into a national organization of *The Hindusthan Association of America* with its headquarters in the International House (500, Riverside Drive), New York. Many prominent American educators are Honorary, Active and Associate Members of this organization. The object of this society is to promote cultural co-operation between India and America by interpreting India to America and America to India. This society does not meddle in politics, yet it has done considerable work to rouse sympathetic American interest in India.

America-returned Indians have formed America Clubs in Bombay, Calcutta and other culture centres of India. They try to co-operate with visiting Americans in India, to cement Indo-American friendship, through cultural co-operation. In this connection it may be noted that America-trained Indians have become instruments of promoting cultural as well as commercial co-operation between the two countries. It may

be interesting to note that through mutual efforts of Americans and Indians, during the recent years Indo-American commercial interests have been augmented.

It can be safely asserted that Indo-American cultural co-operation is bound to grow in coming years and this will result in mutual benefit.

II

JAPAN

The history of cultural co-operation between India and Japan is associated with the spread of Buddhism in Japan. However for centuries both India and Japan suffered from the stagnating effect of cultural isolation. At the beginning of the twentieth century, Japan began to attract the attention of the world. Japan's success in the Russo-Japanese War, gave a new consciousness to the whole of the Orient, specially India. By the year 1905 there were more than 30 Indian students in Tokio, studying in the Imperial University and Higher Technical Institution of that city. Indian students were encouraged to go to Japan through the efforts of Japanese and Indian statesmen. Here again Swami Vivekananda played an important part. His work and writings roused such Japanese as the late Okakura, the author of *Ideals of the East*, and others. The late Baron Kanda, the late Marquis Okuma took personal interest in the welfare of Indian students in Japan. It was through the initiative of these statesmen and some Japanese educators and businessmen and Indian students, that the Indo-Japanese Association was formed in 1904.

The Indo-Japanese Association not only aided Indian students with advice, but it promoted Indo-Japanese commerce and cultural work. The great

Japanese Buddhist Ekai Kawaguchi who visited India, Tibet and Nepal was one of the supporters of the idea of Indo-Japanese co-operation.

As early as 1906 the Japanese Government felt the necessity of teaching Indian languages in the School of Foreign Languages in Tokio. Indian teachers were employed by the Japanese Government. At one time the late Maulavi Barkatullah was engaged as professor of Arabic and Urdu. Later on the Japanese Government followed the advice of British authorities in selecting Indian professors, so that the latter would be loyal British subjects.

Since 1905, Indo-Japanese cultural and commercial relations have gone through great changes. Japanese commerce in cotton goods is competing with British and Indian industries in Indian market. However in Japan there are many Indian students and permanent Indian residents who are engaged in Indo-Japanese commerce. In Japan there is a strong party which favors Indo-Japanese co-operation and supports Indian national aspirations.

In the field of cultural work, a few Japanese scholars are now studying in various Indian Universities and are in intimate touch with the Indian cultural world. The Japanese authorities have on various occasions encouraged Indian scholars to visit Japanese educational institutions and deliver lectures on Indian culture.

The Anglo-Japanese Alliance was an obstacle on the way of Indo-Japanese co-operation, because the Japanese Government had to consider the sensibilities of the British Government which was opposed to cultivation of intimate relation between Japan and India. With the change of world situation, with the assertion of Indian nationhood, Japan will find it to be of her special interest to cultivate Indo-

Japanese friendship, through Indo-Japanese cultural co-operation and other means. Needless to say that India will reciprocate Japan's efforts to cultivate Indo-Japanese co-operation.

III

CHINA

During the Middle Ages, and in ancient times there existed a close cultural relation between India and China. Chinese scholars visited India and studied Indian philosophy and religion and Indian teachers went to China. It is possibly of the greatest interest for those who are concerned with the problems of world peace to note that China and India lived in peace for centuries and there was genuine friendliness between these two nations, due to mutual appreciation of their cultures. However for centuries there was no cultural co-operation between these two nations. In fact, with the advent of British rule, India became the cause of various disasters in China—the Opium Wars, the Boxer War, using Indian soldiers and policemen against the Chinese nationals.

The Chinese nationalists, under the leadership of the late Dr. Sun Yat Sen recognised the necessity of Indo-Chinese co-operation. Indian nationalists have also realised the necessity of such a policy for their mutual interests. It is not the proper place to discuss the political aspects of Indo-Chinese co-operation. We should mention the fact that during the last quarter of a century there is a marked tendency among Indian and Chinese scholars to promote Indo-Chinese cultural co-operation. Dr. Rabindranath Tagore and many young Indian scholars have visited China. Today Chinese interest in India is so great that many Chinese scholars have also visited India. How-

ever no systematic work for the promotion of Indo-Chinese cultural co-operation has been undertaken by India. It is a matter of credit to the Chinese educational authorities that, they have recently engaged an Indian professor from Benares Hindu University to lecture on Indian philosophy in the Nanking University.

It is vital for China to have the goodwill and support of the people of India. At the same time Indo-Chinese co-operation will be a factor in mutual security. This being the case, it is to be expected that systematic work for Indo-Chinese cultural co-operation will be undertaken by interested parties in both countries.

IV

GERMANY

Since the days of Schopenhauer, German scholars—philosophers and philologists—have taken great interest in Indian thought. But this interest was merely academic. The German scholars and statesmen did not know much about the real condition of India, nor did they give real cultural contact with the Indian people. This fact was demonstrated during the World War. However during the early part of the twentieth century, some Indian students began to visit German Universities and Indian students entertained a spirit of admiration towards German scholarship and scientific achievements.

Since the conclusion of the World War, there have arisen two distinct movements which have some effect in Indo-German cultural relations of the future. A section of German politicians feel that they should have closer co-operation with India and Indian nationalists; at the same time some Indian nationalists are anxious to carry on political activities from Germany.

This phase of Indo-German relations does not interest us in this discussion.

In Germany more far-sighted statesmen and scholars have realised that the only lasting way to foster Indo-German friendship is to promote Indo-German cultural co-operation. In 1928, I was instrumental in inducing Die Deutsche Akademie to organise its Indian Section—India Institute of Die Deutsche Akademie—at Munich. In this connection, the first step in Indo-German cultural co-operation was to offer four stipends for Indian graduate students to carry on research work in Munich University for the college year of 1928-1929. These *Deutsche Akademie Research Fellows* from India were to specialise in Philology, Medicine, Chemistry and Engineering (one in each branch). More than 120 graduate students from 15 different Indian Universities applied for the Fellowships and thus Die Deutsche Akademie had the opportunity of choosing the most intelligent and promising scholars.

For the college year of 1929-1930, Die Deutsche Akademie not only continued these four Fellowships but added two more stipends—one for Physics and one for Medicine. Die Deutsche Akademie, also arranged to invite an Indian professor—Prof. Benoy Kumar Sarkar of Calcutta University—to lecture on “Social and Economic Problems of Modern India” in Munich University; and it arranged that Prof. Sarkar could lecture in other culture centres of Germany.

For the college year of 1930-1931, Die Deutsche Akademie in co-operation with various German educational institutions have secured additional 12 stipends for Indian graduate students to study Science, Medicine, Music and Engineering. It is also expected that Die Deutsche Akademie will be able to send two German professors to visit

Indian culture centres. At the present the number of Indian students in Germany is about 50.

It is interesting to note that India is not lacking in appreciation of German efforts to promote Indo-German cultural co-operation. Indian Universities have invited various German professors to act as lecturers on scientific subjects. During the last years some German instructors have been invited to teach German in some of the Indian Universities.

There is not the least doubt that the movement for Indo-German cultural co-operation is bound to grow. In German Universities there is every evidence of keen interest in the study of Modern India as well as Ancient India and Indian philology. It is of interest to note that Indo-German commercial relations are growing again. The people of India are in general favourably inclined to co-operate with Germany because they think that Germany is not opposed to Indian national aspirations; and they also think that Germany has a wholesome respect for the best of Indian culture.

V

FRANCE

During the recent years some efforts have been made by Indian scholars to bring about Indo-French cultural understanding. This has led to many Indian scholars to attend some of the French Universities. French Government cannot heartily sympathise with Indian aspirations; because they are afraid that any success of Indian nationalist movement will have its effect in Indo-China and other French colonies. However the French scholars and far-sighted statesmen have taken keen interest in promoting Indo-French cultural co-operation. The

visit of Prof. Sylven Levy of the University of Paris to India has contributed much to further this end.

Several Indian scholars have been, during the last few years, given scholarships in French Universities. During the month of December 1930, Madame Krishnavarma has donated a library on India and the University of Paris has inaugurated an India Institute in its connection.

Living is cheaper for Indian students who wish to study in the University of Paris. There is no race prejudice in France whereas race prejudice is growing against Indian students in Great Britain. It is to be expected that larger number of Indian students from British Universities and some from Indian Universities will come to French Universities. How far will the French authorities encourage the cause of Indo-French cultural co-operation will largely depend upon Anglo-French relations in world politics.

India has nothing to lose by sending her scholars to carry on higher studies in French Universities; on the contrary it may serve as a national asset in her relations with France.

VI

ITALY

The New Italy is a torch-bearer of a new civilization. India has much to learn from Italy's past experience and present experiments of nation-building. It is most interesting to notice that the new Italy is anxious to promote cultural co-operation with other nations of the world. It has taken the initiative on various occasions to promote Indo-Italian cultural co-operation. Without going into details, this may be pointed out that on various occasions Italy invited Indian scholars to participate in philosophical and scientific

congresses. Italy, under the leadership of Signor Mussolini, who is undoubtedly the greatest living statesman, took the initiative of sending two of the foremost Italian scholars on Indian culture—Professors Formuchi and Tucci—to Indian Universities. Italy presented a library of Italian literature to the Visva Bharati of Dr. Rabindranath Tagore. Italy extended her governmental hospitality to Dr. Tagore and his party. Italy has honoured Indian scientists by extending due recognition to such men as Prof. Raman and others.

The most interesting latest development in Indo-Italian relations is that five scholarships have been given to worthy Indian students to study in Italian institutions of higher learning. Italy is looking forward with possibilities of co-operation with the nations of the Orient. This is evident from the fact that some 54 Persian students are to continue their studies in Italian Naval Academy.

During the last ten years two nations of Europe—Italy and Germany—have demonstrated their national will to become great. In fact Italian success in ship-building, finance, science, agriculture, commerce, all branches of national defence, government and other fields of human endeavour has been tremendous. What is novel about the rejuvenation of Italy is this: *Italy is becoming truly Italian, while learning all that is best in the world. In this respect Italians may fully appreciate the spirit of Indian awakening.*

In connection with Indo-Italian cultural co-operation and its possibilities, it is necessary to note that Prof. Tucci's recent expedition to Tibet and Nepal will be of great value. Prof. Tucci has discovered new materials—manuscripts which will add considerably to the knowledge of Indian culture. It is my conviction that under the

leadership of Italian scholars and through the support of Signor Mussolini, Rome will again become one of the great centres of Oriental studies and therefore of Indian history and culture. Therefore it is my belief that so far as Italy is concerned Indo-Italian cultural co-operation will form a part of the larger scheme of Italian cultural expansion all over the world. It is needless to say that India has much to gain from such a possible course on the part of Italy.

VII

Cultural isolation of India was one of the important causes of her degeneration. Awakened India will have to do her share in establishing cultural contact with other nations. India will have to adopt measures to spread accurate knowledge on world culture among her students. Is India doing

her part in this respect? How many of the Indian Universities have Chairs for American history and culture? How many of them teach German language and German cultural history? How many of them teach Italian and history of Italian contribution to world culture? How many of them have Chairs for Chinese and Japanese languages and cultural history of these great nations? How many of Indian Universities teach French, Spanish and Russian histories and languages? Is there any systematic movement in India to send Indian scholars of the best type to acquire all that is best in other civilizations and to spread the best of Indian cultural heritage? Awakened India's International Cultural Relations are yet in a chaotic condition. They are weak and need sustaining efforts on the part of Indian scholars and statesmen.

PROFESSOR WHITEHEAD'S IDEA OF GOD

BY M. A. VENKATA RAO, M.A.

The idea of God occupies a unique position in Whitehead's metaphysics. It gathers together all the elements of permanent value in religious experience and in metaphysical speculation in a daring and original synthesis. He points out that the religious experience embodies a unique reaction to the world and contains an element of lasting value, which cannot disappear with the advance of science. He emphasises the need for speculative philosophy to 'gather together all the aspects of fact and push reflection to the end.'

Whitehead classifies the cultural tradition of mankind with reference to the idea of God under three heads.

1. *God as Imperial Ruler*, the heritage of paganism which became the dominant interpretation of organised Christianity after its Romanisation.

2. *God as personification of Moral Energy*, the heritage of Hebrew prophets which, combined with the Roman theism, became the Omnipotent power, the rewarder of righteousness and the dread destroyer of evil.

3. *God as ultimate Philosophical Principle*. In the Western world, this conception of God as required to complete our conceptual interpretation of the world owes its origin to Aristotle in his doctrine of the Unmoved Mover, but it is antedated in world history by

the Indian and Buddhist Cosmologies. Whitehead points out that all these miss one feature of supreme importance—a feature “which dwells upon the tender elements in the world which slowly and in quietness operates by love, and which finds its purpose in the present immediacy of a kingdom not of this world.” (Process and Reality, p. 485.)

II

Whitehead brings into focus certain pervasive but antagonistic features of the universe as an imaginative aid to the realisation of the central position of God. The first is a certain ideal opposition between self-restraint and self-indulgence resulting in greatness and intensity of achievement or the final good of immediate joy and instances the early Roman and the Puritan temperaments as against the Elizabethan epoch and the modern world—Paris or New York. The next impressive contrast is between the sense of permanence dominating the invocation ‘Abide with me,’ and the sense of flux dominating the sequel, ‘Fast Falls the Eventide.’ Another contrast is between order as the condition of excellence and order as stifling the freshness of living. This is illustrated in political and religious organisations and fashions in art. Both order and novelty are necessary for life.

All these contrasts are varieties of the one underlying rhythm of permanence and flux, God and the world.

III

1. *God as non-temporal accident of creativity.* Theism conceives of God as the creator. In Whitehead’s philosophy, God is not the Creator, but one aspect of the perpetual creativity which

is the universe. The most ultimate notion is that of creativity or creative passage or advance into novelty. It cannot be explained, it helps to explain the world. Whitehead speaks of the ‘boundless wealth of possibility or the Protean character of the creativity.’ (Religion in the Making, p. 345.) He declares that this ‘creativity is ultimate and that God is its non-temporal accident.’ (P. and R. p. 9.) He definitely goes on to speak of God as ‘the outcome of creativity,’ as the ‘primordial character acquired by creativity.’ His motive is to render process ultimate; for creativity is rendered actual only when it acquires character by means of its accident, namely God. God is non-temporal actuality as contrasted with all other actual occasions which are slabs of duration. He declares definitely “. . . the ultimate creativity of the universe is not to be ascribed to God’s Volition. . . . The true metaphysical position is that God is the aboriginal instance of this creativity, and is therefore the aboriginal condition which qualifies its action. It is the function of actuality to characterise the creativity and God is the eternal primordial character.” (P. and R. p. 317.) Elsewhere he points out that God is not *before* all creation but *with all* creation.

Thus God is an aspect of creativity. The universe is an infinite fountain of actual occasions, each creating itself and God is the non-temporal actuality accompanying all actual occasions. This leads to the positive functions Whitehead ascribes to God.

2. *God as Primordial.* God as primordial is the static aspect or the inward aspect of the universe. In this sense ‘God is the unlimited conceptual realization of the absolute wealth of potentiality.’ Whitehead does not admit of eminent reality for God. He

does not regard Him as the *ens realissimum*. He declares that His feelings are only conceptual and deficient in actuality. God is, therefore, 'devoid of consciousness.' He speaks of God as majestic vision including all possibilities conceptually "which are grasped together in the synthesis of omniscience." (R.M. p. 188.) The conceptual possibilities in God are perpetually passing into the myriad forms of actualities, infinite processes of self-creation. The 'mind' of God accompanies and passes into the 'modes' or actualities whose community is the universe. Thus God is the static aspect of the creative canalized diversities of existence. Every individual existence derives its impulse and subjective aim from this primordial character of God. God presses from the inside upon every actual entity and informs it with the impulse and aim of its self-creative career. "God is that function in the world by reason of which our purposes are directed to ends which in our own consciousness are impartial as to our own interests. He is that element in life in virtue of which judgment stretches beyond facts of existence to values of existence. He is that element in virtue of which the attainment of such a value for others transforms itself into value for us." (R.M. pp. 142-3.) In idealistic language God is the principle of self-transcendence in all finite things and is the operative impulse urging towards universality.

3. *God as Foundation of Order.* But God is not an amorphous undifferentiated aspect of all actual entities. He is actual, though non-temporal, and 'includes in himself a synthesis of the total universe.' The world is a unity. The harmonious organisation of the world is to be accounted for. Here Whitehead intro-

duces his doctrine of eternal objects which is essentially Platonic in character. God contains in himself a world of universals or ideal forms which form a patterned hierarchy. "There is, therefore, in God's nature the aspect of the realm of forms as qualified by the world and the aspect of the world as qualified by forms." (R.M. pp. 105-6.) "Thus God is the one systematic, complete fact, which is the antecedent ground conditioning every creative act. . . . Thus the nature of God is the complete conceptual realisation of the realm of ideal forms. "The kingdom of heaven is God." (R.M. pp. 188-9.) "The abstract forms are thus the link between God and the actual world." (R.M. p. 141.) The eternal objects (1) set limits to the possibilities of actualisation. "Restriction is the price of value." (Science and the Modern World.) (2) Further, the eternal objects condition the gradations of relevance. "He is the source of gradation, of relevant decision and relevant novelty; in this respect God is the principle of limitation. Determination is necessary for realisation and value.

4. *God as the Principle of Concretion.* The universe is the community of self-creating actualities. Process is ultimate, multiplicity is ultimate. Self-creation is concrescence. Concrescence is embodiment of value. "It is the building up of a determinate 'satisfaction' which constitutes the completion of the actual-togetherness of the discrete components." (P. and R. p. 117.) Whitehead here reunites the aspects of value and existence, long sundered in the history of philosophy. Every entity is the process of self-creation. "The world is self-creative; and the actual entity as self-creating creature passes into its immortal function of part-creator of the transcendent world. In

its self-creation the actual entity is guided by its ideal of itself as individual satisfaction and as transcendent creator. The enjoyment of this ideal is the 'subjective aim' by reason of which the actual entity is a determinate process." "The subjective aim is not primarily intellectual; it is the lure for feeling."

There are four strands of thought coalescing in Whitehead's principle of Concretion.

Firstly, God's conceptual realisation pressing upon the individual actuality gives it its impulse towards self-realisation—the impulse to pass into the concrete.

Secondly, God's conceptual realisation also supplies the entity with its *subjective aim*, its pattern of possibilities.

Thirdly, the conceptual pattern is the lure for feeling. "He is the lure for feeling, the eternal urge of desire." All thought is an inevitable lure for feeling, *i.e.*, the thought as the subjective aim inevitably tends to clothe itself with feeling. The astronomer ends by loving the stars. We become what we contemplate. And Whitehead quotes with approval Aristotle's statement that the object of thought and the object of desire are the same with a protest regarding the term 'thought.'

Fourthly, each concrescence involves the whole universe. The world renews itself at every creative act. That is why the subject of the concrescent process is really the 'super-ject'-subject. Each actual entity is a 'prehension' or unification of the universe in a fresh process.

Thus God is the non-temporal actuality accompanying all the myriad careers which constitute the universe. He furnishes the aim by his conceptual patterns, the impulse by his primordial appetite and thus shares in the self-

creation of every entity and eternally renews himself.

5. *God as Consequent Nature.* "He shares with every new creation its world." Whitehead is anxious to avoid the reproach of the 'block universe,' and the bifurcation of the static and dynamic aspects of the universe. He points out that such a procedure has resulted in philosophies of illusion or *mere* appearances.

He distinguishes three ideal stages or moments in the relation of God and the world.

1. God in his character "as infinite conceptual realisation."

2. God in his character of home of eternal objects is the "multiple solidarity of free physical realisations in the temporal world." This idea is the metaphysical rendering of the principle of relativity.

3. God as the "ultimate unity of the multiplicity of actual fact with the primordial physical fact."

These three pass and re-pass into each other and hold in one embrace the intuitions of permanence in fluency and of fluency in permanence. Both the aspects of 'everlastingness' and of 'perpetual perishing' are thus included in a harmonious vision. "The problems of the fluency of God and of the everlastingness of passing experience are solved by the same factor in the universe. This factor is the temporal world perfected by its reception and its reformation as a fulfilment of the primordial appetite which is the basis of all order. In this way God is completed by the individual, fluent satisfaction of finite fact and the temporal occasions are completed by their everlasting union with their transformed selves purged into confirmation with the eternal order which is the final absolute 'wisdom.'"

IV

Final Synthesis

Thus God in Whitehead is not All Reality, but an aspect of Reality, an aspect which is the foundation of order, the source of vital impulse, pattern of realisation and goal of endeavour for every actual entity. He is non-temporal, but the source of all temporal processes. He is the eternal fountain of all value. He is in all creatures and all creatures refresh Him. Whitehead sums up his doctrine in two bold images. As the eternal background of all creative careers, God is *full of a tender care that nothing be lost*. Whitehead here adds further perfections to his God. God is subtly transformed into infinite love, though not in personal form. He becomes the great Conservator of values.

God as primordial was said to be unconscious. Now He 'transmutes every temporal actuality into a living, everpresent fact.' "What is done in the world is transformed into a reality in heaven, and the reality in heaven passes back into the world. In this, God is the *great companion—the fellow-sufferer who understands*." Bradley's higher immediacy beyond relation, Sankara's non-dualism are not far off; only Whitehead's God is a Lover who understands without consciousness, or awareness of any kind.

To the obvious question, why God does not relieve suffering, Whitehead replies that God reveals himself through 'physical law,' that 'God's role is not the combat of productive force, of destructive force with destructive force; it lies in the patient operation of the overpowering rationality of his conceptual harmonisation. He does not create world, He saves it; or more accurately, He is the poet of the world with tender patience leading it by his

vision of truth, beauty and goodness.' Thus God does not create evil, but absorbs it. "God has in his nature the knowledge of evil, of pain and of degradation, but it is there overcome with what is good. Every fact is what it is, a fact of pleasure, of joy, of pain, or of suffering. In its union with God that fact is not a total loss but on its finer side is an element to be woven immortally into the rhythm of mortal things. Its very evil becomes a stepping stone in the all-embracing ideals of God." (R.M. p. 139.)

Thus Whitehead ends on the notes of transmutation and higher immediacy which are hard to reconcile with his initial doctrine of an unconscious primordial character. God is here immanent as conceptual harmonisation of universals, is transcendent as inexhaustible source of value and potentiality, the redeemer of all evil and suffering as infinite love, and holds the world in a 'union of immediacy' in which temporal succession is envisaged, but is essentially unconscious in nature.'

V

Critical Comments

The metaphysical motive for this paradox lies in Whitehead's realism, which inclines him to make the process ultimate. For him it is only the actual process that is real; God is only potential. But this prejudice in favour of actuality leads him to put God midway between an ultimate creativity and the myriad actual processes of the universe. If God is only a character and an order of potentialities, how can He sustain the burden that Whitehead puts upon Him? How can a non-creative character become the principle of concretion? How can a potentiality inform every fact with vital impulse? Further, Whitehead's realism ends in a

claim. It is one thing to say that the process is ultimate; it is another to render it intelligible. Whitehead's actual entities derive their 'subjective aim,' plan of prehension and vital impulse from God, and are transformed into His immediacy. They are thus derivative creatures in every sense of the word. They are ultimate only in 'actuality,' which actuality owes its distinctiveness to its prehension of the entire universe.

Further, the notion of ultimate transmutation is inconsistent with the status he assigns to God. A mere potentiality cannot transform anything. Again, in the higher immediacy of transmutation, the ultimateness of his finite actualities disappears.

Another motive for assigning this position to God is derived from the moral order. God is good, and if He is

identified with creativity He will be responsible for evil. The remedy is to deprive God of creativity and make Him a creature—a familiar enough device in the history of philosophy. If Whitehead can go the length of assigning transmutation and immediacy, it is hard to see why God cannot be the all-embracing creativity. Good and evil then become features characterising temporal entities. From the eternal point of view, the good contributes positive value and enhances the universe, and evil will be transformed. Then it becomes inadvisable to speak of 'God' because of its familiar personal and theistic associations.

The value of Whitehead's idea of God lies in the fact that it is a bold attempt to envisage all the aspects of the Godhead, and to find a place for them in a comprehensive cosmology.

THE INFLUENCE OF INDIAN THOUGHT ON THE THOUGHT OF THE WEST

BY SWAMI ASHOKANANDA

(Concluded from the last issue)

IV

As regards the Indian influence on Greek philosophers, evidence is less pronounced. External evidence is generally lacking, though many have thought the internal evidences as conclusive. But before I consider the philosophers, let me refer to a community, the existence of which in ancient Greece always seemed more or less anomalous and mysterious, namely, the Orphists. It is admitted that the Orphic cult was imported from outside. Its teachings were at variance with the

Greek spirit. The Orphists believed in asceticism, mendicancy and purification by sacrifices and incantations. They believed in transmigration of soul, in its eternity, immortality and Divinity. They also believed in ecstasy. All these doctrines are so similar to Indian teachings and so unlike the Semitic, Hellenic or even the Zoroastrian, that an Indian origin of the Orphic cult is naturally suggested. The cult had its origin about 600 B.C. which was the time when the Ionian philosophers were influenced by Indian wisdom as I shall presently show.

There is no doubt that very great similarities exist between the early Greek thinkers and Indian wisdom. Prof. M. Winternitz in his essay on *Indian Literature and World-Literature* says: "Garbe, the greatest authority on Sâmkhya Philosophy in Europe, has made it very probable, that Sâmkhya Philosophy has been of influence on the philosophical ideas of Heraklitos, Empedokles, Anaxagoras, Demokritos and Epikuros It seems to me to be proved that Pythagoras was influenced by the Indian Sâmkhya. Nor have I any doubt that the Gnostic and Neo-Platonic philosophies have been influenced by Indian philosophical ideas." In the *Chhândogya Upanishad* Vudila is found to regard the Atman as water, Jana as Akâsha—the boundless sky, and Indradymna as air; whereas in Ionia identical views were held by Thales, Anaximander and Anaximenes who also considered the ultimate reality of the universe as water, the boundless and air respectively. Heracleitus' views are so similar to the Vedic views—space forbids me to detail the similarities here: readers may find them in an article by Dwijendra Nath Tagore in the *Prabasi* for 1323 B.E.—that these can in no way be considered as chance coincidence. The conviction that Heracleitus had access to the Vedic wisdom is forcibly borne in on our mind. There is not a single word of Heracleitus about fire which has not a clear parallel in the Vedas. One significant example may be cited here. Heracleitus calls the path of change the 'way up and down': fire sinks through water into earth, and earth rises through water into fire. The *Chhândogya Upanishad* has exactly the same statement: from fire is evolved water, and from water earth.

A greater similarity exists between the Pythagorean philosophy and Indian

wisdom. The indebtedness of Pythagoras to India is well recognised. Pythagoras' acceptance of the theory of reincarnation could only be from India, for no other race ever believed in it: the Semitic races believed in resurrection, but not in reincarnation which is quite different. He also learnt from India the forty-seventh theorem of Euclidean Geometry—it is not true that he discovered it; it was already embodied in the *Shulva Sûtras* of Baudhâyana. He learnt some part of the science of music and the conception of the virtue of numbers from India, and also the idea of a fifth element, which was unknown in Greece and Egypt at that ancient time. The "holy tetractyls" by which the later Pythagoreans used to swear, have their explanation in the prescriptions of the arrangement of bricks in certain Vedic ceremonies (also see *Katha Upanishad*), out of which the decimal system of notation emerged in course of time. The discipline Pythagoras established, and the life of silence and meditation he enjoined, with the degrees of initiation introduced, which was a kind of successive ordination, correspond exactly to Indian doctrines. The Pythagorean institutions also are described to have been very monastic in character and monasticism, as is well-known, is peculiarly Indian in origin. "When we compare the doctrines, aims, and organisation of this (Pythagorean) brotherhood with Buddhistic monachism, we are almost tempted (with Alexander Polyhistor and Clement of Alexandria) to regard Pythagoras as the pupil of the Brahmans. . . . Dualism, pessimism, metempsychosis, celibacy, a common life according to rigorous rules, frequent self-examinations, meditation, devotions, prohibitions against bloody sacrifices, kindness towards all men, truthfulness,

fidelity, justice, and all these elements are common to both." (Weber).

Now all these similarities might be explained away as mere coincidences. But Dwijendra Nath Tagore adduces two evidences which are absolutely conclusive. The Pythagoreans always considered spitting before fire as a grievous sin, and they abstained from beans. These customs have no normally rational basis. They were mere conventions. If in addition to the very close resemblance of Pythagorean doctrines to Indian teaching and Pythagoras' admitted acquaintance with Indian wisdom, we find those conventions existing among the ancient Indians, it must be admitted that Pythagoras' relations with India must have been very very real. As a matter of fact both these taboos are clearly mentioned in the Vedas. Thus the *Chhândogya Upanishad* strictly enjoins that one should not spit before fire, and the *Yajurveda* in two places enjoins us to abstain from beans which it says are impure.

It is but legitimate to say that without the Indian elements the Pythagorean teaching would have lost its significant features. If that is so, and if we remember that the Pythagorean teaching spread widely over Greece, Italy and Asia Minor for many centuries after Pythagoras' death, we can well understand what a tremendous influence Indian thought indirectly exerted over European thought.

Nor is that all. Plato admittedly occupies a foremost place in Western thought. Did Plato borrow any element of his thought from India? There are scholars who believe that he did. Not long ago, Prof. E. J. Urwick wrote a book, *The Message of Plato*, in which he clearly showed how all the ideas embodied by Plato in his *Republic* were but echoes of Indian wisdom. Max

Müller also points out many similarities between Indian and Platonic thought. He says: "It cannot be denied that the similarity between Plato's language and that of the Upanishads is sometimes very startling," and adds in reference to Plato's use of the simile of the charioteer and the horses (*Phaedrus*, 246): "Some people have thought that the close coincidence between the simile used by Plato and by the Upanishad, and the resemblance is certainly very close, shows that there must have been some kind of historical contact even at that early time between the religious thought of India and the philosophical thought of Greece. We cannot deny the possibility of such a view, though we must confess our ignorance as to any definite channel through which Indian thought could have reached the shores of Greece at that period." Prof. Urwick tells us that he has ample evidence to prove the historical connection, though it is regrettable he has not yet published it. But Max Müller himself admits that Brahmins used to visit Athens about the time of Socrates. He says: "On the other hand there seems to be some kind of evidence that an Indian philosopher had once visited Athens, and had some personal intercourse with Sokrates. That Persians came to Greece and that their sacred literature was known in Greece, we can gather from the fact that Zoroaster's name, as a teacher, was known perfectly well to Plato and Aristotle, and that in the third century B.C. Hermippus had made an analysis of the books of Zoroaster. This rests on the authority of Pliny. As Northern India was under Persian sway, it is not impossible that not only Persians, but Indians also, came to Greece, and made there the acquaintance of Greek philosophers. There is certainly one passage which deserves more attention than it has

hitherto received. Eusebius quotes a work on Platonic Philosophy by Aristotle, who states therein on the authority of Aristoxenos, a pupil of Aristotle, that an Indian philosopher came to Athens, and had a discussion with Sokrates. There is nothing in this to excite our suspicion, and what makes the statement of Aristoxenos more plausible is the observation itself which this Indian philosopher is said to have made to Sokrates. For when Sokrates had told him that his philosophy consisted in enquiries about the life of man, the Indian philosopher is said to have smiled and to have replied that no one could understand things human who did not first understand things divine. Now this is a remark so thoroughly Indian that it leaves the impression on my mind of being possibly genuine."

V

The fact is, in those ancient days. India was not so unknown to the Mediterranean world as is generally supposed. In the sixth century B.C. the Persian Empire "touched Greece at one extremity and India at the other." Ionia was well-known to the Hindus, as is testified by references to the Ionians or Yavanas in the *Rāmāyana*, the *Mahābhārata* and other ancient Hindu books; and there are strong philological reasons, so Dr. Suniti Kumar Chatterjee of the Calcutta University told me, to infer that the word *yavana* could not have been derived by the Hindus without a direct contact with the Ionians when they were known as *Iavones* which was about 600—500 B.C. But long before the Greek civilisation, the Vedic religion had spread in the Asia Minor, as is proved by the discovery of the inscription of Boghazkōi in 1907 by the German archaeologist Hugo Winckler. In this

we read the startling fact that in Cappadocia, in the fourteenth century B.C., two warring tribes, the Hittites and the Mitannis, invoked the Vedic gods, Mitra, Varuna and Indra while concluding a treaty, and that the twin-gods the Ashvins, whom they call by their Vedic title *Nāsatyâ*, were invoked to bless the marriage-alliance between the two royal families. The kings bore Aryan names and they were evidently closely connected with the Aryans of the Vedic Age, who were then dwelling in the Punjab. Trade between the Indus valley and the Euphrates is very ancient: Indians have been experienced sailors from very ancient times. In 606 B.C. Babylon became the queen of Western Asia. "In the crowded market-places of that great city met the races of the world,—Ionian traders, Jewish captives, Phœnician merchants from distant Tarshish, and Indians from the Punjab, who came to sell their wares." There is a Jātaka story of the Indian merchants who went to Babylon. "A Babylonian colony may have sprung up on the borders of India." There was communication between Persian Courts and India. Many Indians, scholars, philosophers, soldiers, lived in Persian Courts. "Darius had both Greeks and Indians as his subjects. Indian troops formed the light division of the army of Xerxes (fifth century B.C.): they must have marched through the bloody defiles of Thermopylae, and their usefulness caused them to be retained by Mardonius after the retreat of the King, to take part in the Boeotian Campaign which ended so disastrously at the Asopus. Ionian officers in Persian employ, and probably Ionian traders, visited the Punjab." (Rawlinson). There is a mention of Gaotama in the Persian scripture Fravardin Yasht (16). This evidently refers to Gautama Buddha, and shows that the name of

Buddha had reached Bactria during the first century after Buddha's passing away, say 477-377 B.C. In later times the presence of Buddhists in Bactria cannot be doubted. Says Max Müller : "The presence of Buddhists in Bactria in the first century B.C., is attested by several authorities. Alexander Polyhistor, who wrote between 80-60 B.C., mentions among philosophers the Samanyioi among the Persian Bactrians, the Magoi among the Persians, and the Gymnosophists among the Indians. These Samanyioi were meant for Buddhists. Later still, Clement of Alexandria speaks of Samanaioi among the Bactrians and of Gymnosophists among the Indians, while Eusebius speaks of thousands of Brahmans among Indians and Bactrians." And speaking of a much later time, it appears that in the sixth century A.D., the broad-minded Nowshirwan the Just, who was a great patron of letters, commanded Hindu Pandits to translate many philosophical works from Sanskrit into Pehlevi. Indian thought thus influenced Persian thought and spread westward. India also was not without contact with the Roman empire. There was trade between Italy and India from the time of Augustus, especially in silk, spice, precious stones, etc. But Indian elephants were introduced to the Romans in 281 B.C., when Pyrrhos transported some from Epiros to Italy. It is probable that the Carthaginians used Indian elephants and employed Indian mahouts to train them. "Hasdrubal at Panormos in 251 used elephant driven by 'Indians'; so did Hannibal and Hasdrubal during the second Punic War with Rome and at the battle of Raphia Ptolemy's Libyan beasts could not stand against the Indian troop of Antiochos." (Warmington). It is said that Hannibal's Indian mahouts knew very good Latin.

When Augustus became emperor (29 B.C.), "many Indian states sent embassies to congratulate him, an honour never paid before to any Western prince." Augustus himself says that Indian embassies came "frequently". The most striking of these embassies was sent by an important king called Porus. This embassy, charged with a letter written in Greek, sailed from Barygaza; it brought in its train a Buddhist monk, Zarmanochegas (Shramanâchârya) who burnt himself on a pyre at Athens. Other Indian embassies also visited Rome from time to time. *The Commerce between the Roman Empire and India*, by E. H. Warmington of the London University, (published by the Cambridge University Press), shows in details how intimate was the relation between India and Italy during 100 B.C. to 200 A.D.

Ever since Alexander's invasion of India in 326 B.C., there was a frequent intercourse between Greeks and Indians. Prof. Winternitz in his essay, *Indian Literature and World-Literature*, gives numerous instances of the migration of Indian ideas and literature to the West. Space forbids us to detail them here. Indian fables and Jâtaka stories have spread widely. Says the Professor : "A careful comparison of the Buddhist sacred texts and the Christian Gospels does not lead us to believe in any *direct* influence of the Buddhist literature on the Gospels. On the other hand it is certain, that ever since the times of Alexander the Great there existed the possibility of Buddhist ideas being infused into Western minds. And it is at all events possible that in the combination of Jewish and Greek ideas on which the teaching of the Christian Gospels is based, there was also a small admixture of Buddhist thoughts and legends. But it is not before the second and third centuries A.D. that we have

certain proofs of a knowledge of Buddhism in the West. And this is also the time when the *Apocryphal Gospels* were composed, in which we find some undoubted borrowings from Buddhist literature. But the influence of Buddhist literature on the West became far more apparent in later times." Prof. Winternitz mentions the *Book of Barlaam and Joesaph* which was one of the most popular books in all the Christian countries during the whole of the Middle Ages, and adds that this work was composed by a pious Christian monk who knew the Buddha legend from some Indian source. "The work was probably first composed in the Pehlevi language in the sixth or seventh century A.D., and afterwards translated into Arabic and Syrian. From the Syrian text probably the Greek version was derived, which was translated into Latin. The Latin translation then became the source of numerous translations into almost all European languages. In time Barlaam and Joesaph became so familiar figures among Christian people, that they were looked upon as pious Christian men, who had actually lived and preached, and were finally included in the catalogue of Christian saints by the Roman Catholic Church."

There are evidences of still further influence of Brahminism and Buddhism on Christianity. A French writer points out how Christian ritualism is more influenced by Aryanism than Judaism. For example may be mentioned the burning of candles, chalice and other ritualistic paraphernalia, which are really instruments of Hindu worship. Tonsure is really taken from Hinduism. Celibacy, confession, penance, are all taken from Buddhism. So also the methods of Buddhist organisation. Christianity greatly resembles in all these respects the Mahâyâna Buddhism.

VI

The above, I am fully aware, is a very inadequate sketch of the historical connection between India and the West. Evidences are scarce. There is no doubt that many links in the chain have yet to be discovered. But even this bare outline has revealed that there *was* a connection in the past between India and the Mediterranean world, by means of which the West was profoundly influenced in her thought by India. Many startling discoveries of history are perhaps yet in store. Who could think that the Vedic religion existed in Cappadocia in the fourteenth century B.C.? A similarly startling information was supplied by Mesroby J. Seth in a paper he read before the Historical Records Commission at Lucknow in 1926. "The 'first' authentic record," he says, "we have of the connection of the Armenians with India is to be found in the work of Zenob, one of the earliest classical writers who flourished in Christian Armenia in the beginning of the fourth century." Zenob wrote a *History of Taron* in which he records the history of a Hindu colony that flourished in Armenia from the middle of the second century B.C. to the fourth century A.D.—a period of 450 years. Zenob gives a detailed description of the beginning and end of the Hindu colony, how the Hindu colonists built towns, established temples, etc., and were finally converted to Christianity, and lost their separate existence as a community. Zenob was an eye-witness of the destruction of the Hindu temples and massacre of the Hindu priests by the Christians; and he also saw the conversion of 5,050 Hindu men and children apart from Hindu women. Another interesting piece of information is supplied by D. A. Mackenzie in his book, *Buddhism in Pre-Christian Britain*

(Blackie and Son Ltd.), in which he shows that Buddhism existed in Britain in the pre-Christian eras. Origen, the Christian Father of Alexandria, writes : "The island (Britain) has long been pre-disposed to it (Christianity) through the doctrines of the Druids and Buddhists, who had already inculcated the doctrine of the unity of the Godhead." The thirteenth edict of Asoka makes mention of religious embassies sent to the realms of the Greek Kings of Egypt, Syria, Macedonia, Epirus, and Cyrene. "Buddhist teachers reached Asia Minor from India and the Parthian area, and the eastern wing of Celts was in Garatia. It is difficult to believe that the Celtic Druids did not come into touch with Buddhist teachers and pilgrims and it is unlikely that the missionaries who were sent out from India to achieve religious conquests, would have ignored so numerous and influential a people as Celts. When, therefore, we find that the Celtic god Cernunnos bears so striking a resemblance in essential details to a Buddha, and especially to Virûpâksha, and the Origen testifies to the presence in pre-Christian Britain of Buddhist

teachers, it surely cannot be denied that Buddhist influence did really penetrate to the Celtic area and left a deep impress upon Celtic religion." "The discovery in a dried peat moss in Jutland of the Gundestrup bowl, on which the Celtic god Cernunos is postured like a typical Buddha and given the attributes of the Hindu-Buddhist god Virûpâksha, suggests that, after all Asoka and Origen must be taken quite seriously." The silver bowl found at Gundestrup is dated about 100 B.C. Such scraps of information are valuable in showing the propagation of the Hindus and their ideas over wide areas even in those distant days. But however inadequate the historical information at our disposal, there is not the least doubt that those who were most responsible for introducing Vedântic ideas and practices in the West—Pythagoras, some Greek philosophers, Gnostics, Essenes, Theraputae, Plotinus, and the Neo-Platonist Dionysius—were indebted directly or indirectly to India. As to the Modern Age, little more comment is necessary.

(Concluded)

THE SRINGERI MATH

BY SWAMI NIKHILANANDA

I

Nestled in a picturesque spot in the plateau of the Western Ghat mountains, popularly known as the Malnad, surrounded by charming hills which rise on all sides like the galleries of a huge amphitheatre, and reflected in the crystal water of the Tunga washing its steps, is the monastery of Sringeri

associated with the great Sri Sankara Acharya, the Lion of Vedanta. The surrounding mountain ranges, known as the Rishyasringa Parvata after which the monastery is so named, have derived the appellation from the celebrated Saint immortalised in the Ramayana. A more charming spot can hardly be found in the whole of the Mysore Plateau which abounds in

numerous natural scenes. Here the stream Tunga issuing from a hill, named the Varaha Parvata in the Malnad, winds her tortuous course somewhat north-east and speeds to meet her sister, the Bhadra, which, coming from the same source flows in a somewhat different direction. The two streams ultimately meet about ten miles off Bhadravati and form the sacred river reverently worshipped by the Hindus as the Tungabhadra. The highpeaks of the Western Ghat silhouetting against the sky in all directions, the dense forest full of tropical vegetations, the warbling birds and the solitude that reigns all around conjure up the irresistible vision of the hermitage of the ancient Rishis. There is a legend, respectfully treasured by the people, regarding the selection of this particular spot by Sankara Acharya for the monastery. It is said that in the course of his travels in this region, the Acharya noticed at a spot on the bank of the Tunga river a snake protecting with its hood a frog in labour, its natural prey, from the scorching rays of the mid-day sun. Sankara concluded from this miraculous phenomenon that the place was free from all violence and animosities, and he selected it for his monastery where the Sadhus would devote their time in study and serene meditation of the Supreme Truth. A tiny temple on a step of the bathing ghat immortalises this miraculous event.

The monastery, no doubt, was originally far away from the prying look of the vulgar crowd. But now the modern facilities of communication, especially the ubiquitous motor buses, place it within easy reach of intending visitors. There is a motor service to Sringeri from the Shimoga Railway Station *via* Tirthahalli and Koppa. Or one may get down at Tarikere in the Shimoga line and then

proceed to Narshimharajapuram by steam train finally reaching Sringeri by motor bus. Either of the routes, cool, shady and serpentine, is surrounded by the sylvan beauty of the Western Ghat mountains abounding in vast paddy fields and areca-nut groves. The Agambey Ghat which is only a two hours' drive from the Sringeri Math rises abruptly from the planes and commands a magnificent view of two hundred miles of the planes of the South Kanara district. The distant view of the Arabian sea, which is not more than twenty-five miles, as the crow flies, beggars all description, especially at sunset. Tinging with crimson colour the drab and grey clouds and the blue sky, the red disc of the sun imperceptibly sinks behind the waves and the streaks of cloud float for sometime like cream over the ocean.

A small town has grown up around the monastery which supplies the visitors and the pilgrims with the simple amenities of life during their short stay in the holy place. There is a Post and Telegraph Office at Sringeri. A small electric installation on the other side of the river lights up the temples and the living quarters of the Jagadguru. The principal temple is that of Sri Sarada. There is also another old temple of Shiva, known as the Vidyasankara Temple, constructed in the fourteenth century. Some smaller temples adorn the monastery compound. Sri Sachchidananda Sivabhinava Narasimha Bharati, the late Jagadguru, often used to go to the other side of the river not frequented by people, for the purpose of prayer and meditation. There has now been erected a residence of the present Jagadguru where he spends the four months of the rainy season. A beautiful mausoleum has been built over the burial place of the late Jagadguru. There are four temples dedicated

to Shiva and the Divine Mother, the guardian deities of the place, in the four corners of the Sringeri village. The temple of Mallikarjuna Shiva built on a high hill commands a grand view for miles around. The monastery supplies free board and lodging to all pilgrims. There is a Guest House attached to the Math for respectable visitors. There is also a Traveller's Bungalow in Sringeri. The Sanskrit Pathshala with its Brahmacharins, numbering about 60 at present, seeks to keep up the old tradition of the Math as the place of learning. His Holiness Sri Swami Chandrasekhara Bharati, the present Jagadguru, nominated to his high office, in 1912, is twenty-sixth in succession from Sri Vidyasankara Swami (1228-1333) and twenty-fourth from Sri Vidyaranya (1331-1386), the celebrated commentator of the Vedas and the author of various Vedantic treatises.

II

Sri Sankara Acharya, the august founder of the Sringeri Math, who combined in himself the highest realisation of Advaita with the most practical knowledge of human welfare, recognized that the existence and the stability of the Sanatan Dharma depend upon the resuscitation of the Vedanta Philosophy embedded in the Upanishads as well as on the reorganization of the monastic life of India, which is the fittest conduit for the flow of the elixir of Vedanta, containing as it does the noblest spiritual realizations of the Indo-Aryan sages. With that end in view he reformed and reorganized the entire Indian monastic system and also founded four Maths or Pithas in each of the cardinal directions of the country. These are the Kalika Math at Dwaraka (west), the Badarikashrama or the Joshi Math in the Himalayas (north),

the Govardhan Math at Puri (east) and the Sarada Math at Sringeri (south). All these different Maths are associated with different *divinities*, Thirthas, Vedas, Acharyas, Sampradayas, Mahavakyas and titles. The Sringeri Math holds the highest position among the four monasteries though their great founder presumably invested all the Maths with power to adopt their own successors and initiate them into the mystery of Advaita Vedanta. He placed his four disciples, Sri Padmapadacharya, Sri Throtakacharya, Sri Hasthamalakacharya and Sri Sureswaracharya in charge of the monasteries in the west, north, east and south respectively. The divinities associated with the Sringeri Math are the Linga worshipped by Vibhandaka Muni, Varata Devata, Sri Ramakshetra and Sri Sarada Devi. The sacred Tirtha is the Tungabhadra. The Veda is the Yajur Veda. The Sampradaya is Bhurivala. Sri Sankara empowered the Acharyas of the Sringeri Math to use any of the titles, *viz.*, Saraswati, Puri, Bharati, Aranya, Tirtha, Giri and Ashrama; but the Sringeri Gurus have, for some centuries past, preferred to adhere uniformly to the title of Bharati.

The time of the foundation of the Sringeri Math cannot be definitely stated, as the date of Sri Sankara is still a matter of controversy among the scholars of history. The date of the great Acharya is placed by scholars at different periods between the second century B.C. and 788 A.D. (the date of Kumarila Bhatta whom Sankara met); but the information traceable up to date in Sringeri assigns to its founder the latter half of the century that preceded the birth of Christ. It is an indubitable fact that the great Acharya founded the Sringeri Math along with three other Maths stated above, and placed it in charge of his favourite dis-

ciple, Sri Sureswaracharya. No reliable history of the early Sringeri Gurus can be traced till we come to a very remarkable personage in the fourteenth century who is no other than Sri Vidyaranya. This great soul has left an indelible impress in the history of India as a great scholar, warrior, politician, and lastly as a man of the highest spiritual realization.

The fourteenth century is a period of political effervescence in Southern India. The Mussalmans, by this time firmly established as the ruling power of Northern India, turned their greedy eye to the south and, before long, destroyed the old Yadava Kingdom of Devagiri in the Deccan, overthrew the Andhra Kakatiyas ruling in Warangal, Telingana, and uprooted the sovereignty of the Hoysala Vallal of Dwarasamundram in the Karnataka country. The whole of Southern India was about to fall prostrate before the invading Islamic hordes when the subtle brain and physical powers of Sri Vidyaranya, known in history as Madhavaacharya, founded the Vijayanagar Kingdom as a strong bulwark against the surging waves of the Mussalmans. Madhava* was born in or about 1314 A.D. His father's name according to an inscription found in the Shikarpura Taluka is Chamundya or Chamundabhatta and his ancestors were the family Gurus of Sangama, the father of Bukka and Hakka under whom Madhava served as a Minister, General and Viceroy. Madhava founded the city of Vijayanagar and placed Bukka as its ruler under the title of Harihara. Madhava, further, acted as the Commander-in-chief of the army sent to relieve Goa,

and was appointed as the Chief Minister of the Vijayanagar Kingdom and subsequently as the Viceroy of the Western Districts of the newly-founded empire with Chandrakuta, now known as Chandragutti, as its capital. He built and restored a number of temples throughout the Kingdom. The sway of the Vijayanagar Kingdom, under the guidance of Madhava, extended from the Bay of Bengal in the east to the Arabian Sea in the west, reaching to Rameswaram in the extreme south.

In grateful recognition of the invaluable services rendered by Madhava, Harihara Raya and his four brothers and one son-in-law endowed the Sringeri Math with extensive landed properties. The present temple of Vidyasankara, the Guru of Madhava or Vidyaranya, wherein is worshipped the Shivalinga of the same name, was constructed by the ruler of Vijayanagar. It is believed that the same Harihara also erected the old temple of Sri Sarada Devi—since replaced by a highly artistic stone structure raised through the efforts of Sir K. Sheshadri Iyer, one of the late Dewans of Mysore during the time of the late Jagadguru—where a metallic image of the goddess was duly set up by Sri Vidyaranya in place of the previous one of sandal wood near the sacred Yantra (Sri Chakra) installed and consecrated by Sri Sankara. Sri Vidyasankara, also known as Sri Vidyatirtha, initiated Madhava into the sacred monastic order of life and conferred upon him the name of Sri Vidyaranya. It is said that Sri Vidyasankara, a Yogi of the highest order gave up his mortal body in Samadhi. A legend associated with this event is religiously believed in by the Sringeri devotees. It is said that after giving up his office of the Jagadguru, Sri Vidyasankara had a stone image made and placed in Sringeri, to the south of the Tunga. It was termed

* Some Scholars hold that Madhava, the minister and general and Madhava, the future Vidyaranaya were two different persons but the Sringeri records are not against the position held in this article.

as the Chaturvidyeswara Moorty and is still regularly worshipped. It shows him seated in the Siddhasana facing the north underneath the feet of Sri Lakshmi Narasimha Swami, surmounted with a Shiva Linga with the forms of (1) four-faced Brahma, (2) Vishnu and (3) Iswara near it facing towards the east, south and west respectively. At the same time on the north side of the Tunga he had an underground cellar made for himself and proclaimed to all by-standers that if the spot were not disturbed in any way for twelve years and opened in the thirteenth, his body would be found to have transformed itself into the shape exhibited in the stone sample. He then entered into the pit and sat down in the Lambika Yoga. In spite of the clear injunction of the Jagadguru the curiosity and impatience of the people could not make them wait for the stipulated time. They opened the door of the pit after the lapse of three years and found that the body of the Guru had disappeared. They saw instead, in the course of transformation, only the form of the topmost Linga shown in the sample. The same night the then Jagadguru was informed in a dream that as his command was disobeyed, his original desire would not be fulfilled. The underground compartment should be filled up and a Shiva Linga set up and consecrated on it. This command was obeyed, and now stands on the spot the magnificent temple of Sri Vidyasankara.

The successor of Sri Vidyasankara was Sri Bharati Krishna Tirtha (1328-1380) who is reputed, according to some scholars, as the author of Vakyasudha. Sri Bharati Tirtha was succeeded by Sri Vidyaranya (1381-1386). Vidyaranya was a man of very striking personality. He was a true type of practical Vedantist. The great commentator of the Vedas, the author of

such Vedanta treatises as the Panchadashi and the Jivanmukti-viveka and a man of high spiritual realizations, Sri Vidyaranya was also a statesman of rare ability, an able administrator and a successful military officer. He was the real upholder of the Sanatan Dharma in the South during a period of great storm and stress, and but for him the Mussalmans would have swept over the whole of South India with their levelling doctrines. Under his aegis, the Sringeri Math reached the pinnacle of its glory, which continued undiminished for some successive generations. The material prosperity of the Math also greatly increased during this period.

The successive rulers of Vijayanagar showed their active sympathy and patronage towards the Sringeri Math by liberal grants of money and landed properties from time to time. Some of the Sringeri Gurus also visited the Capital of the Hindu Kingdom, where they were received with the grandeur and respect suited to their exalted spiritual position. The Vijayanagar Kings conferred ample power upon the Jagadgurus in regard to the general administration of the Jagir and the development of its agricultural and other resources. Even some of the Mussalman Kings of the Deccan solicited the blessings of the Sringeri Gurus at times of peace and war. The Vijayanagar Kingdom began to decline during the latter half of the 16th century when the capital was transferred to Penukonda after the battle of Talikota in 1565 A.D. The territory was dismembered and a number of feudatory states formed. One of these, Keladi, in the Western Malnad provinces of the Vijayanagar Empire became powerful under the Naik dynasty. Various chiefs of this ruling family also made suitable endowments, thus en-

hancing the power and prestige of the Sringeri Math. The Jagadguru at the earnest invitation of Sri Krishnaraja Wodeyar II, the then ruler of Mysore, visited his capital (1759-60), and this event was signalised by a grant of extensive landed properties. Mysore passed into the hands of the Mussalmans, and Hyder Ali, the then ruler, made liberal donation to the Sringeri Math. Tippu Sultan would often seek the blessings of the Sringeri Gurus at the time of war. When he learnt that the Mahratta cavalry had plundered the Sringeri Math and razed the temples to the ground, Tippu paid a considerable amount of money for their restoration. It is also recorded in the archives of the Sringeri Math that Tippu strongly urged the performance of the "Sahashra Chandi Japa" with a view to exterminating his enemies. In this connection he paid all the expenses including those of daily feeding a thousand Brahmins for a period of forty days. Tippu really believed in the high spiritual power of the Gurus and even once intended to make a pilgrimage to Sringeri. The Mahratta States also patronized the Math. Valuable grants were made by the Peshwas, Holkars and the Sindhias.

The Hindu rulers of Mysore, after their restoration have been showing unabated zeal for the welfare of the Sringeri Math. The Jagadgurus have also occasionally visited Mysore and other places in the State. All these gracious visits have been signalized by suitable endowments by the pious rulers of Mysore. Sri Narasimha Bharati, the late Jagadguru, was a man of vast learning and high spiritual realizations. He was looked upon as the embodiment of the great Sankara, and highly revered by all scholars, Pandits, rich and poor alike. This is a short history of the development of a small hermitage

set up by Sankara about two thousand years ago. Though from many points of view, the Sringeri Math has now crossed the meridian of its career, still it sways over the hearts of millions of people. It is one of the oldest religious institutions of India. And it contains within it the potentialities for future development. The Hindu rulers of Mysore, Poona, Gwalior and Indore vied with one another to demonstrate their practical sympathy and respect towards this premier religious organisation of India. A few centuries ago, the Hindu Rajas, true to the tradition of their ancestors, looked upon themselves as the defenders and the custodians of the Sanatan Dharma, and thus zealously upheld its cause. It is, therefore, no wonder that the Sringeri Math all along basked in the sunshine of royal patronage. Even now, when religion seems to be passing through a period of trial, the Sringeri Math is looked upon with great veneration by thousands of Sadhus and hundreds of thousands of devotees. Pilgrims stream in throughout the year to this holy place. His Highness the Maharaja of Mysore, undoubtedly influenced by the liberal spirit of Sri Sankara that still pervades to some extent the Sringeri Math, cherishes the most catholic views regarding religious matters and extends his munificence to all Hindu religious sects, viz., the Smartas, the Madhwais, the Sri Vaishnavas and the Lingayets. Nay, the Christian and the Mussalmans also have received his unstinted support in the propagation of their respective religious faith.

III

As one sits in the evening on the river bank with the Tunga washing the steps of the bathing ghat and the tame fishes sporting in the water at the

reflection of the rising moon, the mind wanders back to the history of Sringeri through a tangled period of twenty centuries—an eventful period of triumphs and vicissitudes, glory and decadence. The birds are returning to their nest. The distant echo of their warbling is not yet silenced. The last gleam of the setting sun touches the pink-coloured hill-tops. All around reigns a peace that passeth understanding. A few Brahmacharins are taking their bath in the sacred water of the river. Some Sadhus are absorbed in meditation on its bank. The sweet sounds of the bells from the temples, the distant echoes of the Vedic chants from the shrine of Sri Sarada, the incense smoke hanging in the thick evening air, the sounds of gongs from the other side and the streams of pilgrims coming to the monastery with garlands and offerings in their hands—all these create an atmosphere of spirituality which cannot but strike a sympathetic note in the heart of a devotee. The mind imperceptibly glides back to that weird period of Indian history—which this country witnesses now and then in the course of its evolution—when the wizard of the Advaita Vedanta appeared and by his magic wand transformed the whole aspect of Indian national life. Various opinions (Matam) reigned supreme in India confusing the minds of the people regarding the ultimate nature of Truth (Tattvam). All around arose a veritable babel of screechings and howlings and lo! suddenly drowning all these noises roars the Lion of Vedanta. The last hour of the blackest night passes away and the eastern horizon is again reddened with the new glory of the rising sun. A youth of precocious intellect, a sage of deep insight and a seer of highest illumination, Sri Sankara—the very incarnation of Shiva himself

—goes out into the world with a begging bowl in his hand and the immeasurable spiritual lore of the Vedic seers in his head, in order to re-establish the lost greatness of the Sanatan Dharma. The Saugatas, the Arhats, the Charvakas, the Kapalikas, the Sankhyas and the Mimansakas challenge him at every step but ultimately make way before him. The Vedamurti Bhagawan himself has incarnated to restore the greatness of the Vedas. The intrepid youngman enters the lists against a host of mighty opponents. Reason is met by reason and the polemic is silenced by polemic. He is to break many a lance before the crown of victory is put on his head. Truth is tested in the melting crucible of reasoning and experiences, to be established ultimately. Sri Sankara does not preach a truth which is a mere logical necessity, an entity of speculation or only a mystic experience. He demonstrated the ultimate Truth, based upon the bed-rock of human experience, as capable of answering to the tests of the most universal principles of reasoning.

In the course of a short span of life covering only thirty-two years, he writes commentaries on the principal Upanishads, the Vedanta Sutras, the Gita, writes numerous books and composes hymns in praise of gods and goddesses. And nowhere is found even a trace of inconsistency in the voluminous works ascribed to Sankara. The world still wonders at a genius which can perform such a Herculean task in the course of a short life. Not content with this, he travels throughout the length and breadth of the country disputing with the Pandits, challenging their dogmas and opinions and tearing their arguments to mere shreds. He reforms the monks, who had been the custodians of the highest knowledge but now wallowing in the

mire of degradation. The whole monastic system of India is reorganised and set on a firm footing. He establishes four Maths at four cardinal directions of the country for the study and contemplation of Vedanta. The whole of India from the snow-peaked Himalayas to Cape where it juts into the ocean, from the grey Arabian Sea to the blue waters of the Bay of Bengal receives the benefit of his spiritual ministration. And all this happens in the course of sixteen years at a period when modern facilities of communication are unknown. Bhagawan Sankara is the *Shannatasthapanacharya*—the establisher of the six schools of philosophies founded upon the Vedas. While teachers appear now and then in the country upholding this or that particular faith, Sri Sankara establishes the ultimate Reality which alone can explain and justify various schools of faith. He is not, as is falsely imagined, the enemy of Dualism or Qualified Monism. He only asserts that Non-dualism (Advaita) is the ultimate Reality, whereas other systems of thought are its different readings from the relative standpoint. He explains the Personal God from the standpoint of the Impersonal Absolute,

beyond time, space and causation, upon which is superimposed the whole illusory phenomenon. Deep as the ocean and broad as the sky, Sri Sankara is the first seer to understand the fundamental unity of the Indian people based on spiritual values. It is chiefly through his efforts that Vedanta, to-day, forms the national thought of India. And in the scheme of his thought every one, the agnostic, the fetishist, the dualist, the atheist and the absolutist, finds a place. As all-embracing as the Brahman whom he preaches, Sri Sankara does not refuse anyone his birthright. Ignorant people love to paint him as a puller-down, whereas his real place in history is that of a mighty builder-up. The Truth of the fundamental unity of all beings, animate and inanimate, rediscovered and preached by Sankara, goes far beyond the ideal of a universal brotherhood founded upon the shaky basis of the Fatherhood of God, and if truly understood and practised, is sure to bring peace and happiness to a world distracted to-day by the unseemly fight of bellicose faiths, opinions and ideals.

GURU ANGAD

(Obedience)

BY PROF. TEJA SINGH, M.A.

Guru Nanak's reforms had done the work of Renaissance. He broke the first sod, and cleared the ground for the building of the national character. An ideal had been laid before the people. That they might firmly grasp it, and not fall into an easy-going latitudi-

narianism, it was necessary that they should constantly look up to and be loyal to it. This was made secure in the time of the succeeding four Gurus. Guru Angad (1504-1552) committed to writing the compositions of Guru Nanak in a special alphabet designed by him-

self. The third, fourth and fifth Gurus established places where they were to be sung day and night. Guru Arjun went further. He collected the sayings of all his predecessors and, adding to them his own as well as those of other Hindu and Mohammedan saints, compiled a volume for the permanent guidance of the Sikhs. He also gave distinction and peculiarity to the Sikh movement by declaring that, with all the sympathy and brotherhood that the Sikhs were to maintain with others, they were in no way to confuse their ideals with other ideals established around them. He says in *Bhairo* :

"I don't keep the Hindu fast, nor that observed by Mohammedans in Ramazân.

I serve Him, and Him alone, who is my ultimate refuge.

I believe in one Master, who is also Allah.

I have broken off with the Hindu and the Turk.

I won't go on Haj to Mecca, nor do worship at the Hindu places.

I shall serve only Him and no other.

I won't worship idols or read Namaz.

I shall lay my heart at the feet of one Supreme Being.

We are neither Hindus, nor Mussulmans :

We have dedicated our bodies and souls to Allah-Ram."

But we are anticipating matters. Let us see what was the contribution of Guru Angad to the formation of Sikh character. In his life and in the lives of his disciples, nothing strikes us so forcibly as their obedience to the cause of Guru Nanak. Let us take a few examples.

When Bhai Lehna came the second time to see his newly-found Guru, he found him working in the fields. Guru Nanak had prepared three bundles of grass for his cattle, and was waiting for

somebody to come and help him in carrying them home. He asked his sons; but they refused, saying, "Here is a labourer coming; ask him." Bhai Lehna, who had just come up, made his bow and said, "Make me your 'labourer,' and let me do this work." And he began to lift all the three bundles at once. The Guru smiled and said, "Aye, you will shoulder the whole burden!" Bhai Lehna carried the grass to the house of Guru Nanak, but on the way his fine new clothes got soiled with the mud dripping from the grass. The Guru's wife, seeing this, was very much grieved and complained to her husband about his apparent want of consideration for his Sikhs. "Is it proper," she said, "that a guest should be made to do such a menial work? Look at his clothes,—all soiled with mud!" The Guru replied, "It is not mud, but saffron, marking him out as God's elect. God found him alone fit to carry the burden."

Once, as he himself records in the Holy Granth, Guru Nanak put on terrible looks; and dressed in ragged clothes and with a knife in hand, he ran towards the forest. All the Sikhs left him, excepting Bhai Lehna and three others; and the latter, too, were terrified when the Guru threatened them with looks and gestures and began to throw stones at them. But Bhai Lehna stood firm. They came to a cremation ground, where they found a dead body lying unburnt. The Guru said, "Let whoever wishes to go with me eat of this." The Sikhs were horrified at the proposal, but Bhai Lehna, who knew no hesitation when the Guru commanded, fell to at once and found that it was nothing but a sweet pudding.

In the words of a contemporary bard, 'Bhai Lehna obeyed the orders of his Guru, whether necessary or unneces-

sary,' whether it was to wash his clothes at the dead of night or to jump into a dirty pool to take out the Guru's cup.

It was for his unsparing, patient obedience that Bhai Lehna became Guru Angad; and it was due to their refusal to undergo this discipline that Guru Nanak rejected his own sons :

"Guru Nanak displayed such power when he tested so great a man.

He put his umbrella over the head of Lehna, who then was exalted to the skies.

Guru Nanak's light blended with Guru Angad's, and one became absorbed in the other.

He tested his Sikhs and his sons, and all his followers saw what he had done.

It was when Lehna was tested and purified that Guru Nanak consecrated him."¹

After the test was over, Guru Nanak embraced his disciple and called him *Angad*, the flesh of his flesh and the

bone of his bones. He led Angad to his own seat and, placing five pice before him, fell at his feet and hailed him as his successor. He asked his followers to do the same.

Guru Angad, on his accession, began to impart the same discipline of obedience to his followers. Mana was a Sikh who had a wrong notion of service, would wag his head in pious ecstasy when the Guru sang, and looked an image of humility and devotion when sitting in the congregation; but he would not exert himself to do anything practical. When asked to serve in the common kitchen, he would say, "Am I a servant of everybody? I will do anything the Guru desires, but I am not going to oblige anybody else." The Guru wanted to show to him that a man of his nature could not be obedient even to his Guru. Once finding him offering himself for service, the Guru said, "All right, go to the nearest forest, gather some wood, and burn yourself." He went, but he could not sacrifice himself, and was involved in further trouble.

Similarly, Satta and Balwand, the musicians who used to sing daily before the assembly of Sikhs, were taught obedience, when they became proud and struck work.

Amar Dass himself, when he had yet to learn his role, had constantly to be on the watch in order not to forget this lesson. A hypocritical monk, called the Tappa of Khadur, was severely punished by the villagers for his cruelty to the Guru : and Amar Dass, forgetting the orders of his Guru, had countenanced the violence of the villagers. Guru Angad felt much grieved at this and said, "Thou canst not endure things difficult to endure. What thou didst, thou didst to please the rabble. Thou shouldst have endurance like the earth, steadfastness in woe and weal

¹ *Ramkali ki Var*, Satta and Balwand. The same test was applied by the second Guru in selecting his successor. Guru Ram Das says in *Var Bilawal*, X: "Marking to whom the signs from on High pointed, Guru Angad entrusted the great position of Guruship to Amar Dass. He had tested his own and his brother's sons, his son-in-law, his relations and other people round about, and disillusioned them of their own self-importance." The third Guru also rejected his sons and, while yet alive, consecrated Ram Dass as his successor, not because he was his son-in-law, but because through constant service and general ability he had proved himself to be the only fit person to be appointed. By the time of the fourth Guru the lesson had been brought home to the Guru's sons that merit alone would count, and therefore after that they tried to fit themselves for the onerous duties. One thing to be remembered is that the test was applied to Sikhs and sons alike. Why should the sons have been excluded from the test? Guru Nanak had not passed over his sons because they were his sons, but because they were unfit. If any of them had been found fit, he would surely have been appointed.

like a mountain : thou shouldst bear pardon in thy heart, and do good to every one, irrespective of his acts."¹²

A similar check was placed on his impatience to use his fast-coming spiritual powers, when he found himself

blessing Khivan of Bhairon with the promise of a son.

These lessons of obedience were quite necessary for the Sikhs at the start : for, those alone know how best to command, who have known how best to obey.

PROFESSOR BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

BY SHIV CHANDRA DATTA, M.A., B.L., F.R. Econ. S.

(Continued from the last issue)

CO-OPERATION WITH GOVERNMENT ESSENTIAL

While Prof. Sarkar thinks that a great deal may be done through self-help, at the same time he holds the view that co-operation with Government is indispensable for the economic development of India. "In certain problems of economic development co-operation with Government is an absolute necessity."¹³

Economic development is not possible without advanced economic legislation. Nor, without adequate funds. The first is impossible of attainment through private efforts. And the second cannot be obtained in an adequate measure if we depend upon private sources alone. For these reasons, co-operation with the Government is thought as indispensable. This idea is forcibly stressed in the following passage—

"The help of the Government will have to be sought in almost every item that is considered essential in the scheme of economic development. For certain purposes, we need special economic legislation and grant-in-aid from Government, provincial or local, Corpora-

tions and District Boards, will be required for new industries, industrial research as well as technical and commercial schools in the districts and so on."¹⁴

The Scheme of Economic Development drawn up by Prof. Sarkar contemplates what can be done through the efforts of the people themselves. Even that scheme comprises items which cannot be realized through self-help alone. For instance, one of the items in the scheme is the enlargement of the holdings for the amelioration of the peasant. But that object cannot be realized without appropriate legislation—which presupposes the utilization of the legislative machinery of the country towards that end.¹⁵

Not only is co-operation with Government thought to be necessary, but the aloofness from the measures undertaken by the Government for the economic betterment of the people, such as the establishment of the Co-operative Societies or Experimental Farms, is strongly denounced.¹⁶

¹² *Ibid.*, pp. 16-17.

¹³ *Economic Development*, p. 400.

¹⁴ *Greetings to Young India*, pp. 48-49 and pp. 94-95.

¹⁵ Macauliffe, II, 38-39.

¹⁶ *Greetings to Young India*, p. 15.

In all these matters Prof. Sarkar refuses to be guided by common catch-words or to be tyrannised over by empty platitudes, his sole test being—whether India is or is not likely to be benefited by a particular measure, no matter by whom it is initiated or whether a third party is likely to profit by it.¹⁹⁷

That is why he supported the appointment of the Royal Agricultural Commission even though he thought that the Britishers might gain something from it, because he also expected that India also would to some extent be benefited by it. "The very prospect of Great Britain gaining something out of the transaction can, therefore, be no excuse for our denouncing it. Like practical business men the people of India must welcome anything and everything that brings some substantial benefit to the country, no matter if others also profit by it at the same time."¹⁹⁸

In every modern country shipping is an important branch both of commerce and industry.¹⁹⁹ India is very deficient in this line of enterprise. Prof. Sarkar however does not expect that Indian shipping can possibly develop without Government aid. "Much has and remains to be done by the people themselves. But in the little thought that I have been able to devote to the question of mercantile marine of the world it appears to me that this item of a people's economic venture owes its life, growth and expansion pre-eminently and almost by nature to the friendly, pioneering and self-sacrificing solitudes of the Government."²⁰⁰ According to him, then an Indian mercantile marine cannot develop without adequate State assistance.

Large developmental or social service schemes cannot be undertaken by the Government without adequate funds. It is for this reason that Prof. Sarkar seeks to educate the public to contribute greater funds to the State Exchequer through taxation in order to advance their own economic interests. "If Young India wants that the State should look to education, sanitation, social insurance, the protection of the widow and all other measures described generally as 'developmental functions,' our theorists as well as practical statesmen cannot fight shy of popularizing among the masses and the classes the privilege of contributing to the public revenues in a handsome manner."²⁰¹

"POLITICAL MEDICINE VS. ECONOMIC PURGATIVE"

Prof. Sarkar holds that economic medicines alone are not sufficient for the cure of economic ills. "The cure for 'stomach trouble' is not all economic."²⁰² "For even economic diseases there is a political medicine."²⁰³ Hence, he lays great stress on 'the importance of the State as a machine for the economic re-making of the people.'²⁰⁴

This is instanced by what has happened in England and other countries—

"The transformation of the laws of property and other civil laws by which the poorer classes have been enabled partially to communalize the inheritance of landed estates and other wealth as well as enjoy the right to administer to a certain extent the workshops, factories, etc., have also been accomplished not by the so-called economic methods,

¹⁹⁷ *Ibid.*, p. 157.

¹⁹⁸ Article on "Chittaranjan and Young Asia," *The Political Philosophies since 1905*, p. 359.

¹⁹⁹ *Ibid.*, p. 338.

²⁰⁰ *Ibid.*, p. 359.

¹⁹⁷ *Ibid.*, pp. 50-51.

¹⁹⁸ *Ibid.*, p. 51.

¹⁹⁹ *Ibid.*, p. 149.

²⁰⁰ *Ibid.*, p. 150.

but by ways and means that are 100 per cent political. Politics has indeed been the most spiritual force in the movements that have led the industry to be democratised and earnings of labour placed on a human level. It is the political machinery, command over the State, influence over the Courts of Justice, nay, power over the actual administration—that have enabled the working and cultivating classes of England and other countries to enjoy the little sunshine, the few ‘ultra-violet rays’ that they can to-day in the twentieth century.”²⁰⁵

Hence we are expected to learn the lesson that the question of the further political progress of India is a factor which cannot be altogether left outside a programme for the economic development of India.

And it is particularly pointed out that control over the currency, tariff, shipping and railway policies is not possible without the democratisation of the Government. “Until the administration is more democratised, i.e., Indianised, virtually nothing can be expected in these directions.”²⁰⁶

For these reasons he puts forward the advice that, for the sake of the economic development of India, Indians should concentrate on acquiring ‘command over the law, the constitution and the public finance.’²⁰⁷

INDIA AND THE BRITISH EMPIRE

It is generally held that the economic connection of India with Great Britain has always been to the detriment of the former. Prof. Sarkar however does not subscribe to this commonly accepted view. He rejects the theory of

exploitation and holds that just as India is drained of her raw materials or her foodstuffs through her connection with Great Britain, similarly India has been draining Great Britain of her capital, her organizing ability and her expert training for her own development. “If Indian agriculture is being exploited by Great Britain, no less are British talent, British organizing ability and through them the world-market being exploited by the Indian people in and through the same agency. Command over Indian raw produce is certainly a great advantage for Great Britain, but the creation of a steady and expanding market for the goods produced by Indian muscle is no less significant an instrument in the struggle for existence assured to India by British industrial organization. The *exploitation of Great Britain’s material and moral resources by Young India is one of the greatest facts of modern civilization.*”²⁰⁸ The same idea is vigorously presented in another striking passage: “He (Prof. Sarkar) wants us to remember that while jute, cotton, oil-seeds, and hides and skins are being shipped to foreign countries *we ourselves have been draining foreign countries of their machineries, tools and implements, scientific apparatus, motor lorries, rolling stocks and so forth for our own economic development.*”²⁰⁹

Even in future he believes that the supply of British capital would prove of immense help in furthering the industrialization of India. And hence he advises that a more intimate touch with the London Money Market is necessary and that a special propaganda should be carried on in London to prevent the increasing diversion of the flow of

²⁰⁵ *Ibid.*, p. 357.

²⁰⁶ *Economic Development*, p. 417.

²⁰⁷ *The Political Philosophies since 1905*, p. 359.

²⁰⁸ *Greetings to Young India*, pp. 70-71.

²⁰⁹ *Ibid.*, p. 121.

British capital from India into the Dominions—which have but limited capacity for its absorption.²¹⁰ “More British capital will imply more prosperous peasantry, more organized and efficient labour, more self-conscious middle class and, paradoxically enough, more *Swaraj*.”²¹¹

He also holds the view that the movement for establishment of the British Empire on an economically self-sufficient basis—however that self-sufficiency be impracticable—should be availed of for the economic advance of India. “The British Empire is a legal and political unit. The problem of Empire Development consists in transforming this unit into an economic entity, self-sufficient so far as it is practicable.” From the Indian angle we have only one problem to discuss in this connection, ‘Is there anything in all these recent British Schemes likely to be economically beneficial to India?’ Accepting that the relations between India and England are those of mutual exploitation, he puts forward the idea that the problem of Empire Development is nothing more or less than that of ‘promoting this mutual exploitation more extensively and intensively according to the changed circumstances of the day.’²¹²

A suggestion is offered that a Ministry of Economic Development should be established in Delhi to discharge two principal functions, first, to organize the economic advance of India along the best possible lines and secondly, to keep India in touch with the economic development of the British Empire. The suggested Ministry is expected to keep in touch

with the British Empire through a Bureau to be established in London.²¹³

LABOUR IN INDIA

It has been pointed out already that the strength and expansion of the labour class is regarded as important from the political standpoint because, according to him, the structure of a modern democracy can be raised only on the foundations provided by a large, self-conscious, virile and organized labour class. A strong labour force is also considered of importance in carrying on bargains with the capitalist class.²¹⁴ Further, the very fact of large numbers of men being employed in factories, workshops, etc., is held up as a factor of tremendous educational and spiritual importance.²¹⁵ Lastly, though the intellectual and the moneyed classes are regarded as helpful in the ushering in of the great economic India of the future, yet, it is the labour force that is regarded as the backbone of the future society. “The contributions of the middle class to India’s progress are not to be belittled. Nor are the services from the side of the agricultural people of a mean order. But I venture to believe that it is the working men of the factories—persons trained in instrumental training and practice, persons used to discipline *en masse*, to habits of punctuality, co-ordination and team work in the workshops, persons organized in self-determined unions for the economic and cultural uplift of their own class—that constitute the *real backbone of the great society that is making its appearance in India*.”²¹⁶

²¹³ *Ibid.*, pp. 117-118.

²¹⁴ *Economic Development*, p. 406.

²¹⁵ *Ibid.*, p. 407.

²¹⁶ Article on “The Earnings and Social Values of Clerical Labour,” *J.B.N.C.* June, 1928, pp. 162-163.

²¹⁰ *Ibid.*, pp. 95 and 160.

²¹¹ *Ibid.*, p. 75.

²¹² *Ibid.*, pp. 70, 71 and 75.

Hence, he notes with considerable satisfaction that in India there are already 15 lakhs of factory labourers,²¹⁷ that some of the biggest factories employ as many as 25,000 workers,²¹⁸ that the labourers have learnt how to act unitedly and also to declare strikes in order to realize their demands from the employers,²¹⁹ and also that they have begun to voice forth their grievances through journals some of which are conducted by themselves.²²⁰ In other words, his satisfaction is derived from the fact that Indian labour is already a force of some importance in the industrial arena of modern India.

But he notes with deep depression that, compared with the size, strength and achievements of the labour class of Eur-America, those of India are very poor indeed! France which is three-fourths of the size of Bengal, possesses 50 lakhs of labourers, while India with a population of 320 millions has only 15 lakhs to her credit.²²¹ And, probably only 5 out of these 15 lakhs can stand comparison with the workers of Eur-America in point of vigour, efficiency and self-assertion.²²² The weakness of Indian labour can be further gauged from the fact that it has but commenced to master the principles of socialism and labour philosophy which prevailed in the Europe of 1870.²²³ Further, while the trade union movement has but recently commenced in India, Eur-American labour has not only well mastered the art of

organizing itself in trade unions, but has, in some countries (Germany, Czechoslovakia and Austria), already entrenched itself within the inner walls of factories, workshops, railways, offices, etc.,—private or public—by winning the right of wielding powers of control and management on an equal footing with the employing class, including the State itself.²²⁴ The backwardness of Indian labour is further evident from the fact that India is far behind Eur-America in respect of industrial insurance, and also in regard to the standard of wages, factory and housing conditions, etc.²²⁵

The weakness and backwardness of the Indian labour movement is traced to two causes—first, the smallness of the number of labourers in India,²²⁶—that being itself due to the backwardness of Indian industrialism and capitalism and, secondly, the lack of compulsory, universal and free primary education in India.²²⁷

India, it is said, cannot claim to be fully civilized so long as she is backward in her labour force. “As long indeed as the power of the working classes organized in unions is not felt by the Indian employers and the moneyed classes in industrial and social life, India cannot be described as civilized or cultured in the latest sense.”²²⁸

Hence he thinks that one of the greatest benefits to the country can be conferred by those who interest themselves in advancing the interests of the

²¹⁷ “The New Democracy in the Labour World,” *Arthik Unnati* for Pous, 1334, p. 696.

²¹⁸ *Economic Development*, p. 341.

²¹⁹ *Ibid.*, p. 340.

²²⁰ *Ibid.*, p. 344.

²²¹ “The New Democracy in the Industrial World” *Arthik Unnati* for Pous, 1334, p. 696.

²²² *Ibid.*, p. 697.

²²³ The Pressure of Labour upon Constitution and Law, p. 54.

²²⁴ “The New Democracy in the Labour World,” *Arthik Unnati* for Pous, 1334, B.S., p. 699.

²²⁵ *Economic Development*, p. 340. Also the article on “The Beginnings of Social Insurance in the World,” *Arthik Unnati* for Aswin, 1335, pp. 458-468.

²²⁶ *Economic Development*, p. 341.

²²⁷ *Ibid.*, p. 343.

²²⁸ *Greetings to Young India*, p. 123.

working classes and in organizing them. the Indian population (i.e., the
 "Those intellectuals who will choose to workers) will rank among the greatest
 serve the interests of this new class of of patriots."²²

(To be concluded)

A TALK OVER THE RADIO

BY SWAMI NIRVEDANANDA

The ninety-sixth birthday anniversary of Sri Ramakrishna is being celebrated to-day* all over India and in certain places in the West. On this day it will be in the fitness of things to speak a few words about the significance of Sri Ramakrishna's life.

Within a few decades of his passing away the life and teachings of Sri Ramakrishna have stirred thousands of human hearts in various parts of the earth. Max Müller introduced his wonderful life to the West and Monsieur Romain Rolland has recently brought out an elaborate book in which he has presented Sri Ramakrishna as a modern Avatar, a 'Man-Gods.'

Sri Ramakrishna has appeared at a psychological moment of the world's history, and this is why his life and teachings have begun to exert so much influence over the human society. It is just when human civilization has been, for its safety, in need of a complete spiritual readjustment that this great luminary has appeared on the spiritual horizon of the world.

Modern society is gloating over epoch-making triumphs of science. Science has unravelled many mysteries of nature, wrested from its womb manifold secrets of getting material comforts and brought mankind closer together

by removing the barriers of time and distance.

Yet this is not all that we want. We want peace. Simply coming closer together physically cannot make us happy. For, if we come closer together and begin to quarrel and break one another's neck, that certainly is not a very welcome situation. When a portion of the physical barrier between us has been removed by science, the higher interests of humanity demand urgently that we should spare no pains to remove the barrier that divides us on the mental plane. Our hearts must be tied together by bonds of love and fellowship, so that we may really feel that we belong to one human family. This is precisely what humanity wants at the present moment more seriously than anything else, for, otherwise it is destined to perish by its own inventions.

All prejudices that stand like so many Chinese walls between castes, creeds and colours have to be blown up, so that the hearts of men all over the world may beat in perfect unison. Selfishness in individual and collective life, that is at the root of all dissensions, should be allowed no further to soil the pages of human history. We have to give up for ever the materialistic outlook of life that makes us believe that we are born

*22nd February, 1931.

²² *Economic Development*, p. 407.

to eat, drink and be merry and have no concern with God or morality. Yes, all that makes us narrow and self-centred must leave the precincts of human society. The triumphs of science must be followed quickly by a triumph of the inner spirit of man in order to herald an era of peace and goodwill.

Mr. H. G. Wells while concluding his 'Outline of the History of the World' has made a strong appeal to mankind for bringing about a world federation. In this connection with a few pointed words Mr. Wells has made it plain that we should for our very existence greatly strive to bring in an era of peace and goodwill by eliminating all that go to divide us mentally. He points out clearly that this happy consummation can be brought about by a great moral and religious revival that will give a great impetus to devotion, service and self-effacement.

When we look back upon history we find that at the top of each spiritual revival there is a life of one intensely spiritual personality like that of Buddha or Jesus. Yet history provides us with records of spiritual revivals whose influence was felt only by sections of humanity. Now the time has come when the whole of humanity will have to be stirred to its depths, when the underlying force of all the great religions on earth will have to be brought into play. This is why this time it must be a gigantic tidal wave of spirituality, and on its crest we must find the luminous personality of a Prophet whose equal the world has never seen.

And Romain Rolland's presentation leaves no doubt that Sri Ramakrishna's life is pregnant with the possibilities of stirring up such a tidal wave of spirituality whose influence may be felt by the entire human society. His life and teachings have undoubtedly the potency

of wiping out all invidious distinctions between castes, creeds and colours and of really uniting all races and all nationalities into one human family.

Sri Ramakrishna appeared from his early childhood to be a living challenge to the modern epoch of intellectual domination and material prosperity. He was born and brought up in the midst of the humblest surroundings. Far away from the zone of modern cultural influence, in a little out-of-the-way village of Bengal, Sri Ramakrishna was born of a poor Brahmin family in the year 1836. His early life was spent in an environment of medieval piety and artlessness. He left his school career before going through even a full course of vernacular education, simply because the spiritual bent of his mind revolted against the idea of a wage-earning education. In his youth he shifted from his village home, came up to Calcutta and settled at Dakshineswar, a few miles up the Ganges from the city, accepting the humble vocation of a priest attached to a big Kali temple.

While serving the temple Deity Sri Ramakrishna was seized with a passion for testing the truth of scriptures by realising God. He threw himself heart and soul into an intense search for God. Days would be passed in worshipping the Deity and nights would be spent in silent meditation. Sometimes at nightfall he would cry aloud in remorse and disappointment because the day had slipped away without bringing the blessed vision to him. His intense yearning for God seized him like a whirlwind, shook him, tormented him, uprooted him from all earthly attachments and finally carried him aloft to have the glorious vision. One day frenzied with despair and disappointment he decided to put an end to his life and snatched at a sword that was

hanging from the wall of the temple, but lo! all on a sudden he came face to face with the Divine Presence and became absorbed in God-consciousness.

This vision opened a new vista before him. Not content with the blessed vision on one occasion and in one form only, his ardour for spiritual practice grew more intense to realize God in all forms, in all states and in all relations, and to remain always absorbed in a state of God-intoxication. His desire was fulfilled. He took up one after another different spiritual practices prescribed by the various branches of Hinduism and also by Islam and Christianity and satisfied himself thoroughly by realizing the Truth underlying them all.

The rest of his life Sri Ramakrishna spent in a perpetual mood of ecstatic devotion, broken now and then by a complete self-absorption. During this period he lived like a blazing fire of spirituality giving light and warmth to all sincere seekers who flocked to him for spiritual guidance and inspiration. Just like any other Prophet Sri Ramakrishna would by a touch, a glance or a mere wish transmit spirituality to blessed aspirants.

A more perfect picture of purity and renunciation the world has scarcely seen. In his early days of intense spiritual practice he had renounced wealth as an obstacle in the path of God-realization, and so strong and one-pointed was his will that even in the last days of his life his nerves would be shocked even by an unconscious touch of a coin. So great was the purity of his mind that his nervous system like an extremely delicate instrument would record the touch of an impure man by an excruciating pain. Though married in his youth he literally lived a life of absolute sexlessness. His wife stayed with him and served him as a disciple

till the last day of his life and received from him in return the worship of a devotee wonderfully combined with the care and attention of a spiritual preceptor. Indeed each phase of Sri Ramakrishna's life is a fresh chapter of revelation of the depth and potency of the human mind.

Lastly, his love for man was as phenomenal as his purity and love for God. He could never breathe a curse or condemnation. Even the slightest consideration of self, or the most insignificant impulse of vanity or hatred could not disturb the surging flow of his Divine Love. To him even the idea of mercy appeared to proceed from vanity. For he realized man as a manifestation of God and asked all to serve him as such with all love and reverence. He loved all, prayed for all and showered his blessings upon all. No sex, no colour, no creed, no way or station of life could raise the slightest barrier between him and any other man on earth.

Sri Ramakrishna, the latest 'Man-Gods' in the history of the spiritual evolution of man, did not stand for any particular sect or any particular creed, like any one of the Prophets that preceded him. His life was verily a parliament of religions. He found out the key to the entire range of spiritual experience of men and discovered a wonderful harmony underlying all religions. He fathomed the depth of spiritual consciousness and realized the truth that God without form was as real as God with form. Within the brief span of fifty years he seems to have lived the entire spiritual life of mankind. His spiritual experience comprehends the spiritual experience of Buddha and Sankara, Chaitanya and Ramanuja, Jesus and Muhammad. The monistic, qualified monistic and dualistic realizations of the Vedic Rishis were all within the sure grasp

of this wonderful personality. The lives of all saints and all prophets have literally been lived over again by Sri Ramakrishna. The spiritual experiences of all his illustrious forerunners appear to be so many different threads forming the warp and woof of the splendid texture of Sri Ramakrishna's realization,—and on this texture is woven the harmony of all religions.

Standing on the surest bed-rock of his own realization Sri Ramakrishna has announced to mankind the fact that God is One, who is worshipped according to different religions through different names and different forms. His wonderful spiritual experience established once for all the fact that all paths prescribed by all religions lead alike to the same blessed goal of God-realization.

Sri Ramakrishna was undoubtedly born to throw lustre on all religions so that they might dispel the gloom of doubt and scepticism that had been gathering round human society. He

appeared just in time to revitalise all creeds, so that humanity might be saved at this critical moment of its civilisation from the fatal grip of materialism.

On the occasion of the ninety-sixth birthday of this God-man, who came to quicken the spiritual life of humanity and unite us all by a tie of love and fraternity, the monks of the Ramakrishna Mission of Belur send their best wishes for peace and goodwill, concord and harmony among all men and all women irrespective of caste, creed, colour or community. Let us all turn to God and pray that we may manifest the Divinity within us and dedicate ourselves to the service of humanity. Let brute instincts of man cease for ever to disturb the human society, and let us all meet in love and peace to erect a magnificent edifice of Universal Religion and Universal Brotherhood, the foundation of which has been laid by Sri Ramakrishna through his life and teachings.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

अतद्वादीव कुरुते न भवेदपि बालिशः ।

जीवमुक्तः कुरुते भीमान् संसरेन्नपि शोभते ॥ २६ ॥

जीवमुक्तः One who is liberated even while living **अतद्वादीव** like one who does not say that **कुरुते** acts **अपि** even though **बालिशः** dullard **न** not **भवेत्** is (**सः** he) **संसरेन्** being in the world **अपि** even **सुखी** happy **श्रीमान्** blessed **शोभते** flourishes.

26. The *Jivanmukta* acts like one¹ who does not say that he is acting so ; but he is not, therefore, a fool.² Even³ though in the world, he looks happy and blessed.

[¹ One etc.—i.e., a fool. An ordinary, intelligent man is conscious of the motives and aims of his actions, he can specify them when asked. Not so a fool. A *Jivanmukta* also acts without any determination of purpose.

² Fool—For though seemingly alike, the fool is below the normal level, whereas the *Jivanmukta* is above it.

* *Even etc.*—Even though in the world, he is not of the world,—hence his happiness and blessedness. There is no harm in being in the world if one is not attached to it. It is only attachment that binds us and makes us unhappy.]

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।

न कल्पते न जानाति न शृणोति न पश्यति ॥ २७ ॥

नानाविचारसुश्रान्तः Tired with diverse reasonings विश्रान्तिं repose आगतः attained धीरः the wise one न not कल्पते thinks न not जानाति knows न not शृणोति hears न not पश्यति sees.

27. The wise one who, weary of diverse reasonings,¹ has attained repose, neither² thinks nor knows nor hears nor sees.

[¹ *Diverse etc.*—in search of Truth, which he found at last as above all reasoning.

² *Neither etc.*—refrains from all sorts of internal and external activities, and thus enjoys supreme bliss in Self.]

असमाधेरविक्षेपात्त मुमुक्षुर्न चेतः ।

निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥ २८ ॥

महाशयः The man of tranquillity असमाधिः owing to the absence of *Samadhi* अविक्षेपात् for want of distraction मुमुक्षुः aspirant for liberation न not चेतः the reverse च and न not (भवति is सर्व all) कल्पितं figment (इति this) निश्चित्य knowing for certain पश्यन् seeing (अपि even सः he) ब्रह्म Brahman एव as आस्ते lives.

28. Being beyond *Samadhi* and distraction, the man¹ of tranquillity is neither² an aspirant for liberation nor the reverse.³ Having¹ ascertained the universe as a figment, even though he sees it, he exists as⁵ Brahman Itself.

[¹ *Man etc.*—The condition of the *Jivanmukta* is implied.

² *Neither etc.*—Because the desire for liberation and consequently the attempt to gain *Samadhi* no longer exist with the dawn of Self-knowledge.

³ *Reverse*—i.e. bound.

⁴ *Having etc.*—Even though he continues to see the universe with all its ramifications as a consequence of his past *Samskāras*, he finds it as shadowy and unsubstantial.

⁵ *As etc.*—Untouched by the actions of his mind and his senses and unaffected by the universe, i.e. almost in the Absolute State.]

यस्यान्तः स्याद्ङ्कारो न करोति करोति सः ।

निरङ्कारधीरेण न किञ्चिदकृतं कृतम् ॥ २९ ॥

यस्य Whose अन्तः within अङ्कारः egoism स्यात् is सः he न not करोति acts (अपि though) करोति acts निरङ्कारधीरेण by the wise one who is free from egoism किञ्चित् any अकृतं wrong deed न not कृतम् is done.

29. He who has egoism in him, acts¹ even though he does not act.² The wise one who is free from egoism, does not do any wrong deed.³

[¹ *Acts*—mentally.

² *Act*—Physically.

Egoism is really the mainspring of all our actions, internal and external. We may refrain from the physical actions but not from the mental ones, as long as there is

egoism in us. It is only with the destruction of the sense of egoism that true inactivity comes.

¹ *Deed*—The sage really cannot do wrong, being free from egoism and all sin and impurity. All his actions are attuned with the cosmic will and ever tend to benefit the world.]

NOTES AND COMMENTS

IN THIS NUMBER

Dr. Taraknath Das, Ph.D., whose article on *Awakened India's International Cultural Relations* we publish in this issue is well known for his profound knowledge of international affairs. He himself is trying his best to further the cultural relation and mutual understanding between India and the outside world. It was to the credit of his efforts that the Indian Institute, Die Deut Sche Akademie was started in Munich, Germany. . . . Mr. M. A. Venkata Rao is a brilliant scholar and now belongs to the teaching staff of philosophy in the University of Mysore. . . . Swami Nikhilananda has contributed many articles to *Prabuddha Bharata* in previous years. The present article is the result of his recent visit to *The Sringeri Math*, an institution, which has played such an important part in the past religious life of India and is still held in deep veneration by thousands of Hindus . . . Swami Nirvedananda is a monk of the Ramakrishna Order. The *Talk* was broadcasted from the Calcutta Station.

INROADS OF CIVILISATION INTO CULTURE

It is very difficult to make any sharp distinction between culture and civilisation, as the two coalesce with each other at so many points. Roughly it might be said that culture represents the soul

or mind of a people, civilisation, its outer garb—an external paraphernalia. In culture we find the genius of a race, in civilisation, an indication of its material prosperity. There may be ebb and flow in the civilisation of a nation, it does not matter so much, but if the culture is lost that means death to it. Where the culture is kept intact, civilisation may take shape of itself in the same way as, if the soul lives, the body may acquire health and beauty surviving all conditions of diseases.

Usually culture is confused with civilisation. Culture is the inner life of a race, embodying its characteristics, its hopes and aspirations, dreams and ideals—indicating its intellectual and spiritual level. A Chinese Thinker once cleverly remarked with regard to the distinction between culture and civilisation: "When Mr. Lloyd George speaks of culture he means thereby cheap soaps and wireless telegraphy; but when I speak of culture I mean thereby my capacity of being enthusiastic over the beauty and the fine shades of the colours of flowers in a peony garden, varying from the lightest to the deepest tones of hue." Truly, indeed, culture is often mistaken for 'cheap soaps,' the luxuries and comforts of social life. Civilisation brings us these things, whereas culture gives us inner strength, joy and peace. So it is we find that with all the boasts of their civilisation, modern nations are as unhappy as ever, and at any moment

they may descend down to the level of worst brutes. The modern civilisation has given us control over the air and the sea, it has greatly annihilated time and space, it is more and more pandering to our greed for greater and greater comfort and luxury, but, all the same, our inner soul is withering away—it is pining for health and beauty. Just as its symbol is the machine, modern civilisation has made life mechanical, crushing down all nobler ideas and feelings. Yet the modern world pays greater homage to civilisation than to culture. According to Dr. Paul Rohrbach, a German writer of *The Calcutta Review*, in Germany at the present age, culture is running a great risk due to the importance people are compelled to give to civilisation. After the Great War, Germany suffered from a great economic crisis. So to tide over the difficulty, Germany had been struggling heart and soul to develop its industry, its machinery, for that is the only way in which it can hope to live in competition with other nations of the world. In it Dr. Rohrbach sees a great danger to the life of Germany. So he says :

“Culture is an attribute of the soul. If a man or a people is unable to plunge into its own self and even for a time forget the outer mechanism of life in order to turn to its inner depths—to the beautiful, the exalted and the mystical, to art and poetry, the higher realm of philosophy and poesy—then, with the progress of time it will never escape the fate which is sure to overtake it. Perhaps the will shall be still there throbbing and vital, but its soul will be dried up.

“This is the danger which is threatening German Culture to-day and it arises out of the fact that Germany has now been compelled to consider the machine as the only means of rescue and the ladder by means of which she can again

rise to her pristine glory. This danger can only be averted if Germany can be freed from the enormous pressure of the burdens which have been imposed upon her through the injustice, violence and hypocritical moralistic exaltation of the victors. A nation is in a position to save its culture only when it is above the pressure of this type of soul-killing mechanical compulsion and brutal oppression.”

THE NEED OF EDUCATION IN INDIAN ARCHITECTURE

Some time back, Sir C. V. Raman in an article in the *Hindustan Review* paid a glowing tribute to Mr. Srish Chatterjea for his valuable service done to the cause of Indian Architecture. Mr. Chatterjea advocates Indianization of the architecture of both private and public buildings. For many years we have been watching his untiring zeal and labours for improving Indian Architecture. Sir C. V. Raman rightly observed : “If history teaches us anything, it teaches us the immense strength of the civilization of India, which has conquered and made vassal even those who have sought to destroy or enslave her. The waves of invasion which passed over India left the essential continuity of Indian culture and the essential solidarity of the sub-continent unbroken. It is this essentially Indian culture that has expressed itself in the architectural monuments of India, and it is in these remains of the past and in the ever-present spirit of Nature, that we must seek to find the inspiration which will maintain and enlarge our architectural heritage.”

The great physicist suggests, however, that the endowment of a scheme of education in architecture with a special outlook may be commended as an object worthy of public or private

generosity. It goes without saying that education in Indian Architecture is a necessity of the present day. If the revival of our national culture is to be all-comprehensive, Architecture also

should not lag behind. We hope and trust that those who are already in the field, will spare no pains to push forward the cause of education in Indian Architecture.

REVIEW

ALTAI-HIMALAYA—THOUGHTS ON HORSEBACK AND IN THE TENT. By Prof. Nicholas Roerich. Published by F. A. Stores Company. New-York. xix+407 pp. Price \$5.00.

A new book by Prof. Nicholas Roerich has been published, a book on his travels in Central Asia,—“Thoughts on horseback and in the tent.” The book is very different from the dry reports of ordinary explorers. Prof. Roerich is not only an explorer and archæologist, but he is the greatest living painter and a seer of the spirit and inner life of the people, one who understands not only every psychological expression and gesture, but who also reads the universal significance which every part of humanity plays in the evolution of the whole, and this gives infinite interest and charm to his works.

We all know already from the newspapers what brilliant success the expedition achieved in scientific and artistic respect and how many remarkable, previously unseen, panoramas were brought back to the West, as permanent remembrances of the exceptional beauty of Central Asia, the cradle of humanity. There was also the important advantage that the Roerich Central Asiatic American Expedition was accompanied by Prof. Roerich's son, Dr. George Roerich, the Harvard Orientalist, who is perhaps the best master of the Tibetan language among all Westerners, and thus the inner soul of the people was reached and could be understood without the use of clumsy interpreters, who usually, not being scientists nor artists, fail to give the exact colour of reality. Thus the true spirit entered the book and a full understanding, never before reached, gives an insight into the inner and most hidden questions.

Roerich, the Master of a Cosmic Synthesis,

brings through this book a beautiful message to every striving heart, a message clad in a symphony of colour, sound, refinement of thought, all blended in the greatness of Life far beyond the small everyday's interests—of Life of Cosmic Motion.

The book has twenty reproductions of Prof. Roerich's own paintings as illustrations, which add much to the vividness of his descriptions. He writes:

“Majestic is Karakorum and the icy kingdom of Sasser. Beautiful is Kwen Lung. Fantastic is Tian Shan celestial mountains. Broad in sweep is Altai. Decorative is Nan Shang. Austere is Angar Dackchin. But all these are only the preface to the unutterable grandeur of the Himalayas. . . . In the Himalayas was crystalized the great Vedanta. In the Himalayas Buddha became exalted in spirit. The very air of the Himalayas is penetrated with spiritual tension—the true Maitreya Sanga.” The get-up and printing of the book are excellent.

ETHICAL PRINCIPLES IN THEORY AND PRACTICE. By Hans Driesch, Ph.D., Professor of Philosophy in the University of Leipzig. Translated by W. H. Johnston, B.A. George Allen & Unwin Ltd. Ruskin House, 40, Museum Street, W.C. 1, London. 248 pp. Price 7-6 net.

The present volume is an essay on moral science written in four chapters. The first chapter supplies a metaphysical background to the work, the second deals with the doctrine of duties, the third with enlightenment, and the fourth with religion as the aim of enlightenment. The author justifies his claims to write on Ethics, as he has reached the age of sixty years. The learned Doctor is a man of experience, and he has brought his experience to bear upon the

practical aspect of moral teaching. The author discusses such problems as war and war-guilt, penal code, marriage and birth-control, state patriotism, religion and so on. He disparages war and so-called patriotism and supports marriage and birth-control.

Life as a complex whole covers such facts as subconscious and unconscious, experience and intuition, freedom and determinism, passivity and evolution. The author has done well to touch all such apparently contradictory notions and to give each of them its share in a general plan. He has tried to see life as a whole, but some of his writings have been scrappy. They demand further elucidation, particularly to throw light on the basic principles.

Moral sanction of an act is to be found in intuition. The author derives this idea from his experience. If experience tells him to rely on moral intuition, it is experience again that tells us that moral intuition is often confused with moral convention; for traditional morality is so much in the blood of humanity. How to distinguish one from the other?

The author supports birth-control even by means other than self-restraint, though at the same time he states that man has a dignity of his own, and this dignity may be in conflict with the sexual impulse. Birth-control by artificial means can have no place in a moral code, though economic and hygienic considerations may lend support to it. Many evils may be averted by one, but this one is after all, an evil, as it is grounded on self-indulgence.

Dr. Driesch is a determinist with a slight modification. ". . . By freedom we mean no more than that we have the power to assent to or dissent from contents of will, the occurrence of which is determined, so that we are free only to admit (or exclude) the realisation of contents of will," (p. 205.) So the ego is wholly inactive and a mere recipient entity. This passivity is not modified by the slight degree of freedom which consists in the power to admit or exclude the contents of will. If the ego

be so passive, what is the use of moral teaching? The author replies, "And—I know as a matter of experience that enlightenment by contemplation about that which ought to be does in fact bring about the will to the good and the realisation of the good. . . . This may or may not be a part of the pre-determined plan. I cannot tell. It may be that my intuition and my teaching and the reaction of my own soul and of those of others are part of a plan and all these events together are the unfolding of one drama," (p. 207.) Here the plea for moral teaching appears to be weak, agnostic, and purely personal.

Dr. Driesch has a theory of his own when he says that the conscious ego cannot bring about any change; the reason is that the ego is not an active entity. But souls are capable of effective action, and the conscious experience of volition is the evident proof that they are so. He means that an individual has two parts, the conscious or ego, and the unconscious or soul. Soul can bring about mental or moral changes by receiving auto-suggestion from the ego.

Now what is this unconscious? Is it a psychical phenomenon? If so, then how does he know the property of the unconscious; and if both the conscious and the unconscious aspects are mental stuff, how is it that one is so passive and the other so active? Again if the conscious be a spiritual unit (supra-natural), how do he criticize Spinoza and Kant according to whom individuals are empirically bound, but transcendently free?

We think that these difficulties arise, because the author tries to give a psychical background to all the phases of life which we believe, with greater reason, to be a mystic mixture of spirit and matter, the latter containing both physical and mental substances. We may not agree with the learned author in some points, but we are full of admiration for his power of subtle analysis, comprehensive outlook, vast experience and practical bias, and as such we recommend this book to all earnest readers of Applied Ethics.

NEWS AND REPORTS

SWAMI ASHOKANANDA SAILS FOR AMERICA

Swami Ashokananda sailed from Calcutta on the 15th of May last for U.S.A. where he goes to work in the Vedanta Society of San Francisco. The Swami joined the Ramakrishna Order at its Madras branch, where his literary ability was of great service to the Publication Department. From Madras he came to the Advaita Ashrama, Mayavati, to take charge of the *Prabuddha Bharata*, which he served till the end of 1930. The remarkable ability with which he conducted the journal and the considerable improvement of the paper made during his regime are well known to the readers of the *Prabuddha Bharata*. While an Editor, he came in touch with M. Romain Rolland whom he considerably helped in writing his two recent books about Sri Ramakrishna and Swami Vivekananda, and in properly understanding the ideas and ideals of the Ramakrishna Mission.

We feel sure that his experience as a Sannyasin of a pretty long period coupled with his deep scholarship and keen intellect will enable Swami Ashokananda to be of great help to those who will seek his guidance in America, and also to correctly interpret the Soul of India to the West. Just before his sailing, he brought out a small book, *The Influence of Indian Thought on the Thought of the West*, which shows his wide range of knowledge and his deep love for and acquaintance with Indian culture. May he prove another connecting link between Indian and Western thoughts will be our fervent prayer, while wishing him all success in his new field of activity.

MASS EDUCATION WORK OF THE RAMKRISHNA MISSION

We have received the following appeal from the Secretary, R. K. Mission:—

The well-being of a country depends largely on the condition of its masses. This in its turn depends on the spread of education. The Ramakrishna Mission has been striving in its humble way to remove illiteracy by conducting over sixty free primary schools

in different parts of the country through its branch centres. Four of these were started by the headquarters in 1928, viz., at Mankhanda in 24-Perganas, Brahmanikitta in Dacca, Belda in Midnapur, and Charipur in Sylhet, which have at present 43, 82, 104 and 24 pupils respectively on their rolls. The first two are for girls, and the rest are mixed schools. The schools at Brahmanikitta and Belda are U. P. and the rest L. P. schools.

The L. P. mixed school at Banmukha in Bankura, started by the headquarters in 1928 had 18 pupils on its rolls, but it was closed in 1930 for want of local support, and another was reorganised in its place at Amlagora in Midnapur, which has 47 pupils on its rolls.

An attempt is being made to convert the Belda U. P. school into a Model School, with a provision for an extra year's course so as to give a finishing touch to the training usually imparted in the U. P. Schools.

For the spread of useful knowledge, secular as well as religious, among the adults, lantern lectures were organised in the interior from the headquarters. Different villages in 24-Perganas, Midnapur and Bankura were visited, and everywhere the villagers showed a keen interest in the subjects dealt with. The party sometimes carried a radio with it which did its work in attracting a large audience. The Mission centres at Deoghar, Tajpur (Sonargaon) and Sylhet have been provided with magic lanterns for educational work in the villages.

The funds at our disposal have been exhausted. Yet we feel that the schools already started must be kept going. We earnestly appeal to our countrymen to replenish our funds. We sincerely hope that the generous public on whose help we have always counted will promptly come forward with their offerings in aid of Mass Education. Any contribution will be thankfully received and acknowledged at the following addresses:—(1) *The President, Ramakrishna Mission, Belur Math P.O., Dt. Howrah.* (2) *The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.* (3) *The Manager, Udbodhan Office, 1, Mukherji Lane, Bagh-bazar, Calcutta.*

Prabuddha Bharata

VOL. XXXVI

JULY, 1931

No. 7



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE

EARLY ADVENTURES OF THE SPIRIT

As he grew towards young manhood, he became an agnostic, reading Herbert Spencer with great enthusiasm, with whom he also carried on some correspondence. But agnostic or devotee, the search for God was always uppermost in his mind. It was touching to hear him tell how he went from one religious teacher to another, asking, “Sire, have you seen God?” and not receiving the answer he hoped for, until he found Sri Ramakrishna at Dakshineswar. With that began a new chapter in his life but that is a long story, often told.

He spoke of his struggles to accept this priest of Kali who worshipped the Terrible One. He, the unorthodox agnostic, product of Western education, to sit at the feet of a superstitious worshipper of idols ! It was unthinkable ! And yet, in this simple man and in him alone, he found what he had been seeking—living spirituality. If the worship of Kali could produce such purity, such truth, such flaming spiri-

tuality, one could only stand before it in reverence. One was compelled to reverse all one’s former opinions. The intellect surrendered, but the instincts did not submit so easily. There was a long struggle and many arguments with Sri Ramakrishna after he had accepted him as his Guru. At last, he was conquered by an experience of which he never spoke. It was too sacred !

His devotion to his Master was unique. Such words as love and loyalty acquired a new meaning. In him he saw the living embodiment of Divinity, whose very body changed with the realization of his ideas. Although he was illiterate, Vivekananda said of him, “He had the greatest intellect of anyone I ever met.” This from one whose scintillating intellect amazed men of outstanding intellectual achievements.

The process of re-education into Hinduism began. He was among those who had stormed against idol worship, but in this priest of Kali, who

worshipped the image of Dakshineswar as his Mother, he found a character greater than any he had met before—a being of shining radiance, the very embodiment of love, of Divinity. “If idol worship can produce such a character,” he thought, “I bow down before it.” He saw one who practised each religion in turn and found that all led to the goal. He learned the truth of the Sanscrit verse, “Many rivers flowing in various directions, all lead to the one ocean,” or “Whether we call it water, acqua, *pâni*, *jal*, it is all one water.” Best of all, he learned that religion may be experienced, not merely believed, and that there are methods which give this experience; that man may here and in this body become divinely-transmuted from the human into the superhuman. In Sri Ramakrishna, he saw one who lived “God is the only Reality.”

The time with the Master was drawing to an end. All too soon, this God-intoxicated one left a little band of disconsolate disciples who at first felt like sheep without a shepherd. After a time, this feeling of helplessness and desolation gradually gave way to the knowledge which amounted to a certainty of the presence of the Master. From that time on, there was always a centre, however humble, where the Master was worshipped. However far many of them might wander, one was there to keep the altar-fire burning.

And now began years of wandering for them. From Dakshineswar to the Himalayas, from the Himalayas to Rameswaram, they travelled: by foot, by bullock cart, by camel, by elephant, by train, these children of Sri Ramakrishna would wander. Some went into Thibet, some lived in caves in the Himalayas. The palaces of Rajahs knew them as well as the huts of peasants. It was not until many years

had passed that they were all gathered together again, in the monastery on the other side of the Ganges from Dakshineswar. Vivekananda too became a wanderer, driven by an overwhelming desire to find some means of help for his country. It was not strange that he went first to Bodh Gaya to worship under the *Bodhi* tree where 2500 years ago the “Enlightened One” in this jungle of the world had found the way out.

What Buddha meant to Swamiji, it would not be easy to say. The very name stirred profound depths. For days together this would be his theme. With his dramatic genius, he was able to bring before us the story with such intimacy that we not only saw it but relived it as scene after scene was depicted. It seemed as if it had happened to us—and that only yesterday. We saw the young prince, his palaces, his pleasure gardens, the beautiful Yasodhara with her wistful intuition—“Coming events cast their shadows before!” Then the birth of the child, and with it the hope that was born in her heart. Surely this son would hold him to the world and to her! But when Siddhartha named him Rahula, the fetter, what a sinking of the heart there must have been! Even this could not hold him, and the old fear came over her again. The shadow of the fear came over us too. We suffered as she suffered. Not until long afterwards did we remember that in the telling of this story never once did Swamiji suggest a struggle in Siddhartha’s mind between his duty to father, kingdom, wife, and child and the ideal that was calling him. Never did he say to himself, “I am my father’s only son. Who will succeed when he lays down the body?” Never once did such a thought seem to enter his mind. Did he not know that he was heir to a

greater kingdom? Did he not know that he belonged to a race infinitely greater than the Sakyas? He knew—but they did not, and he had great compassion. In listening, one felt the pain of that compassion and through it all the unwavering resolution. And so he went forth, and Yasodhara, left behind, followed as she could. She too slept on the ground, wore the coarsest cloth, and ate only once a day. Siddhartha knew how great she was. Was she not the wife of the future Buddha? Was it not she who had walked the long, long road with him?

Then came the story of the years of heart-breaking struggle that followed. One teacher after the other Gautama followed, one method after the other he tried. He practised the greatest asceticism, spent long days in fasting and torturing the body to the point of death—only to find that this was not the way. At last rejecting all these methods he came to the *pipal* tree at Bodh Gaya and called to all the worlds: "In this seat let the body dry up—the skin, the bone, the flesh go in final dissolution. I move not until I get the knowledge which is rare, even in many rebirths."

He found it there. And again, he lifted up his voice, this time in a shout of triumph:

"Many a house of life hath held me,
Ever seeking him who wrought

 this prison of the senses
Sorrow-fraught, sore was my strife.

But now thou builder of this
 tabernacle,—thou,

I know thee. Never shalt thou
 build again these walls of pain.

Nor raise the ridge-pole of deceit,
Nor lay fresh rafters on the beams.

Delusion fashioned thee.

Safe pass I thence, deliverance
 to obtain."

Then the return to his father's

kingdom; the excitement of the old king; the orders for the decorations to welcome the wanderer; the capital in gala attire. All is expectancy—the prince is coming! But it was a beggar who came, not a prince. Yet such a beggar! At the head of the monks he came. Watching from her terrace Yasodhara saw him. "Go, ask your father for your inheritance," she said to little Rahula at her side. "Who is my father?" asked the child. "See you not the lion coming along the road?" she announced in quick impatience. Then we see the child running towards the majestic figure and receiving his inheritance—the yellow cloth. Later, we see the same Rahula walking behind his father and saying to himself, "He is handsome, and I look like him. He is majestic and I look like him," and so on until the Blessed One, having read his thought, turns and rebukes him; and Rahula, as a penance, does not go out to beg his food that day, but sits under a tree and meditates upon the instructions he has received. But that first day the king and the nobles of the Sakyas listened to the teaching of the Buddha and one by one entered the path. Yasodhara, too, found peace and blessedness. Scene after scene, day after day it went on. We relived the life of the Buddha from before his birth until the last hour at Kusinara, when like the Mallas, we, too, wept—"The Blessed One."

Swamiji spent long months in Benares in the company of holy men and pundits, questioning, studying, learning. Here one day, one of the best known and oldest of the Sadhus, enraged at what he thought the presumption of a mere lad, all but cursed him, only to be met with the response, "I shall not return to Benares-until I have shaken India with the thunder of

my voice." And Benares knew him no more until 1902 when he had long made good his assertion.

He always thought of himself as a child of India, a descendant of the Rishis. While he was a modern of the moderns, few Hindus have been able to bring back the Vedic days and the life of the sages in the forests of ancient India as he did. Indeed, sometimes he seemed to be one of the Rishis of that far off time come to life again, so living was his teaching of the ancient wisdom. Asked where he had learned to chant with that marvellous intonation which never failed to thrill the listener, he shyly told of a dream or vision in which he saw himself in the forests of ancient India hearing a voice—his voice—chanting the sacred Sanscrit Verses. Again, another dream or vision, of this same time in which he saw the sages gathered in the holy grove asking questions concerning the ultimate reality. A youth among them answered

in a clarion voice, "Hear, ye children of immortal bliss, even ye who dwell in higher spheres, I have found the Ancient One, knowing whom alone, ye shall be saved from death over again!"

He told of his struggle against caste prejudices in the early years of his wandering life. One day just after he had been thinking that he would like to smoke he passed a group of *methars* who were smoking. Instinctively, he passed on. Then, as he remembered that he and the lowest *chandala* were one Self, he turned back and took the *hookah* from the hands of the untouchable. But he was no condemner of caste. He saw the part it had played in the evolution of the nation, the purpose it had served in its day. But when it hardens the heart of the observer towards his fellow man, when it makes him forget that the *chandala* as well as he is the one Self, it is time to break it—but never as a matter of mere indulgence.

SCIENCE AND THE FUTURE & THE FUTURE OF SCIENCE

BY THE EDITOR

I

From the "To-day and To-morrow Series" some time back came out two books—"Science and the Future" and "The Future of Science"—one from the pen of Prof. J. B. S. Haldane of Cambridge and the other from the great thinker, Mr. Bertrand Russell. It is said of palmists and astrologers that they can almost with certainty say what happened in the past, but as to the prediction about the future events

they cannot be sure. So we believe that the very writers of these two books do not expect that there will be any of their readers who will believe their prophecies to be literally true, and as such they cannot be blamed if they indulge in fantastic conjectures and prophecies sometimes in a Laputan style. For thereby they give us amusement and at best show the direction in which future events will turn. Prof. Haldane shows what will be the form of an essay from an undergraduate of Cambridge 150

years hence on the subject of the development of science in the twentieth century.

Though both the writers freely indulge in conjectures and guessings, we find some fundamental differences between them. Whereas Prof. Haldane is quite optimistic about future, Mr. Russell strikes a pessimistic note as to the effect of future development of science on the destiny of mankind. The Professor says that in less than 50 years light will cost about a fiftieth of its present price, "and there will be no more night in our cities;" that "we are working towards a condition when any two persons on earth will be able to be completely present to one another in not more than $1/24$ of a second;" that after the exhaustion of our coal and oil-fields which is sure to happen in a few centuries, "we shall have to tap those intermittent but inexhaustible source of power, the wind and sunlight;" and four hundred years hence England will be covered with rows of metallic wind-mills working electric motors." According to him the future possibilities of chemical invention are in biological chemistry and due to that food will be be artificially prepared from simpler sources. He says that in future probably many of our food-stuffs including proteins will be prepared from coal or atmospheric nitrogen. This will naturally tell greatly upon agricultural pursuits which will become simply a matter of luxury. The great development of biology in future will affect man's life in manifold startling ways. Ecogenesis will be universal and reproduction might be completely separated from sexual love, making mankind free in an altogether new sense. People may dream of a time when in England less than 30 p.c. of children will be born of woman. In future there will be great abolition of

disease, and this "will make death a physiological event like sleep" and "A generation that has lived together will die together." These are only a few of the possibilities of future science that will make human beings more and more Promethean.

Mr. Russell, however, refuses to believe with Prof. Haldane that science will promote happiness in future. According to him "science will be used to promote the power of dominant groups, rather than to make men happy." Science will of course enable men to gratify their desires very freely, and as usually man is more a bundle of passions and instincts than a rational being, he will fall a prey to his self-indulgence. According to him, the belief that the progress of science will be a boon to mankind "is one of the comfortable nineteenth century delusions which our more disillusioned age must discard." He would rather say that science threatens the very destruction of our civilization as it "has not given men more self-control, more kindness, or more power of discounting their passions in deciding upon a course of action." With the progress of science there will be great development of industry, which will mean increased productivity. And according to Mr. Russell one of the effects of productivity will be that men will devote more energy to war induced by the competition for markets. Science in future will mean greater increase of organization, and that will give opportunity to the minority in power to oppress the majority. He also goes to show what will be the future effects of the anthropological sciences. In all civilized countries birth-control will go on increasing, and "within the next few years" population will become stationary in most white nations, nay, it may go on further till the population dimi-

nishes. With the development of Eugenics the State will try to eliminate undesired types of men and increase only the desired types. Most sensational achievements will be in the field of physiology. It may, in time, find ways for controlling human emotions by the artificial method of injection or diet or through the secretions of the ductless glands. It might be possible to make people brave or timid, strong or weak-natured this way. It might be possible for the State to "give the children of holders of power the disposition required for command, and to the children of the proletariat the disposition required for obedience." And a time will thus come when we shall have only those emotions developed, which are desired by the State, and the chief business of elementary education will be to produce the desired disposition, no longer by punishment or moral precept, but by the surer method of injection or diet. Thus men will have in their possession the infinite power of doing good or evil. But as science is no substitute for virtue, the future development of science will unloosen the evil forces to cause destruction to society, culture and civilization.

II

No use of getting frightened by ghosts and apparitions that lie hidden in the womb of future and which may or may not make their appearance. But coming events cast their shadows before, and from the present tendencies we can, to some extent, guess what the future will be. Modern science is at best two hundred and fifty years old. And even during this time we find that its effects have been revolutionary. It has tremendously affected human thought and mind, religion and culture, society and civilization. From day to day more and more startling discoveries

are being made by science, and men are not without hopes that one day they will oust God from the universe, whose throne they have already invaded. With the development of science they have got greater means of indulging in sense enjoyment, but as desire is not quenched by enjoyment, human greed in every direction is increasing by leaps and bounds. New kinds of desires are sprouting forth in human minds, and people are daily finding novel methods of satisfying them. Religion which would give some check to human passions is frowned to submission, and people are free to live more and more an animal existence. Higher traits of human nature are being atrophied; nobler feelings and emotions are being stifled most relentlessly. And when people are moved only by passions and greed, mutual fight and quarrel are inevitable. So we find the relation between an individual and an individual, a society and a society, a nation and a nation, is one of competition and suspicion and not of service and love. Different nations, all the world over, are constantly in a fighting attitude and at any moment ready to indulge in co-operative suicides. The last war was simply an indication of the direction as to where the wind blows, and its lessons have hardly been brought home to the people concerned. We find select persons with better wisdom heaving a deep sigh at the sight of these phenomena as to the future of humanity, but they are powerless against the forces of evil that have been let loose.

Now if science has given tools in human hands to commit acts of destruction, cannot the progress of science be stopped? That is as impossible as to stop the current of a river. In the Medieval Age an attempt was made to shut the blaze of light kindled by science from all persons who the

churches supposed needed their protection, and we all know how the attempt failed. And the very thought of the repetition of that phenomenon will be a ludicrous absurdity. If with a light a man commits a robbery, the remedy is not to pass a curfew order that no light should be burnt in any household. For does not a saint read his holy book even with the light which a villain uses for his nefarious deeds? If science has given more power in human hands, the danger lies not in the fact of mankind having power, but in that of their utilizing it to base ends. Can we not dream of a time when science will be used by men not to accelerate their speed in the race of death, but to hasten the approach of better days, when peace will reign supreme on earth and when men will pay better attention to the well-being of each other than to mutual destruction.

III

In the world we find, at least in some cases, when man has been given to too much self-indulgence, a sudden reaction comes. Can we conceive that there will come a time when mankind will be tired of sense-enjoyment and long for better ideals? We, in India, say that when virtues subside and vices preponderate, saving power comes from the hands of God. Can we hope that the process of self-destruction that is going on in the present age will reach such a climax that it will move the heart of God and a remedy will come in an unexpected manner? Here the custodians of orthodox religion will perhaps nod their head in despair. For do they not find that people are daily losing faith in religion? Science is more and more shattering the religious beliefs of the people, and scepticism is the order of the day. There has come a time when people dare not talk of God and religion in the (so-called) cultured and refined society.

Religion aims at offering better ideals to humanity and helping mankind in the cultivation of nobler feelings. Now, "if the salt have lost his savour, wherewith shall it be salted?"—if the very religion is kept at abeyance, what hope is there for the future humanity?—will cry in anguish the people belonging to the orthodox school of religion.

Yet the ray of light will come from religion though not from that in the orthodox sense. The field of religion has been too much narrowed down by people who impose upon themselves the duty of protecting religion, and it is they who in reality shut out people from being religious. In every religion, even in the best that the world has produced, there have crept many superstitions and ignorant beliefs which hide the kernel of truths. And as the orthodox people very often put all their energy and zeal to safeguard those superstitions and ignorant beliefs, they keep away many earnest seekers from finding the truth. A man though outside the church may be living a more Christian life than those who believe in Biblical infallibility, physical resurrection, and Christian cosmology, and think they are the only religious people on earth. A man without ever going to a temple may be a greater devotee to the Deity than those who meticulously follow many evil conventions that have hung round the temple-worship almost everywhere. A man may be a greater Moslem though not believing in every word that has been incorporated in the Koran. And what is there after all in having or not having a belief, if therefrom no change comes in our life? If modern science has stormed the citadel of superstitions and meaningless beliefs that have been raised upon every religion, can we say that orthodox people are always living a better life? Some of them moved by

false fear, or the lure of gain in future life (a worse form of materialism) may be kept from doing many evil actions but morality that springs from fear or is nurtured by some form of bribe is no morality at all. It is not a natural state of things. If we are to do good, we should do that in the full blaze of knowledge or moved by genuine feelings, and not in the cover of darkness or lured by a false gain.

And if the light of science has exposed many dark alleys and corners of religion, we should feel not the least sorry for it, for there can never be any fear from knowledge, the danger is from ignorance.

From the days of Renaissance in Europe there has been envenomed controversy whether science contradicts religion or *vice versa*. When science began to discover many truths which go against the orthodox beliefs of the church, people were in shivering anxiety to save religion, and as a result the most inhuman feud ensued. Extremely foolish steps were conceived and taken to shut out the light of reason from people, so that they might not invade the field of religion. And even to this day there can be perceived the lingering remnant of foolishness persisting amongst some churchmen, who in their proud ignorance think that religion is in great danger and requires protection from them. The fact is we are too much in anxiety to save religion and do not know how to save ourselves. Whereas in reality true religion does not require to be saved, and it is we who are to be saved. If we can save ourselves, religion is sure to be saved. Those who think that religion is in danger have a very narrow conception of religion. They do not know what religion is. By religion perhaps they mean creeds and dogmas which are being shattered by modern science.

IV

This leads us to the question, what religion is. Religion has been defined by various persons in various ways. But religion has been too elusive to admit of any fixed definition. No statement has been complete to cover the whole ground of religion. Mathew Arnold called religion as "morality tinged with emotion." One defined it as "a belief in spiritual beings." One called religion as "what the individual does with his solitariness." Another called it as "a body of scruples which impede the free exercise of our faculties." According to Bernard Shaw religion is "that which binds us to one another and irreligion is that which sunders." Havelock Ellis says, "Now and again we must draw a deep breath of relief, and that is religion."

The above indicates the extent of bewilderment into which we fall while trying to find out what real religion is. And when persons themselves have no clear idea about religion, no wonder that they will fight amongst themselves in the name of religion and lose the substance while quarrelling over the shadows. Perhaps the most sensible attempt to define religion was made by an American pastor the other day, when he said that religion is "not first of all a true church or an orthodox system of theology, but a psychological experience" and that "a life which had discovered its true meaning in self-committal to the more-than-self was in so far genuinely religious." We, in India, by religion mean the realization of the Self, the realization of what we really are. Amidst all the mysteries of the world in which we move and live, does not the greatest mystery lie hidden within us? We laugh and dance, fight and quarrel, but we do not know what we really are. All our activities

throughout life centre round something which we vaguely term as "we," but know not what really that is. And if we can pause a moment, we find that we are not masters of ourselves, that though superficially we think we are the doers, all the while *we are being led*. So in the days of the Upanishads most pathetically the question was raised, Led by whom the eyes see, led by whom the ears hear, the hands work, the mind thinks?—for do we not find that they are not at all within our control? Any of them, if it rebels, can lead us anywhere in spite of ourselves. If we think a little deeply we find that there is surely "a fellow in the cellarage" who holds the string and we dance as in a puppet-show. Religion means the finding out of that "Master-actor" in whose hands we are mere tools. Creeds and dogmas, rites and rituals—in fact, all forms of worship are simply imperfect attempts to fathom the mystery within ourselves (and consequently the mystery behind the universe) by realizing our Self. We find that in our daily activities we identify ourselves with our body, mind, etc. But they are not permanent; so if we can disentangle ourselves from this false identification, we can find out our real "Self." Hence it is said that if we can give up the lower self, we can find that real Self. It is said that our life is like a mirror covered with dirt. If we can remove the dirt, *i.e.*, the false identification with the lower self, the life will reflect the real Self—we shall be able to realize our Self. Therefore we said that the American pastor was nearer truth when he stated that the true meaning of religion lies in "self-committal to the more-than-self." Whatever takes us away from sense-objects is akin to religion. And following this, there will come a time when we shall discover our real Self. The scientist who dives deep

down in his mind to discover new truths, the artist who is lost in his work of art, the patriot who forgets himself in the name of his mother-country, even the villain when he forgets his own interest for the sake of one whom he dearly loves—all are treading the ground of religion, though unconsciously. For is not renunciation finding play in those actions? What matters if we do not know the goal, if only we surely move towards that? Buddha discouraged all metaphysical discussions about soul, God, etc. His idea was that practice was infinitely more important than theories. So he forbade all to waste breath over words, and asked them to practically follow his teachings in life. Amoeba by constantly struggling to rise superior to the circumstances in which it was placed, at last, became a human being, though it had no conception as to what a man was like beforehand. Man also by constantly struggling to be a master over the situation in which he is placed will in time solve the mystery of the universe as well as that of himself.

Mystery is no mystery at all, if we know and can state it fully. God, soul, etc., will ever remain a mystery until we realize them. However we may try to define them perfectly, all will be like the lisping of a child. From this view-point, from the savage mind to the greatest philosopher of the day, all are in the same footing, all are groping in the dark to find out the Truth behind the universe. So we need not fear, if some creeds or dogmas of the orthodox religion fall through by any discovery of the science or when subjected to scrutiny by a shrewd sceptic. Creeds and dogmas are but the outer covering of religion. What is really important is the struggle, conscious or unconscious, to reach the Truth behind the universe. And are we not all slowly marching towards that

goal? A Buddha or a Christ had the power and did hasten the speed to reach the goal quickly; whereas the majority of people are going slothfully—sometimes following a meandering way, only because the search for Truth is not a conscious attempt with them.

V

But does science really contradict religion? The science is still in its infancy. With the first flush of joy at many discoveries, science thought it could explain everything through reason; it became ambitious to test even God in the laboratory with test tube and crucible. From the days of evolution, a class of people thought that to explain the universe we needed not think of any Creator or Ruler; the mechanical theory was enough—that man's life was but "an animal episode in the midst of chaos and the lightless bosom of death." But gradually more sober people began to find their mistakes. To them the discoveries of science rather deepen the mystery of the universe. Men found their inability to explain or saw no possibility to explain the whole universe through science. On the contrary, the more startling the discovery, the greater becomes the wonder. The other day when Professor Einstein was told "that the introduction of God into a scientific discussion was quite out of place; for science has nothing to do with religion," he observed that this "discloses a very superficial concept of science and also of religion," and further said, "speaking of the spirit that informs modern scientific investigations, I am of the opinion, that all the finer speculations in the realm of science spring from a deeper religious feeling, and that without such feeling they would not be fruitful." Another world-famous scientist, Professor Arthur H. Compton of

the Department of Physics in Chicago and a Nobel Prize winner, the other day stated, "... to the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us.

"This strongly suggests that the evolutionary process is not a chance one but is toward some definite end. If we suggest that evolution is directed we imply that there is a directive intelligence directing it."

Now what is that 'directive intelligence'?—God?

According to yet another, "The more deeply I contemplate the theorems of atomic physics, the more certainly I realise that the appearance of this beautiful world is a form of illusion, that the basis of it is not 'matter,' as I once regarded it, but eternal spirit manifested through thought and life."

VI

None need, however, feel flushed up at these statements. For religion will never be sustained by any scientific discovery. Suppose to-morrow it is proved in the laboratory that there is God, will all people become religious thereby? Medical men prescribe many hygienic rules, but how many follow them, if not fallen a prey to disease? In the same way real religion springs from a deeper source, and it is only moved by sheer necessity that man launches into a quest for the Great Unknown and begins his search for God. What knowledge of scientific truths stimulated a Buddha or a Christ, when they were out in their mad search for the realization of Truth? When a Tulsidas left the shelter of his paternal homestead, did he consult whether there was God or not? And how great will be the number of scholars who can

prove beyond doubt that God is, but do not *feel* His presence? The fact is that religion is to be *felt* and material truths are to be known. In all ages and climes whenever men realized Truth in life, they were moved more by inner longing than by any rational thoughts. They were too much overwhelmed by the mystery of the world around them, and they felt they would die if they could not penetrate that dark veil, and intuitively they perceived the presence of something—God or call whatever you will—behind the creation and they found bliss by realizing That.

But usually such longing and earnest desire do not awaken in us, because we pin our faith too much on the material world. Clouded by delusion, we think we shall find all sustenance of life from the external world. But there comes a time when our hopes are shattered and faiths are destroyed, love is betrayed and existence becomes dreadful, and then across the desert of life we stretch our hand to be helped by One, whose presence we do not doubt though we may not feel it. So we say that *Vairagya*m—"dispassion for worldly things" is the first requisite for a religious life. A man rolling in luxuries and finding enjoyment in them may talk of God as a being in a fable, but the real thirst for God he can hardly have. And when the real thirst will come, the whole world will not be able to dissuade him from his lonely pursuit.

So whatever might be the future of science, however startling might be the scientific discoveries, there will be

always people—their number may be more or less in different ages—who will feel an inner call and follow that. This kind of religious feeling is as old as the race itself, and it will always rise superior to all intellectual conflicts and doubts. Those persons who quarrel with science or dread any scientific discovery have not felt the genuine religious call, have not yet plunged into the quest for the Great Unknown; they are simply loitering on the seashore spending all their energies in conjectures about the measurement of the sea and only raising the heat of fight and dust of controversy.

Nor should we feel pessimistic about the future of mankind at the many possibilities of scientific discoveries. There will be always good and evil in the world. We can no more separate evil from good than darkness from light. At times evil may outweigh good, but the balance is sure to be restored, simply by oscillation. The progress of modern science has many dark forebodings, but the Divine in man is sure to come out in the long run. Though the scientific inventions and discoveries may be adding fuel to man's greed and passion, and though the extreme be reached, always there will be at least some in whom the Divine will awaken, who will hold aloft the great banner of religion for the rest of humanity. Already signs are in the air that people have grown tired of materialism and want something beyond the bread and butter interests of life.

AVASTHATRAYA

(A unique feature of Vedânta)

By V. SUBRAHMANYA IYER, B.A.

So much has already been written in Europe and America about the Indian system of thought called "Vedânta" that many a modern student of philosophy even in those countries appears to be familiar with its main features. But the characteristics that distinguish it from the other systems do not seem to be so generally known. From the days of Parmenides (fifth century B.C.) there have been in the West philosophers who have held very similar doctrines. The question, therefore, is sometimes asked: Has Vedânta anything of value to offer, which may be considered *new* to the West or *peculiar to the genius of the Hindu mind*? In attempting an answer to it, the student of Vedânta when he eliminates its mystical and theological developments, which have their parallels in Europe, is naturally led first to think of what is known as "Avasthâtraya."

Any attempt at placing this subject before the Western world a few decades ago would have been characterised as nothing short of madness. The present change of attitude may be traced chiefly to the fact that thoughtful minds there consider the phenomena of "dream" and "sleep" worthy of serious enquiry.

WHAT DOES IT MEAN?

What does life, as a whole, signify to us? In other words, has the mystery of life or existence in all its aspects, in its entirety, an explanation? One's life is known to cover the three states of waking, dream, and deep-sleep. Nevertheless, men rely solely upon the

knowledge gathered from the waking state, believing that alone to be characterised by certainty or reality. But knowledge based on a fraction of the data of life can only attain to partial views of truth. Therefore, however advanced, accurate or scientific one's knowledge of the waking state be, it is, according to the Vedântin defective for purposes of philosophic or the highest truth, in as much as that knowledge ignores the other two states. One may study each of the three states separately or any portion or aspect of any one of them. Take, for instance, the waking experience. It may be divided into several departments or fields of inquiry such as the various sciences and arts, and invaluable truths gleaned from each. All the same they can but contribute to generalisations valid only so far as the waking state is concerned. Similarly the other two states may be studied. We may enquire how sleep and dreams are caused, how dreams come true and so on. But to know what life in its *totality* means, the experience gained in the the three states should be co-ordinated. And "Avasthâtraya" aims at it and literally means "The three states."

Such being the import of "Avasthâtraya," it cannot and does not ignore even an iota of the data of life. It covers all phenomena, be they of the domain of religion or spirit, or of that of science or matter. It is neither dogmatic intellectualism nor dogmatic religion, mysticism or theology, which relies upon "sense," "feeling," or "intuition." It ascertains how far one can

allow oneself to be guided by intellect, intuition, inspiration, sense, feeling, or emotion. Its highest court of appeal is "Reason," but not intellect or feeling and the like which are confined only to the waking or the dream states and which consequently are vitiated by contradictions. What comprehends and co-ordinates the experiences of the three states is the Reason of the Vedântin.

It need hardly be said that this does not expose Vedânta to the charge of solipsism though it may, at first sight, appear to be liable to it. The data of the waking state include whatever may be contributed by our fellow-beings to the common fund of human knowledge.

Lastly, it is not that Europe or America has not studied these states. In fact some of the great thinkers of those countries have gone far more deeply into each of them individually than the Vedântin. But the former have approached each of them from the physical, physiological or psychological side, which confines them to the standpoint of the waking state only. The metaphysical—not the mystic—aspect as based on Avasthâtraya or the three states co-ordinated has scarcely been touched upon by them.

HOW VEDANTINS APPROACH THIS STUDY

The teachers of Vedânta lay down various qualifications for entering upon an inquiry into its several aspects. Those seeking Vedântic, that is, ultimate philosophical knowledge (Tattva) are expected to possess the capacity to undergo the disciplines, mental and moral, needed for a determined pursuit of "pure" truth, be what it may, and the acuteness of intellect required for a correct understanding of the meaning of the "Causal Relation." Intense concentration of thought, without which it is impossible to understand "Avasthâ-

traya" is the most important of the disciplines. And the subject of "Causality" is the main key to Vedântic inquiry in its final stages.

WHAT DOES IT TEACH?

Avasthâtraya according to Vedânta being the sole rational means of reaching Reality (Turiya), the Vedântin approaches this problem of Reality from three aspects. One's knowledge of Reality implies (1) something existing (2) the awareness of such existence and (3) a satisfaction accompanying such awareness. It is, so to speak, a trio (Sat Chit Ananda). Next, all that one is aware of as existing is either (a) Sense-objects or (b) Ideas (including thoughts, feelings, etc.) which manifest themselves directly within oneself.

(a) REALITY OF SENSE-OBJECTS

It is a matter of common knowledge that objects perceived in dreams are unreal and objects seen in the waking state are real. But it is also felt that "things are not what they seem." In the first place, dream objects are felt to be as real as those of the waking state, *while the dream lasts*. And there exists at the same time a sense of distinction between the "real" and the "unreal" in the one state as in the other. For, while the dream lasts, to the dreamer not only are dream objects real but also is the dream state a waking one. He feels that it is waking because he somehow distinguishes it from other states. Else he could not have felt it as waking or real even for the time being. Further, we sometimes see illusory objects in dream and feel surprised when the first impression wears off, which impression we consider unreal in the dream itself.

Secondly, dream objects are held to be subjective while the waking ones are

objective and cognizable by means of the senses. What marks the difference is said to be the instrumentality of the sense-organs, which, as we know, are active in the waking state. But close observation shows that such a distinction obtains as fully in the one state as in the other. The corresponding sense-organs and physical bodies of the dream world are seen to be as active there as in the waking. And there we not only think but touch, smell or see objects though they be only dream creations. Thus there exist both material and mental worlds in the dream state as well as in the waking. But the sense-organs, though as objects they appear real, in each state by itself, are stultified in the other.

Again, dream experience is said to be private, its objects and actions being cognized by the dreamer and none else. This is not so. The dream universe has not only its suns, moons and stars, but also its human denizens who perceive them as our fellow-beings of the waking universe do in the waking world. The distinction of private and public to mark the objects of the one state from those of the other is futile.

Thirdly, whatever endures for an appreciable period of time, which is measurable, is held to be characteristic of the percepts of the waking world. But such duration extending over years is found to be a feature of the objects seen in dreams also though a dream may not last even a second as measured by the time concepts of the wakeful mind. The sense of time is present in both the states. Only each has its own independent standard of measurement. Each is false in the other though both appear real.

Fourthly, it is observed that the pounds, shillings, and pence of the dream land cannot purchase the bread of the waking man. And it is replied

that neither can the gold of the wakeful world purchase the clothes needed by one met with in dreams. In other words, the test of reality is thought by some to be "What works" (as the Arthakriyākāryavādins hold). The Vedāntin says that dream objects are means to dream ends as the waking ones are to waking ends. A sense of causal relation is thus present in the dream mind like that of time. But what is considered logical sequence in the waking state is not the same in the dream. Each has its own notion of propriety and each is stultified by the other in spite of its appearing to be real.

Fifthly, dream percepts being most often queer and fantastic, the like of them do not find a place in the world of the wakeful man. But such percepts, however grotesque or abnormal, appear perfectly normal to the dreamer. He evidently has his own notion of space, distance and form. But his standards are false to the wakeful man. And the standards of the latter in regard to space etc., have no place in the dreamer's world, though for each everything is normal and real.

Sixthly, dream experiences are refuted by waking ones. And when we are awake, we judge of the merits of dream experiences. Whereas the waking world objects are not thus proved unreal in another state. Neither do we sit likewise in judgment over waking experiences in dreams. How, then, could the objects of both the worlds be placed on the same level? The Vedāntin's reply is that to the dreamer the dream is a waking state. In fact one sees a succession of waking states only or one group of real objects coming after another. And it is the objects of one waking state that are judged in another waking state. And when they are discovered to be unreal (ideal), the entire waking state which contained

them is called a dream. What characterizes the waking is that the objects seen in that state are felt to be real. And it is these very real objects that turn out unreal (ideal) and are then classed as dreams. So, it is only the waking experience that is refuted by another waking experience. The dream continually suggests that the waking world though different, has no higher value than the dream world. One has not even to wait for dreams to learn this lesson. In the same waking state past experiences are judged as dreams are and sometimes proved false by the present. A snake seen and felt as real is proved to be false when subsequently a rope is perceived instead of the snake, which was only a mistaken impression. And both the dream and the past waking state are no more than memories or ideas. The difference between a dream and an illusion is only that the former refers to an entire state whereas the latter covers only a part of a state.

Seventhly, what is said to give its indisputable stamp of reality to the waking world, is the return to the very same objects such as one's body, father, son, house and so forth, every time the waking state appears. Whereas we do not see the same persons or other objects when we go into successive dream states. The Vedāntin explains by appealing again to experience. The dream state is the waking for the dreamer, as has already been pointed out. And one feels a state to be waking only when there is the feeling that the objects seen are real and that as such they remain the same in all waking states. This feeling is present even while one is dreaming. Else, the dream would not be felt as waking nor the objects then seen felt real. Whether we actually return to the same objects in every waking state is a matter for investigation confined to that state. But the fact is

unquestionable that we have the feeling that real objects are unchanging and that all waking states have the characteristic of presenting real or unchanging objects.

Eighthly, if the objects of the waking state be exactly like those of the dream, our dearest possessions on earth, our kith and kin, would be no more than ideas which our dream-world friends are. Such an attitude is most repugnant to our feelings. The Vedāntin's reply is that they are as real as the "I" or the ego which has dealings with them in each state is. Their physical bodies also are as real as my body of each state is. It is when men think that their own egos or bodies are real and that the egos or bodies of their fellow-beings are ideas that an absurdity confronts them.

Ninthly, it may be urged that it is only in dreams that ideas look real, whereas, in the world of the wakeful, the real looks real and the unreal, unreal (ideal). Further in the waking state man has a clearer and more logical mind than when he is dreaming. Now in spite of this superiority of the waking vision it is the fully awake person that sometimes perceives a snake as real, which after inquiry he finds to be no more than a rope. Till the truth is known the snake is real though in fact it is only an idea* projected by the mind. Illusions of this kind are common enough to establish the truth that ideas, though only subjective or mental, do appear real and objective, being actually perceived by the sense-organs.

One may however remark that illusions are only exceptions. There are in the waking experience realities which are not illusions and which are truly

* If a person has never seen a snake but has seen but something else, say a stick, resembling a rope, he would, in the dusk, see a stick, i.e., what his *memory* reproduces.

real. The Vedântin offers his explanation. Nothing is more real to one than one's own body. One had a body at six and has it also at sixty. Evidently it is not the same body. What one thought most real at six is no longer there at sixty, at which age, the former body is only a memory, an idea. Similarly, what is there in the world which one sees, and which is not found to be an idea, though appearing real? This example, it may be objected, implies lapse of time. But the same object is sometimes found to present at the same moment different forms to different persons. And the appearances are severally real to each. What one sees are only the forms. Where do they come from and go?

Such questions of reality are discussed at great length by Vedântins. But we cannot pursue them further in view of the limitations of this article. Our object, further, is not to study the phenomena of waking experience by itself, but to co-ordinate waking and dream experiences, which, so far as we have been able to do here, leads us to the following general view.

This inquiry has two distinct but closely connected issues :—(1) What is the nature of Reality as found in the objects perceived? (2) When or under what circumstances do we become aware of the nature of such Reality?

(1) When a man feels that he is in the waking state he cannot argue (as the Buddhist idealist does) that the waking state is the same as the dream or that he is dreaming. The states are different. The subjects seen in the former are real while those of the latter are ideas. The dream is always in the past and a memory, while the waking is ever present and actual. But though differing in appearance, yet that they are in their essence ideas, is realized

only when one detaches oneself from both the states and then views them.

In the waking state we know that the idea of a snake is different from an actual snake, the latter being distinguished as real because it is perceived through sense-organs. But we are also aware that an illusory snake seen in place of a rope is *real* till the truth is known. And this snake is only an idea, which is nevertheless perceived through sense-organs which mark it as a real object. Though this experience does not enable us to see which of the realities before us are not ideas, yet the Vedântin's inference that all the real things of the waking world are ideas in essence appears unconvincing.

But turning to the dream state we find all perceived objects to be real and the state itself to be waking, while the dream lasts. On inquiry we realize that all the real objects of this waking state are only ideas.

Now suppose we are in the waking state once again. Its objects appear to us perfectly real. Can they all be ideas? The Vedântin from his detached standpoint replies by asking: How could there be any room for doubt? Where have we seen any *objective* reality which has not passed away into the region of memory or ideas, or which has always remained real? *We have no knowledge of any objective reality which is not on enquiry or subsequently found to be an idea.* And what grounds have we now to think that this world is not an idea at bottom? Only those that confine themselves to one state, the waking, fail to see this "truth of truths."

(2) As regards the circumstances under which we become aware of the truth, the Vedântin says that it is only enquiry that leads one to it. The truth may dawn sometimes of itself, sometimes after conscious effort. Realiza-

tion comes at times as when after a dream, a waking state comes naturally and disillusion one of one's sense of reality of the dream objects, or when a person who mistakes a rope for a snake but gets near it without any thought of enquiry at all, and learns the truth. Voluntary and conscious search may also be made as when one on seeing a snake tries to ascertain what it is. To one who has accumulated enough knowledge and wisdom about the world, which the Vedântins hold may need several lives or generations of experience and observation, the true knowledge may come of itself, as the waking does after a dream, that the world is

only idea. Or, one may set about enquiring into the nature of the objects seen and reach the truth. Such a pursuit of truth is familiar even to modern thinkers though they confine themselves to the data of the waking state only.

It must now be evident to the reader that Avasthâtraya does not recognize the unnatural divorce that is so illogically effected by many a philosopher, between thoughts and things. Things or objects are never known to exist apart from thought. The objects seen as well as the ideas we have of them are equally thoughts, though they appear different as in dreams.

(To be concluded)

THE RELIGION OF MAN*

BY DR. MAHENDRANATH SIRCAR, M.A., Ph.D.

Rabindranath Tagore is the first Indian who won the Nobel Prize. He is the first Indian who was appointed the Hibbert lecturer. Though he could not deliver his lectures in time because of his illness, and Professor Radhakrishnan delivered his course of lectures before him, still the honour came to him first. We have the lectures now embodied in the new book—*The Religion of Man*.

The reader should not expect from this book a formal philosophy of the poet put in logic and dialectics. The poet himself in the beginning of the book said that he was neither a scholar nor a philosopher, and therefore anything in the form of a systematic philosophy was not to be expected from him.

But what is of more living interest is that the poet has given out the glimpses of his religious experiences, which can be developed into a connected thought, and which, in the words of the poet, "will carry with it its only ideal value important for such a subject as Religion." (Introduction).

The poet has scrupulously avoided all reference to any system of thought, Indian or European; at times, he, in inner sympathy with the visions of the poets and the prophets, has freely quoted from them. Though the poet has avoided all reference to scholarly philosophy, still it must be said that he has, just like all great men of inspiration and intuition, an unconscious philosophy of his own, for philosophy is after all life and vision, and not merely systematization; and Rabindranath, true to his oriental instinct, has not

*Being the Hibbert Lectures for 1930. Published by George Allen & Unwin, Ltd., London. Price, 7s. 6d.

great civilizing force. "Civilisation," in the words of the poet, "is a creation of art, created for the objective realisation of a vision of the spiritually perfect." Creativeness is, therefore, cosmic in its origin as well as in its expression. The individual is creator, so far as it is the supra-individual, and the individual enjoys the universal in the civilisation through the art of creation. The universal becomes concrete in the art of creation, and, therefore, enjoys the life of rhythm, "the heart of all creation." This "magic of rhythm" is the art in creation and art of literature. This rhythm is not only true in the world of literature, but it is also true of the world of philosophy, for does not philosophy believe in a harmony of reason, in the common technique, in self-consistency? *Philosophy is the rhythm of reason.* This rhythm of reason is in the person, it is in the Supra-person. And the two are again in eternal harmony with each other. This union in the eternal harmony represents the essence of the poet's philosophy. Man, through the stages of evolution has come to personality and reason and has transcended the partialities embodied in the lower creation. He has also transcended the conception of force and power. This conception of personality is at once individual and extra-individual. It is a reference to the Higher Man with which the concrete person feels unison and harmony. But this extra-individual reference to the Cosmic Person does not lend any support to any kind of dualism, for the Infinite is Advaita—Absolute Unity, "in which comprehension of the multitude is not as in an outer receptacle, but as in an inner perfection that permeates and exceeds its contents like the beauty in a lotus which is ineffably more than all the contents of the flower." The poet's vision of the Infinite lies not "in

the magnitude of extension," but in "an intense quality of harmony."

The poet has no sympathy with the Infinite as the magnitude of existence, for it is more or less blank; it is a lower category of existence from which the spiritual and the moral value—which lies essentially in the community of spirits and their communion—is entirely lost. It is something which leaves us cold and takes away the joys of life, the bliss of union, the blessings of love. The order of value has a greater appeal to the poet than the blank negation, or the colourless expansion which excites the admiration of the scientific man. Life denies this barrenness and rises in order and harmony, till it reaches the fullness of the concrete self in the spiritual communion. And this union is essentially spiritual and not mental. This is established in Yoga, which transcends the limits of mind. It is the union of the soul with the Soul, wherefrom the mind withdraws. Mind can touch the surface world of phenomena but not the deeper world of Spirit.

In this light of spiritual union the Self feels the essence of itself as Anandam, bliss, and the Anandam is the love that unites the Divine and the human. Love moves the Divine to be man, and inspires man to be divine. The centripetal and centrifugal processes eternally keep up the festivity of delight and bliss, and fill the soul with a joyous consciousness. This enjoyment follows the supreme self-giving in renunciation. Renunciation is not the negation of self but its dedication. But this self-giving gives the soul the taste of Mukti (release), from the sense of separateness, from isolation, in the supreme Unity residing in the heart of things. The poet sees the hope of civilisation in the perfection of human relationship on the basis of the supreme unity. The more we conceive the

supreme Unity, the more we come to feel the disinterested joy in the fuller and the completer life, and can welcome the touch of infinite life through civilisation. The Infinite touches us directly through inward soul, and indirectly through civilisation, and when the civilisation is looked upon as the reflection of the divine Self, the barrier between the man and the civilisation dies away, and the man of the cave welcomes the stream of light through civilisation as not an unwelcome visitor, but as the carrier of the message of the Eternal and embracing life, inspiring us with faith, hope and love. Life thus feels freedom in and out, for in the life of Spirit freedom and harmony hold the sway.

Rabindranath as a teacher brings this message of harmony to his students. The teacher is communicative of the message through rhythm in life, while the poet is communicative through rhythm in verse. The poet is the teacher when the life radiates its message directly through the touch of the living heart and the enlightened person. But the teacher communicates by being himself the medium of superior Self, by his appeal to the sense of freshness and freedom which finds itself expressed in the atmosphere of purity and simplicity. It chastens but does not compel, it restrains but does not kill. It develops that sensitiveness of the spirit which welcomes everything, in the joyous spirit of the soul, which traces the footprints of the Divine in things of creation. The soul is kept ever green in the joyous purity, and is not dried up through the rigour of asceticism. The poet as a teacher is anxious to wake up that freshness of the soul, and encourages that creativeness in art, that wise repose in silence, that communicativeness in service which inevitably follow if the spirit is not dulled

by the rigidity of routine life and discipline.

The main thesis of the book lies in the comprehensive vision of life, in its expression and transcendence, and both the aspects of life interest the poet. Though the poet does not challenge the faith of those who believe in the complete merging of the soul in the Infinite, still he has greater sympathy with the vision of life that is ever creative and expressive, at the same time ever withdrawn and fixed in its transcendent Anandam.

Since this book is a leaf from the life of the poet, we give it a cordial welcome as representing the synthetic vision of life and spirit. But what we expected most from a man of fine susceptibilities of the poet, was some pronouncement regarding the deep abyss of mystic life which has been the spelling force in the life of the great mystics. The choice in spiritual life has always been between the life of silence and the life of union and service. And the great mystics all over the world have emphasized the calm and the silence. And the book would have been more welcome as a help in spiritual life, had the poet given the analysis of the calm, the reasons for its rejection or acceptance. The poet seems to be in favour of the joy of creativeness and communion, but the reasons for his own almost unconscious disavowal of the life of silence, have not been adduced. This is an important point that is missing; since the poet is emphasizing the one aspect of life, he should have given illuminating reasons for the rejection of the life of complete merging as the spiritual quest of man. And since in India, such a total absorption and emancipation has been the ideal amongst a class of thinkers, the poet's closer examination of this aspect of life and realization would have been much welcomed.

"EDUCATION" WHICH DOES NOT EDUCATE

A view of the Village School in India

By DR. G. S. KRISHNAYYA, M.A., PH.D. (COLUMBIA)

"Education should not aim at a dead awareness of static facts, but an activity directed toward the world that our efforts are to create."—Bertrand Russell.

The deplorable condition of the Indian rural community is rendered at least partially intelligible by the village school situation. The horrors of the one are matched only by the evils of the other. What the pupil learns at school is not any more promising than the conditions under which he learns it.

"Such primary education as is provided," states a distinguished Indian leader,¹ "is of an impractical character. The cultivator and the craftsman view it with disfavour, as tending to estrange their boys from their surroundings and to make them dissatisfied with their hereditary calling without necessarily fitting them for any thing better." Dealing with the same subject, writes an Englishman² whose position and experience render his judgment on many matters dependable: "It is a problem that the British Government have as yet hardly considered. The schools that they have so far established in the villages have but little relation to the facts of village life. They are not really designed to educate villagers, but to be the first rungs of a ladder leading up to the university."

Although most village children are brought up in an atmosphere where

illiteracy prevails, "reading, writing and arithmetic, in their most formal phases, compose almost the whole present curriculum of the village primary school. Much time is wasted in the reiteration of material already learnt. Other subjects are slighted unless they are stringently required by the regulations and the inspecting staff."³ It must be said, however, that so far as the education codes are concerned a certain amount of leeway in the curriculum is often allowed, and that in some areas geography, history, nature study, drawing, physical exercise, etc., also are taught.⁴ Sewing is usually provided for girls. Though no clear distinction is drawn between the curricula for rural and urban schools, actually fewer subjects are taught in the villages than in the towns. A serious trouble with the present curricula is their rigidly logical organization into watertight subjects.

Reading is poorly taught. In addition to the difficulty of mastering the alphabet with 200 to 500 sound combinations, there is the extremely inadequate provision of reading books. In many villages there are only one or two books for the whole school, and even these are unsuited for use in village schools. The teaching of writing is inefficient in the extreme and therefore takes a needlessly long time. Grammar is emphasized a great deal and is begun early. Reading and writ-

¹ Sir M. Visvesvaraya: *Reconstructing India*, p. 258.

² Bishop Whitehead: *Indian Problems*, pp. 155-6.

³ Olcott, Mason: *Village Schools and Teachers in India*, p. 116.

⁴ Report on the Progress of Education in India, 1912-17.

ing are taught most often by the alphabet method without sufficient motive on the part of the child—hence the amazing lapse into illiteracy. Arithmetic is difficult and uninteresting.⁵ “Far too much attention is given to memorization and the shouting of tables, and mechanical drill, and too little to measurement. Much valuable time is often wasted in the daily repetition of a lifeless routine.”⁶ This describes not only the teaching of arithmetic, but the general method of teaching village children.

The Education departments have often tried to encourage handwork, like clay-modelling and rope-making, and have met with indifferent success. The children have little interest or respect for work of this kind, as it is presented now, and it is generally even worse taught than the subjects involving facility with letters. As a result, children do not get enough practical work, and are denied the educational value of such activity.

Education in India in general and in the villages in particular can hardly be said to be adapted to the needs—economical, physical, social or intellectual—of the people. It tends to accentuate the weaknesses, and encourage the undesirable tendencies easily noticeable everywhere. It is not evident that the rural curriculum consciously counteracts any of the dominant evils wrought by long standing custom and tradition. In other words, village education not only does not remove the handicaps of the

villager, but in many cases tends to strengthen their hold.

“The failure of the Indian educational system to train character has often been criticised, and with justice.”⁷ The material now taught in the villages being largely separated from rural life, does little to start the children making any improvement in the economic, physical and social conditions under which they live. Co-operation and missionary zeal for service are rarely instilled through the school. A social attitude that will overcome the barriers of caste, creed and colour and develop a sense of responsibility for community welfare has yet to be developed through the introduction of constructive activities to be carried on in association with others. If a social atmosphere is to prevail, class work will not be conducted by methods which suggest a drill sergeant on inspection. “Social interest and understanding cannot be properly developed in a school the content of whose curriculum, and method of whose classroom work isolate the thought life of the pupil from the large community interests about him.”⁸ In the words of the Missionary Commission on village education in India, education should not be a mere means to a moral life, it should be the life itself. The truest education, therefore, is that whose administration, curriculum and method of teaching, are most permeated with the social spirit.

Village schools generally do nothing to encourage thinking, since their predominant emphasis is on absorption and memorization. Long dependence on the authority of custom and tradition has made unquestioning faith and implicit obedience almost a part of the villager's second nature. Where supers-

⁵ Children in the second year of the Bombay schools are (were?) required to know multiplication tables up to 80 times 10.

⁶ Olcott, Mason: *Village Schools and Teachers in India*, p. 117. “We frequently proceed from the unknown to the unknown, and a boy's memory is the only faculty which is cultivated.” Education in Bombay, 1921, p. 16.

⁷ Report on Indian Constitutional Reforms, p. 151.

⁸ *Village Education in India*, p. 77.

tion has a stronghold, and fear is a powerful force, there is no better remedy than the cultivation of the habit of thinking. And yet Indian education has not begun to supply it.⁹ Conformity rather than initiative, resignation rather than adventure, is so definitely the outcome of modern education in India that Mahatma Gandhi's criticism that it develops a "slave mentality" is fully justified.

Village education has been altogether too literary. The Calcutta University Report says, "The cultivator has not yet learnt to value education as an equipment for his life. He often fears, not without reason, that his children may be tempted away from the land by a system of training which has no bearing upon the work in the fields."¹⁰ From the emphasis upon reading and writing and the enormous time spent on acquiring those skills, it is clear that the practical side is bound to be neglected. This defect is an inevitable manifestation in the primary grades of what is characteristic of the whole system of British education in India.¹¹ Doubtless

⁹ "Where nature study and geography are taught in the villages, they consist mostly of the dull memorizing of disconnected names and terms. The pupils know almost nothing of the history and conditions of India."—Oleott, Mason: *Village Schools and Teachers in India*, p. 112.

¹⁰ *Report I*, p. 27.

¹¹ "The British Indian Government (which) gave to those classes that welcomed instruction a system which is divorced from their needs in being too literary, and which produced, far in excess of the actual demands of Indian conditions, a body of educated young men whose training had prepared them only for the learned professions or government services." Pillai, P. P.: *Economic Conditions in India*, p. 37. Sir Valentine Chirol remarks that "our present system of Indian education in fact presents in an exaggerated form, from the point of view of the cultivation of the intellect, most of the defects alleged against a classical education by its bitterest opponents in Western countries, where, after all, the classics form only a

literacy is a very desirable possession and urgently needed, but even more than that is to be coveted health, and means of livelihood. If the school had any obvious and direct bearing upon the well-being and progress of the community, it would stress health, hygiene and sanitation most, but as a rule these subjects are almost entirely ignored in the rural curriculum. A good deal of play would be provided both inside and outside the school. The health of the community would be a matter of grave concern for the rural school, and well might it be. In order to improve the economic conditions of the village, great importance would be attached to handicrafts, pre-vocational work, better methods of agriculture, a more wholesome attitude towards manual labour, and in general, pains would be taken to prevent a lapse into illiteracy, and education for leisure would be provided. "Practical education is, however, as urgently needed for Indian agriculture as for any other form of Indian industry. The selection of land and of seeds, the use of suitable manure, and intelligent rotation of crops, the adoption of better methods and less antiquated implements can only be brought about by practical education."¹²

part, however important, of the curriculum, and neither Latin nor Greek is the medium for the teaching of every subject." *Indian Unrest*, p. 122.

¹² Chirol, Sir Valentine: *Indian Unrest*, p. 263. Apropos the situation in India it is consoling to hear from the *Official Report on Education in the Philippine Islands, 1925*, that "young people, whether they leave before or after graduation, forsake the life of their own people, develop a contempt for manual labour, seek membership in the intellectual occupations, drift to the towns and cities and in many instances prey upon their more ignorant fellows. They lose all desire to participate in those basic economic activities of agriculture and industry, which have been the support of man since he emerged from barbarism, and which must remain his chief support for generations to

The crux of the matter is this : the curriculum so far has not been linked up with the world into which the children are going, nor has the school realized its obligation to the village. One of the main reasons why so little progress has been made towards the solution of the difficult problem of village education during the last several decades is that it has been dealt with in isolation. The village school has been a thing by itself, having little or no influence on the general welfare of the village community, and education

come. They get no satisfaction from handling the plough, hammer and saw, but seek salaried positions in professions, commerce, or government office. To be sure, individuals must be prepared for such occupations, but no school that points in this direction can adequately defend the policy of attracting large numbers of pupils."

has too long been conceived as the teaching of 'subjects.' The system should take into account the self-sufficing, independent character of the Indian village. A large majority of the children educated in the schools will have to stay in the village and take their part in its life and work. Nor can we afford to forget that we have to deal with life as a whole and not in compartments. Dirt, debt, drink, disease, caste, child marriage, infant mortality, immorality, and ignorance are so closely related that it is impossible to deal effectively with any of them in isolation. If in education one is seeking an adjustment between the child and environment, this will not be attained by divorcing the school environment from all the child has known and will experience.

SWAMI VIVEKANANDA, THE ALCHEMIST OF MODERN INDIA

BY V. N. MEHTA, I.C.S.

Swami Vivekanand's life has been the subject of innumerable crude treatises and discourses by savants and admirers. In the words of the French writer Andre Maurois, biography in the case of Vivekanand is a peculiar vehicle for the self-expression of the biographer, and therefore till the eve of human consciousness, publicists will have a peculiar fascination for this subject. They will plunge into this vast ocean of practical mysticism and come out with pearls peculiarly their own, but which have all along been implicit in that mighty spirit. I have been asked to take this plunge. I would have hesitated, but I am braced up by the

recollection of my college days when I like the rest of the younger men of my generation was an *aviveki* lover of Vivekanand. I have advisedly used that word instead of 'admirer.' We were all fascinated by his wonderfully expressive eyes. There is a German saying "In den Augen liegt das Herz" (In the eyes lies the heart). The eyes were the real windows through which one peeped into his beautiful soul and loved him. Did not his master Shree Ram Krishna fall in love with him because of his eyes? I had read his books and speeches before my father who admired everything that was manly and robust in the teaching of our

religion. Let me indulge a little in this reminiscent vein as it explains my approach to Vivekanand.

India on the eve of the twentieth century had been lifted up—some say tilted up rather awry from its slough of despond by political consciousness. Mr. Tilak in our parts, and Lal Mohan Ghosh, and Surendra Nath Banerji in Bengal had made things hum. We continuously heard the din, 'we shall not be exploited,' 'no more hewers of wood and drawers of water.' This message however touched us on the physical plane. 'But I have always believed and with age and thinking I have been confirmed in my anti-Marxist attitude, that Economics alone cannot make a man. I believe that it can mar him, but for man-making you want the alchemist, who can put man in the alembic of his philosophy, and refashion him.' To my mind the only school of Economists which has succeeded in man-making has not been that of Marx with its trumpet blast of class consciousness, but the Rochdale pioneers, William Morris, Holyoake and Raiffeisen, the co-operators par excellence whose work the French Economist Prof. Gide has delineated in its spiritual aspects, in words which a Frenchman alone can weave as a robe to clothe the personality of a movement. They taught not class consciousness but the unity of all

आत्मानं सर्वभूतेषु,

सर्वभूतानि चात्मनि ।

Co-operation, as we have become familiar with it now, had not appeared on our students' horizon. Lord Curzon first made it popular in 1904. We were all ardent individualists—what I might call the pure sugar-candy of Benthamism, believing that if everybody took a bite of the common stock the hunger of each would be satisfied—forgetting that unreformed human

nature oftener bites more than it can chew, and hustles out the weak into the corner of depletion. Man-making in its spiritual aspect was therefore what was wanted, not politics alone, though politics was necessary. Who supplied the leaven? Dayanand of Kathiawar and Vivekanand of Bengal. Both made Vedanta ride on horse-back, as has been said of Prophet Mohammad that his religion was Christianity on horseback. He made Vedanta practical—not the esoteric creed of the person who sat in a corner, negligent like St. Simon the stylite of the vermin on his body and the dirt and death about him—wrapt in the contemplation of the non-ego, till such time as the web of *maya* might be torn away and he realized the oneness with the Brahm. He was taught by his Master, Ram Krishna Paramhansa, to look upon the world as the *Lila* of the Mother—Brahm in its undifferentiated form—the kite flown in the sky and held on to the earth with the string of illusion; or if I might be allowed to give a simile, the world to him was like the strings of the Vina, the human being was the artist who was tuning the strings to get the right *dhwani* out of them. Time will come when the instrument will respond to the player's touch and then, as a beautiful Sitar-player and singer related to me once his experience, the difference between the player, the instrument and the audience would melt away into the consciousness of one ineffable sound and the magic kite would then snap its earthly attachment and fly away. This Sitar-player was once playing the Sitar before a lady of royal house, in the presence of a *Sannyasi*, in the beautiful Achhebal Gardens sacred to Jehangir and Nurmahal in Kashmir. He was singing the song composed by the court musician of Kotah *धूँचट के पट झील तुझे राम मिलेने*. The veil dropped away and

the seer saw his identity with the universe, and then the idea of unity welled forth to drown all idea of separateness. This teaching of Ram Krishna, that the practical Vedantist had to embrace the world as it is, out of tune and discordant in its response, and make it in tune with the music of unity, had eaten into the very marrow of Vivekanand's life. If I may quote another realist who was all the same a mystic all his life, Goethe, Ram Krishna felt that the real character of the practical Vedantist would develop by coming into embrace with the world and not avoiding it. Says Goethe in Tasso :

"Talent will grow and
flower in solitude,
Character in the crowd."

Romain Rolland in his life of Ram Krishna narrates the story of the piety-proud Narada, how he one day asked Lord Krishna, "Who is the greatest Bhakta?" Shri Krishna named a particular *kashthkar* living in such and such corner of the earth. Narada with his wounded ego and unslaked curiosity went about to find him out. He met him. He was an ordinary rustic intent on his daily toil. He questioned him as to the length of his devotion. "I mutter," he said, "Govind's name twice at morn and twice at eve and am busy earning a bare living out of this small plot of land." Narada came back puffed with the triumph of his discovery. "Surely Lord! thou art mistaken. He mentions thy name only four times a day." (Repeating Lord's name is part of the routine of a Vaishnava Bhakta.) Shri Krishna gave one reply : "Try again." He asked Narada whether he would perform one feat for him satisfactorily and carry out his injunction to the letter and spirit and then he will be able to find out the true Bhakta. He gave him a pot full to the brim with water. He had to

circumambulate a certain sacred hill and complete the *pradakshina* between dawn and sunset without spilling a drop of the sacred liquid. Narada started and returned in time with the water of life still unspilt. "How glad am I Narada," he said, "but tell me—truthful Bhakta that you are—how many times between dawn and sunset did you mention my name?" "Master! I was so busy guarding this water of life from spilling that I never thought of mentioning your name even once." The Lord smiled, "Is not the *kashthkar* a better Bhakta than you, Narada? He has to carry the water of life unspilt so that he and his family can live and yet finds time to repeat my name four times a day."

In the words of Abul Fazl's inscription on the temple to Din-i-Ilahi in Kashmir, *Kufra Kafirra wa din dindarra; Zarra-i-cardi dil-i-attarra*. The perfume seller knows the smell of the rose-petal. This parable which Kabir might as well have written has sarcastic reference to the length of devotional occupation of conventional devotees, to the detriment of the five *mahayajnas* of life which properly performed make one relish the bread of life. Romain Rolland has referred to the song of Goethe's harpist in Wilhelmmeister as echoing the sentiment of the typical peasant, who is happy because he has earned his bread with the sweat of his brow and repeated with the *stotra-kar*

यद् यत् कर्म करोमि तदखिलं ।

शब्दो ब्रह्मराधनम् ॥

Whatever I do, I offer it to Thee, oh Shambhu, in worship. I have not my Goethe by my side and all the four beautiful lines, I have forgotten. I only remember the first line.

"Wer nie Sein Brot mit Tränen ass," he who never ate his bread with tears does not know true piety. He cannot

hunger after God's grace. That was the parable that had eaten into Vivekanand's being. The master had told him, "You are Nara, the incarnation of Narayan reborn on the earth to take away the misery of humanity."

नियतं कुरु कर्म त्वं कर्म ज्यायी ह्यकर्मणः ।

परिवाचाय साधूनां नो विनाशाय बत

उद्धाराय च दुष्कृताम्

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Before I speak more on this aspect of his life, I might refer to his alembic for character-making. It was a kind of spiritual conc-ism—self-hypnosis. He laid emphasis on the necessity for realizing that one's salvation lies in one-self, that every one has the particle of Brahm in him, and he can by self-development attain unity with the Formless. India was at that time suffering from three undesirable complexes: an inferiority complex, a persecution complex and a spurious superiority complex. He tried to exorcise away the inferiority complex by instilling into the mind of each individual that it was not by constant repetition of his helplessness, of his being a sinner that he would share in Divine grace; but it was by conscious effort to realize that as long as he was in bondage he was a sinner and that with true knowledge that bondage would disappear. Vivekanand was not the initiator of a new system. Like Shankara he expounded the Vedas and Upanishads. Shree Ram Krishna wanted him to be the witness of the best in Hinduism: that means that the Hindu had to do his 'Nitya karma' satisfactorily instead of retiring from the world and except in rare cases being a mere Flaneur, i.e., for all practical purposes an idler. In order to attain that true knowledge he has to know the world and make it in tune with himself in

order that he may realize his personality. It is in this that according to the Vedanta one's real salvation lies. The persecution complex lay in the fact that the political rulers were represented to be keeping down the subject population. This argument peeped in at every stage. As long as one remained under that complex one made no effort to improve oneself, no effort was made to realize that there were so many inherent faults in the system that subjection was inevitable. He laid emphasis on these defects and told the people in so many words that by their own strength could they erect a new nationhood and that man-making in the true sense of the word should be their task; nobody else could help them. The superiority complex was a more dangerous one, because of its insidious character, which made them act like the bankrupt, who always thinks how rich his ancestors were, but makes no effort to extricate himself from his present position of worthlessness. Vivekanand never hesitated to point out the faults while emphasizing the special glories of the ancient heritage. This aspect of his life's teaching cannot be too often emphasized. It is customary to lay stress on the meek and gentle character of Hinduism. Vivekanand emphasized the aggressive and manly aspect of the teaching of the Acharyas, which made each man feel equal to the highest, which made each man feel that he was indispensable to his neighbour and which also made each man realize that his salvation lay in the salvation of his neighbours. He therefore made a conscious effort to contribute his mite to the task of man-making. It was no small task making the average Indian feel that he could by self-discipline and self-knowledge make a man of himself, instead of remaining the manikin he was represented to be. The same effort

was made by the Norwegian Ibsen and he has in the picture of his Peer Gynt given us a characteristic portrayal of the Norwegian, voluble in words, plausible in arguments, but essentially lacking in manliness, and intellectual sturdiness. He wanted him to get out of his "inferiority complex" and like his hero—Brand, rise to the consciousness of manhood in full efflorescence with its powers fully evolved. Of Germany in the beginning of the 19th century Freiligrath had said, "Deutschland ist Hamlet"—Germany has become weak-willed like Hamlet—and it required the castigation of Nietzsche to rouse Germany out of its mental flabbiness and rise to full manhood. Vivekanand in his tour from Madras to Almora worked that miracle on the spiritual plane. My memory goes back thirty years and I remember that this was the impression that we fresh in college felt as the essence of his message. This, then, is one aspect of his life which is of special interest to us in 1931, when we are on the threshold of a new era. Man, as of old, is the architect of his own fortune. Nobody else can unmake him, though it is more often than not that he can unmake himself, and it is his teaching that should brace one up in hypnotizing oneself into the belief that one having the essence of the Eternal in him was capable of rising to any height.

I therefore come again to that other aspect of his life, his intense pre-occupation with the world in its whirligig about which I had already spoken. It is this intense realization of the necessity of putting the Vina strings in tune that made Vivekanand embrace humanity, following the footsteps of his Master and take to the service of sorely afflicted humanity. He was all his life acting as Jivan-mukta, "who did not desire to open the door for the Nirvi-

kalpa Samadhi to come in till the Mother wanted it to come out" before he had helped his fellow countrymen in the task of man-making and building up the solidarity of the nation. Like Rantideva he would be heard saying

केन स्यादुपायोऽत्र

वेनाहं दुःखितात्मना ।

मंतः प्रविश्य भूतानां

भवेयं दुःखभाक्सदा ॥

and like Dhruva

न त्वहं कामये राज्यं

न स्वर्गं ना पुनर्भवं ।

कामये दुःखं तमानां

प्राणिनामात्तिनाशनम् ॥

and it is this aspect of his teaching that has brought into being for Northern India a band of workers, who like the Franciscans of old are wedded to poverty, but who are out like the band of angels led by Ariel in the second part of Faust, to succour the distressed.

"Be the sufferer saint or sinner,

They have pity for the man"

—*Faust, II Pt.*

India needed these friars, Dominicans and Franciscans, who took to the road to dispel ignorance, to alleviate suffering and to befriend the friendless, whether one turns to Hardwar where pilgrims congregate to catch a glimpse of the Ganges in her morn or to holy Benares, the great city of the dead, the Ashramas established by these Ram Krishna friars have brought uplift and healing to the poor and the suffering, however lowly and however disgusting to the naked eye the suffering may be. The pity that was implicit in the action of Gautama when he took up the maimed lambkin in his arms on his way to "Rajgriha" is everywhere in evidence in the action of these humble friars. They are educated men—men

of good families and eligible prospects—yet they have preferred poverty to affluence, because they have felt the Master's call. In areas devastated by floods or famine or amongst crowds stricken down with diseases, the friar in his 'gerua' cloth is in evidence carrying the message of hope and healing to the friendless and the despised. It is this second aspect of the work that made the greatest appeal to my wife and to myself when we were in Benares for three years and I take this public opportunity of laying my tribute of respect at the feet of the Master whose teaching has sown the seed of a monastic system under modern conditions which has shown the zeal and learning, and happily so far none of the weakness and

corruption, of Buddhist monasticism. May the austere purity of the Master that burnt up in its fire of austerity and 'tyag' anything ignoble, preserve this band of workers in purity of thought, speech and action, so as to lead my countrymen to a higher level of individual and neighbourly existence. The message of the Orator by Divine Right, as Vivekanand was called in America, is still an inspiration to many of us. I have attempted as I said to put before you two out of the many gems that could be dug out from the inexhaustible mine of his life, but these two gems are rare Pârash-manis. The touch of the one makes one a man; the touch of the other has made the whole world kin.

GURU AMAR DASS

(Equality)

BY PROF. TEJA SINGH, M.A.

Obedience, though extremely useful in the early stages of spiritual training, is not always helpful in bringing a man forward towards the goal of responsibility. When indulged in too indiscriminately, it might do positive harm by making men slavish. Guru Angad himself had realized this danger, when he set down the following ideal of obedience :

"Nanak, obey him who is worthy to be obeyed"¹

"He, who acts according to the will of the Lord, receives his reward. Nanak, he is worthy of homage."²

Obedience is, therefore, dangerous to

the spirit of truth, unless it is allied with Discrimination and Fixity of Purpose.

Guru Amar Dass (1479-1574), the third Guru, followed up with an opportune teaching. A bard sang of him :

"Firm as the mountain of Meru, thou art swayed not by the gusts of wind."³

Such stories as those of Prema of Talwandi and Paro of Dalla, who would seek the company of the Guru in the face of all difficulties, show that constancy to the fixed ideal had become a common feature of the Sikh character by that time. But more needful was it for the Guru to see that too much

¹ *Ramkali ki Var*, II.

² *Sarang ki Var*, II.

³ *Ramkali ki Var*, Satta.

was not made of worldly position or religious differences. He, therefore, developed into a regular institution the custom of inter-dining started by Guru Nanak. He would oblige all his visitors, Hindu and Mohammedan alike, to partake of his free kitchen before he would consent to see them. Even Akbar and the Raja of Haripur, when they came to see him, had to do the same. All had to sit in a line and eat together. There was no superstition of the *chauka*. The third Guru says that, even if he were a most learned Pundit of world-wide renown, "he would take care to remember that nothing is polluted in the kitchen. All outlined kitchens are false. Only He is pure."⁴

In this way, the people were made to renounce their social prejudices and look upon each other as brothers.

This feeling was further strengthened in men by their being made to practise virtues that spring out of the sense of brotherliness. The greatest virtue of the third Guru was his self-restraint in dealing with others. He says :

"He, in whose heart there is love, has already obtained salvation.

He controls his senses and finds the way of truth and self-restraint."⁵

When Datu, the son of Guru Angad, attacked Guru Amar Dass and kicked him off his seat, the latter's only reply was, "O honoured Sir, pardon me. My old bones must have hurt your tender foot." The same humility and self-restraint he taught others : "O

Sheikh, restrain thy mind which now wanders towards the four cardinal points, the sport of the four winds."⁶ Bhai Jetha⁷ and Bibi Bhani's patient service clearly shows how the Sikhs had fully imbibed this spirit. The Mohammedans in those days often annoyed the Sikhs. When they went to take water for the kitchen from a well, the Mohammedans would set upon them and break their earthen pitchers with stones. When the Sikhs complained to the Guru, he told them to use goat-skins instead. When these, too, were pierced with arrows, the Guru asked them to use vessels of brass. But these, too, were not safe against the pellets of the mischief-makers. The Sikhs were driven almost to desperation ; but the Guru insisted on patience, and only prayed for the softening of the enemies' hearts. He would not allow his Sikhs to retaliate, because the wrong came from the people, and not from the Government : because the Emperor could still be appealed to, and often with much success. At this time patience was the rule. Guru Amar Dass once said to a village headman, "God is patient, and patiently He rewardeth. If any one ill-treat you, bear it. If you bear it three times,

⁴ *Sorath ki Var*, III.

⁷ He succeeded Guru Amar Dass, and was called Guru Ram Dass. He married Bibi Bhani, the daughter of the third Guru. He occupied the privileged position of the Guru's son-in-law, but he was daily seen carrying baskets of mud out of the Bawali which the Guru was constructing. His wife worked with him. One morning, while her old father was bathing, she noticed that one leg of the wooden seat on which he sat was broken off. Fearing lest he should fall and hurt himself, she put her hand under the broken leg so as to keep the seat level. When the Guru arose after bathing and saw that a nail had pierced her hand, he asked her why she had endured such a torture. She replied, if my wretched body could in any way serve the Guru, I should be fortunate."

⁴ *Maru ki Var*, III. That from that time onwards there was no sanctity observed about eating and drinking among the Sikhs, may be gathered from the following story taken from the *Dabistan-i-Mazahib* : One Partab Mal, a learned Hindu, said to his son who was inclined to turn Mohammedan, "If you want to get freedom in eating, you may better join Sikhism, where there is no restriction about food."

⁵ *Majh Ashtpadi*, III.

God Himself will fight for you the fourth time, and extirpate your enemies."

But the qualities of Forbearance and Patience, so needful for acquiring self-control, have often led people, especially in India, to be very careless about the higher duty of self-preservation. In the time of the Gurus, many persons would willingly immolate themselves at the altar of Shiva, get themselves sawn alive at Benares, or be consumed in the Himalayan snows. The nation as a whole had acquired a spirit of servility and abject contentment. It was most necessary for the regeneration of the higher self of India that the Guru should teach the true value and sanctity of human life. Man, who was considered to be a mere wretched vermin crawling on the face of the earth, was declared to be a great manifestation of God's divinity. For this purpose, the belief in particular incarnations of God had to be rejected. All Avatars were shown up to be simply human beings :—

"The thirty-three crores of divinities are thy slaves."

"The kings created by Thee in different ages are sung of as Thine avatars."⁸

"The pundits and astrologers do not understand the matter : Brahma, Vishnu and Shiva were created to obey His will."⁹

Man rose in the estimation of man. His body, which had been considered as the source of sin, was now to be considered as the holy shrine of God :—

"We may take human body as the temple, nay, the fort of God."¹⁰

Again :

"All mankind that you see created is the image of God : God's image

appears in it."¹¹ See also his lines inserted by way of contradiction after the 51st Slok of Farid, which says that the bodies of the lovers of God are to be ever pale and bloodless. Guru Amar Dass, when questioned once by his Sikhs as to why he had hastily ridden past a crumbling wall, had replied that he wanted to teach his disciples that it was their sacred duty to preserve human body. It was a precious trust of God, to be kept pure and strong by Temperance :

"If possible, drink not the false wine at all."¹²

Simplicity goes along with temperance. The Guru lived such a simple life that he did not keep more than one suit of clothes for himself and not more than one day's provisions for his kitchen. Woman also became sacred in the sight of man. It was the third Guru who forbade Sati :

"They are not Satis, who burn themselves with their husband's corpses.

Nanak, rather are they Satis who die by the mere shock of separation from their husbands.

And they, too, ought to be considered as Satis, who abide in modesty and contentment :

Who wait upon their Lord, and, rising in the morn, ever remember him."

"Women are burnt in the fire with their husbands :

If they appreciate their husbands, they undergo sufficient pain by their death.

And if they appreciate not their husbands, Nanak, why should they be burnt at all?"¹³

He held women as equal with men. Perhaps he remembered what he owed

⁸ *Asa Ashtpadi*, III.

⁹ *Ramkali ki Var*, III.

¹⁰ *Ibid.*

¹¹ *Anand*.

¹² *Bihagra*, III.

¹³ *Suki ki Var*, III.

to a woman, Bibi Amro, who had brought him to his saviour. This is his ideal of married life :

“They are not wife and husband who only sit together :

Rather are they wife and husband who have one spirit in two bodies.”¹⁴

This ideal was amply realized in the time of the next Guru. Read the beautiful story of the conscientious daughter of Patti's magistrate. She did her duty by her leper husband even under most trying circumstances. Truly has Bhai Gurdas, (1555-1629), the missionary Sikh of the time, said, “From temporal as well as from

spiritual point of view woman is man's other half and assists him to salvation. She assuredly brings happiness to the virtuous.”¹⁵ Guru Amar Dass was also against the custom of *purdah*, as may be seen from his exhortation to the Rani of Haripur.

The effect of all this was that the men, with whom it was usual in troubled times to leave their females to the mercy of the invader, now came forward as defenders of the honour of their homes. Women, too, came to realize their position ; and after this we often hear of their making a bold stand for their own defence.

PROF. BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

BY SHIV CHANDRA DATTA, M.A., B.L., F.R. Econ. S.

(Concluded from the last issue)

THE ECONOMIC INDEPENDENCE OF WOMEN —THE ECONOMICS OF WIDOWHOOD

Prof. Sarkar thinks that the economic development of our country would not be as rapid or as satisfactory as it might be, if women do not act as active economic agents by participating in the various professions and thereby adding to the stream of national values.

By taking to the various professions women would have the way for their own economic independence and would also be contributing materially to the enrichment of the country.

It is pointed out that in Germany women serve as doctors, lawyers, journalists, writers and even as farmers, and that there are ample facilities there for training women as

house-keepers, maid-servants, cooks, nurses, doctors', chemists' or engineers' assistants, dress-makers, embroiderers, metallographists, illustrators, etc. Our attention is also drawn to the fact that in the U.S.A. and Great Britain women serve in various professions and in various capacities.

It is urged that in any endeavour for the economic advancement of India, the knowledge of how the Germans fit their women for the various professions as also for their day-to-day domestic duties and the very high standard of instruction and training they enforce for the purpose, is likely to be highly beneficial.

The objection might be raised—“Our women might require training in

¹ *Ibid.*

Var, 5.

technical lines, but they require no training whatsoever for house-keeping; for, the training imparted by our mothers and grand-mothers is more than sufficient for the purpose. Besides, we do not require nursing homes like the Europeans; hence Indian women have but limited scope for acting as nurses. Are not our mothers, wives and sisters our natural nurses?"

To this objection Prof. Sarkar's reply is that it is nothing but our mental lethargy and lack of sympathy for our womanhood, that is responsible for our antipathy to European training or institutions which are likely to enhance the efficiency of our women and also to make their lot better. In Germany also at one time there was an opposition to schools for domestic science but that antipathy has long died away. And it is pointed out that a well-trained German house-keeper (Hans Gran) is such that it will be difficult for an Indian or a Bengali woman to approach her in efficiency or assiduity. And as regards nursing institutions he thinks that the establishment of such institutions would make for our added comfort, would lessen the unnecessary strain and burden imposed on our women-folk and would create a new opening for livelihood for many of our helpless sisters.

One might argue, "Why should we imitate Eur-America in the movement for the economic independence of women? Are our women in any way inferior to those of Eur-America?"

To a question like that Prof. Sarkar's reply amounts to this that there is no innate superiority or inferiority as between the women of Eur-America and Asia. The former, in spite of their gloss because of their independence and culture, are as essentially feminine, as home-loving and as fond of affairs

relating to love, marriage and the gentle art of cooking, as the latter. And, it is pointed out with emphasis, that even up till the 19th century Eur-American women were as backward and in as great a lack of freedom as their sisters of India, China or Japan.

But, notwithstanding this fact of fundamental similarity and equality of lot in the recent past, it is a historical fact that the modern movement for feminine emancipation has taken its rise in Eur-America, and that the economic aspect of that movement embraces two principal items—control of women over property and the participation of women in the professions on equal terms with men. And it is opined that, just as in the case of many movement which is contributing to the up-building of modern India, similarly in the case of the movement for the economic independence of women, we have perforce to tread in the footsteps of Eur-America, not because of any inherent superiority in Western women, but because of the stern fact that they just happen to be ahead of us for the moment.

It should, however, be noticed that though the economic independence of our women is considered as necessary for the material welfare of the country, that does not necessarily mean that India's economic development is considered as wholly or mainly dependent upon that. Prof. Sarkar holds that the economic development of India will be the resultant of many factors of which the economic independence of women is but one and of which better land-laws, provision for high-class technical training, etc., are the others.

The condition of destitute widows in India is deplorable. What solution have we to offer to meet this tremendous social problem? The training of women for one or other of the various

professions is no doubt one remedy. But another remedy, to which our attention is drawn, is that of bringing all widows under the care of the State and maintaining them with State funds. That remedy is pointed out as having been already adopted in countries like Germany and Great Britain, and, though with the present poverty of the country such a step is not yet considered a question of practical politics, yet it is held that remedy will have to be adopted to place widows above want and thus to enable them to lead free and respectable lives. And the introduction of widows' pensions is likely to be beneficial in another way, *viz.*, that it will add tremendously to the sense of security of the workers by relieving them of all anxiety on the score of their wives' fortunes in the case of their earlier demise.²³⁰

SERVICE IN GENERAL, CLERICAL SERVICE AND GOVERNMENT SERVICE

Earning one's bread by service is looked down upon in contemporary India. And the advice is trotted out in season and out of season that people should take to some independent business.

It is pointed out by Prof. Sarkar that in modern communities almost every member of the intellectual classes is but an employee in some capacity or other, in one concern or other. The reason is that almost every modern economic concern is owned by a large number of shareholders who

themselves are engaged as workers in other concerns, and are controlled by managers, directors, etc., who again are nothing but paid servants of the company.

The current prejudice against Government service as such, is strongly condemned. The public condemnation, silent or vocal, of 'the very large number of qualified, well-disciplined and intellectually advanced classes of our countrymen such as these Government officers generally are' has resulted in a demoralization in the ranks of the Government servants which has been inflicting a heavy loss upon the country. He points out that Government service as such is in no way inferior to other kinds of public service, but is, on the contrary, superior in many respects. "I wonder," says Prof. Sarkar, "if there are many people who will be bold enough to suggest that Government service is, if at all, more demoralizing than service in an industrial plant or trading office, Swadeshi or foreign." We might also note here that Government servants, whether ministerial officers or otherwise, are asked to contribute substantially to the welfare of the country by interesting themselves in non-political matters, such as physical culture, sanitation, literary endeavours, women's welfare, etc.

The amelioration of the condition of the clerks is envisaged as but a part of the wider problem of labourers in general. Clerks are asked to remember that no distinction is made in the modern world between manual and intellectual workers. Hence, they are asked to further push on the process of their unionization which has already commenced in contemporary India, for the effective realization of their demands, such as those for basic wages, leave, pensions, allowances, etc. They are also asked to keep themselves

²³⁰ The whole of this section is based almost entirely on the Article on "The Modern Woman in the Economic World," *Arthik Unnati* for Magh, 1334, pp. 774-789. See also the article on "The Earnings and Social Values of Clerical Labour," *J.B.N.C.* June, 1923, p. 153, *Economic Development*, p. 126 and Chapters on American Women in the Volume of the *Vartaman Jagat* on the U.S.A.

abreast of the latest developments in the contemporary labour world and to aim at the world standard of efficiency in clerical service. Further, they are called upon to get rid of their prevailing pessimism and apathy born of an under-estimate of their own worth and importance. And, in this connection, they are particularly required to remember that some of the greatest sons of India have hailed from the families of ministerial officers. "The persons who have been the most prominent in the re-making of India in different lines are not the sons and relatives of mighty maharajas and millionaires. Aye! some of the greatest men of modern and contemporary India have been born in the cottages of ministerial officers and the clerical proletariat."²³¹

THE CHAMBER OF COMMERCE MOVEMENT

Chambers of Commerce constitute a valuable aid to the development of commerce and also to the general economic development of a country. The various functions discharged by a Chamber of Commerce in addition to the primary one of uniting the merchants under one common organization, are pointed out to be the following :—

"In the first place, a Chamber of Commerce can disseminate among its members as well as among the public accurate information in regard to the marketing facilities for Indian goods in foreign countries as well as the industrial, banking, insurance, customs, currency and transportation conditions and economic legislation prevailing abroad.

In the second place, information of all sorts regarding the money market,

raw produce, exchange, railway and shipping rates, price movements, labour conditions, technical improvements, etc., in the different localities in the country can be catered to the members by a chamber functioning, as it should, as a clearing house of statistical and commercial intelligence.

In the third place, the business states of firms in different places, the financial worth of agents, the reliability of co-sharers and order-suppliers and such other items of a confidential character can be rendered accessible to members through a chamber at reasonable expenses and in as quiet a manner as possible.

Fourthly, a Chamber of Commerce can be used as a court of arbitration for trade disputes between firms that are its members.

Last but not least must be mentioned the political services of a chamber. "As an important public body representing the varied wealth of the land, its relations with the Government can grow to be close. It can acquire a voice in the making and amendment of laws. . . Both in regard to taxes as well as the tariff, matters which affect every industrial and commercial transaction, a chamber is the most adequate and efficient medium for a firm's intercourse with the Government, especially when the firm is of humble dimension or located in the villages or sub-divisional centres."²³²

Our attention is also drawn to the fact that the Vienna Chamber of Commerce acts as an institution for imparting instruction in economic and technical subjects and that it offers two months' courses in General Economics, industrial subjects, such as Photography, Printing, Installation and

²³¹ This section is based entirely on the article on "The Earnings and Social Values of Clerical Labour," *J.B.N.C.* June, 1928, pp. 143-164.

²³² Speech on the Federation of the Indian Chambers of Commerce in *Greetings to Young India*.

Handling of machines, etc., Banking and Book-keeping, Stock Exchange and Foreign Languages and one year's courses in Shoe-making, Carpentry, Book-binding, Carriages, Manipulation of metals, Electrical Technology, etc. We also learn that the Viennese captains of industry have found it paying to carry on such schools.²³³

Chambers of Commerce thus can play a great part in the commercial and economic advancement of a people. But even now 'we are far behind the rest of the civilized world in the Chamber of Commerce movement.' And the reason for that is said to be that 'our exporters, our retail traders, our banks and loan offices, our insurance societies, our chemical works, our mechanical and engineering firms are hardly aware of the services that a Chamber of Commerce can possibly render to the members concerned and to the business community at large.'²³⁴

THE DUTIES OF INDIAN ECONOMISTS

Prof. Sarkar is of opinion that Indian economists can render help for the economic development of India in two ways :—first, by studying the ways and means for the production of wealth resorted to in the various countries of the world and by drawing the attention of the public towards them;²³⁵ secondly, by holding up before Indian merchants, industrialists, workers, etc., the various tendencies in the contemporary eco-

nomic and industrial world;²³⁶ and thirdly, by arousing in our countrymen a keen zest for Economics and also by actually spreading the knowledge of Economics far and wide.²³⁷

As he points out with great sadness, the knowledge of Economics of our people is very poor. "The Bengalis are very backward in Economics."²³⁸ It is only recently that a new spirit of investigation, a laudable independence of outlook and a pleasing variety of ideas have to some extent appeared among the rising Indian economists of the day.²³⁹ Our poor knowledge of Economics is traced to three main causes—first, the absence of touch with those who actually carry on the various economic operations and activities; secondly, the lack of standard works on Economics in the vernaculars; and thirdly, the absence of a sound knowledge of mathematics.²⁴⁰

Prof. Sarkar holds that Indian economists are too much engrossed with the idea of opposing the British view-point and, paradoxically enough, they are at the same time very much under the spell of British ideals and norms. The charge is also made that Indian economists do not envisage that theirs is the task of suggesting ways and means for building up India into a great economic power.²⁴¹

In order that Indian economists may rise above the faults of opposition and

²³³ Chapter on "The Vienna Chamber of Commerce—its Educational Activities," *Economic Development*, pp. 288-294.

²³⁴ Speech on 'The Federation of Indian Chambers of Commerce' in *Greetings to Young India*.

²³⁵ Bengali pamphlet on "The Methodology of Research followed by the Arthik Unnati," p. 1 and also pamphlet on "The Establishment of the Bangiya Dhana Bijan Parishat," p. 1.

²³⁶ The programme of the *Arthik Unnati*, Section 3.

²³⁷ Pamphlet on "The Establishment of the Bangiya Dhana Bijan Parishat," p. 10 and on "The Methodology of Research of the Arthik Unnati," p. 8.

²³⁸ Pamphlet on "The Bangiya Dhana Bijan Parishat," p. 1.

²³⁹ Introduction to the Bengali work on "The Wealth and Economics of the Modern World."

²⁴⁰ Pamphlet on "The Bangiya Dhana Bijan Parishat," pp. 8-8.

²⁴¹ *Economic Development*, pp. 146-148.

slavishness caused by too intimate a contact with the Britishers, and in order that Indians may discover for themselves the science and art of developing the country into a world power in the economic sphere, Prof. Sarkar offers the advice that Indian economists should occupy themselves with the study of extra-Indian questions and problems.²⁴²

ECONOMIC JOURNALISM

The journalists are viewed as having a great mission to fulfil in the economic development of India. It is for them to point out how each and every class and profession is progressing or falling back in the struggle for existence. It is their duty also 'to describe realistically, item by item, all the little incidents that constitute the life, the growth and the development of the different professional, occupational or functional groups of the population.' But, according to Prof. Sarkar, they have failed to discharge these duties. They do not take note of or appreciate "those smallest particulars which constitute the complex entity called 'life.' " Many economic events or changes of first-class importance are allowed to pass by unnoticed. For example, it is complained that the development of Calcutta under the auspices of the Calcutta Improvement Trust, the rise in the price of fish in Calcutta and the effects and problems it has given rise to, the advent of educated Bengalis in increasing numbers into Indian Foreign Trade, etc., are items which were conspicuous by their absence in the columns of Indian papers during Prof. Sarkar's stay abroad, i.e., from 1914 to 1926.

Moreover, while India has already made a mark in contemporary commerce and industry, that fact has been hardly noticed in Indian journals.

²⁴² *Ibid.*, pp. 148-149, also pp. 155-156.

"India to-day is not the exclusive market for the manufacturers of any favoured country but bids fair to be a self-conscious, critical and discriminating limb of the world market." This being the stern fact, Prof. Sarkar naturally complains that 'it is rather curious that the developments in actual life should have failed to influence the journalism and the literature of the land in an appreciable degree.' The reasons for this deplorable backwardness of Indian journalism are pointed out to be, first, that business men themselves 'have perhaps hardly the inclination or the leisure . . . to contribute to journalism on special lines' and secondly, that the journalists themselves do not possess sufficient knowledge of industrial technique.²⁴³

CONCLUSION

As shown above, Indian agriculture has begun to be modernized, however slow be the rate of progress. The establishment of modern industries is going on apace, however small be these industries in comparison with those of Eur-America. Indians have commenced to take their rightful place in the world of Indian commerce. Besides, a silent class revolution has been going on and the lower classes are being improved culturally and economically and are being lifted up in the social scale with a resulting expansion of the middle class.²⁴⁴ The theory that the India of to-day is poorer than the India of the mediæval period is rejected as nothing but a myth.²⁴⁵ It is urged on these grounds that India 'has been advancing along right lines.'

²⁴³ Speech on Economic Journalism in *Greetings to Young India* and article on "Journalism in Commerce and Manufacture," *Economic Development*, pp. 351-358.

^{244, 245} Speech on "The Philosophy of the Naughty," in *Greetings to Young India*.

Though the situation does not altogether appear to be depressing, yet the lesson is constantly borne in upon us that the advanced nations are ahead of us by at least fifty years, if not more. India, therefore, will have to cover up a long distance before she can aspire at least to proceed neck-to-neck with them. It will not do to turn our face away from the prosperity of the advanced nations with a hypocritical contempt for worldly prosperity. Our present undoubted inferiority in the economic sphere has got to be wiped out. And

the way to achieve this is to modernize our economic life more or less along the lines chalked out by Prof. Sarkar. It is not possible that we shall agree with every element in his ideas, or even, with most of his ideas. But we can at least assimilate the essence of his teaching on the subject, *viz.*, that Eur-America has got to be frankly accepted by us as our *guru*, *i.e.*, India's material life has to be broad-based on the best teachings and principles of the modern world if India is to advance rapidly along the path towards worldly prosperity.

EINSTEIN ON RELIGION

BY REV. JOHN HAYNES HOLMES

Albert Einstein, whether or not his ideas prove in the end to be absolutely sound, is the greatest intellectual genius in the world today. Bernard Shaw, much more given to praising himself than other men, has said that Einstein is the greatest man now alive among us, and one of the eight men in history who rank as "makers of the universe." Certainly of all the leaders of thought in our generation, this man would seem to be the surest of immortality. Just what he has done there are few of us competent to say. But we know that he has recharted the pathways of the stars, transfigured the topography of heaven, and reconceived the nature of time and space.

What particularly attracts me to Einstein, at this moment is a certain universality of genius, a certain catholicity of interest and sympathy. Remote from the world in his laboratory and study, he is yet in the world in his identification of his life with the lives of other men. Thus he never forgets

that he is a Jew, and that his fame and fortune must be used in the service of his people wherever they are miserable and oppressed. As a Jew, also, he is a Zionist, and characteristically devoted his first public utterance in this city to the cause of Zion. As a citizen who endured the horrors of the Great War, he hates war with a perfect hatred as an intrusion upon the higher interests of the race, and never loses an opportunity to denounce it and to labor for its extinction. Finally, as a man, he is interested in religion as one of the major elements of human experience, and has made some of the most significant statements on religion that our time has heard. It is these statements with which I am concerned this morning as an introduction to my theme. I ask you to consider with me the words of a scientist who has found it not inconsistent with his ideals to speak reverently and sympathetically of the deep things of the spirit.

In his most recent and illuminating

utterance on this subject, Einstein begins by pointing out that everything that men do or think has relation to the satisfaction of their needs as living creatures. Every phenomenon of human life has its origin in some feeling or emotion. There are certain inward reactions, in other words, which have brought mankind to religion as well as to everything else. It is from this standpoint that Einstein traces the development of three periods in the religious history of man.

Among primitive peoples, religion had its beginning in fear—the fear of hunger, of wild animals, of storms and floods, of illness and death. In early times, of course, men had no understanding of the causal connections between phenomena. When a thing happened, they believed it was the deed of some personality, or spirit, existing outside themselves—in the skies, or in the sea, or in the forest. This led them to believe in gods as the agencies of natural phenomena, and to believe that the way to secure protection from these phenomena was to win the favor of the gods. It was in this fear of the world, and in this endeavor to live safely in the world, that religion had its origin. Religion, in other words, was in the beginning a great act in propitiation of unfriendly deities.

The second period of religion, according to Einstein, began with the development of social feelings. There came a time when men wanted not only protection, but guidance and sympathy and love. They found this, to a certain extent, in their parents and kinsmen—in the men and women with whom they were associated in the world. But the connection between human beings and the surrounding universe was uncertain. Fathers and mothers were fallible; relatives and tribesmen could be treacherous. There must be some friendly

spirit in the cosmos, with which man could have communion and in which he could find guidance and affection. And so he came to conceive of God as Providence—a deity who is wise and therefore can give counsel, who is a guardian of rightcousness and therefore rewards and punishes, who is a father and therefore comforts and inspires. This is religion as rooted in the social feelings of man, and reaching out to moral and spiritual concepts of the divine.

It is obvious that the second development of religion is infinitely higher than the first. But it is not high enough, says Einstein, for the chosen spirits of the world. It is not yet religion in the true sense of the word. No, there must come a third period of development which Einstein finds in what he calls a “cosmic religious sense.” “This is hard to make clear,” he says, “to those who do not experience it, since it does not involve an anthropomorphic idea of God; the individual feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance.” So he reaches out toward the heavens and the earth, and the mind of man, and strives to know their truth and feel their beauty. Einstein’s “cosmic sense,” for all its western and scientific form of expression, is not unlike the eastern idea of “cosmic consciousness.” He finds it springing up on the earlier levels of religious experience, as in the Psalms of David and in the Prophets, and he emphasizes his conviction that this “cosmic sense” is particularly strong in Buddhism. As a matter of fact, says Einstein, the religious leaders of all times have been distinguished by the possession of this “cosmic sense” as a

kind of insight into the heart of things. More often than not these leaders have not been concerned with creeds or dogmas, or even with the refinements of a personal God, and have revolted from these ideas, and thus become atheists or infidels to their contemporaries. If we would see this "cosmic religious sense" in the purest personal embodiment, says Einstein, we may find it in three prominent religious heretics—one a scientist, Democritus, one a philosopher, Spinoza, and the third a saint of the highest spiritual order, St. Francis of Assisi.

Now from such an analysis as this, we can draw conclusions about the attitude of the greatest scientific mind of our time towards religion. These conclusions, as I see them, are three in number :

In the first place, Albert Einstein believes in what John Fiske called years ago "the everlasting reality of religion." He treats religion not with scoffing and contempt, but with profound respect. He traces the history of religion from its earliest beginnings in the superstitious fears of primitive man up to the cosmic consciousness of "specially gifted individuals," and in all cases finds it a genuine reality. In its farthest reaches of communion with the vast harmony of the illimitable universe, Einstein sees religion dispensing with pictorial ideas of God, with doctrines of personal salvation, with creeds and churches and rites of worship. But in essence it remains what it has always been—man's ultimate reaction upon the totality of experience. Einstein accepts religion, affirms its validity, in exactly the spirit of Professor Nathaniel Schmidt, in his recent book, "The Coming Religion," who defines religion as "man's consciousness of some power in nature determining man's destiny, and the ordering of his

life in harmony with its demands." Einstein, in other words, vindicates religion as a reality of experience in our time.

In the second place, Albert Einstein is a man who has himself experienced religion. He is one of these "specially gifted individuals" who feel this "cosmic sense" as the central motive of their lives. He does not exist outside of religion, and thus view it as some detached phenomenon, like a specimen upon the dissection table. On the contrary, he exists in religion, as his body exists in air, and breathes in his vitality from its inspiration. Like the Psalmists of old, he "considers the heavens," and watches "the moon and the stars," and ponders "man, that thou art mindful of him, and the son of man that thou visitest him." What can be more religious than the humility of this mathematician before the vastness of the skies, and his reverence and awe before the impenetrable mystery of being! Einstein is more than a scientist; he is one of the great mystics and seers of all the ages.

In the third place—an inevitable conclusion from all that has gone before—Albert Einstein insists that religion and science are not contradictory, but co-operative one with the other. He refuses to concede, in other words, that there is any conflict between science and religion. On the lower levels of religion, of course, there is antagonism, for science can tolerate no interference with the orderly processes of nature, and can recognize no intrusion of rewards and punishments upon man's behavior. Science can believe as little in a Christian Providence as in a Roman Jupiter or an Egyptian Ra. But cosmic religion rises far above these levels of imaginative superstition, and in its apprehension of a universe that moves in "beauteous order" through a

time and space that are a single essence of reality, becomes "the strongest and noblest driving force behind scientific research." It is this "cosmic religious sense," says Einstein, that explains Kepler and Newton and all the other scientists of the last three hundred years. It is this "cosmic religious sense" that has held generations of men faithful to their scientific purposes, in

spite of countless frustrations and defeats. "The only deeply religious people of our age," says Einstein, "are the earnest men of research."

Science and religion irreconcilable? On the contrary, they are friends and fellow-workers, forerunners together of " . . . that one, divine, far-off event Toward which the whole creation moves."

ASHTAVAKRA SAMHITA

By SWAMI NITYASWARUPANANDA

नोद्विग्नं न च सन्तुष्टमकर्तृ स्पन्दवर्जितम् ।

निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥३०॥

मुक्तस्य Of the liberated one चित्तं mind उद्विग्नं troubled न not सन्तुष्टं pleased च and न not (तथा so also) अकर्तृ inactive स्पन्दवर्जितं motionless निराशं desireless गतसन्देहं free from doubts राजते shines.

30. The mind of the liberated one is neither¹ troubled nor² pleased ; it is inactive,³ motionless,⁴ desireless,⁵ and free from doubts.

[¹ Neither etc.—All our worries and anxieties arise out of worldly preoccupations, which the mind of the liberated has not.

² Nor etc.—Pleasure arises from getting what we want. The emancipated mind does not want anything.

³ Inactive—Because action arises out of a sense of want and identification of oneself with the body and lower mind.

⁴ Motionless—Because there is no *Vritti* in a mind which reflects the Absolute.

⁵ Desireless—Because the liberated one sees no duality which alone gives rise to desires and doubts.

All these epithets are applicable to him alone who has realised the Self and the illusoriness of the world.]

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।

निर्निमित्तमिदं किन्तु निर्ध्यायति विचेष्टते ॥३१॥

यच्चित्तं Whose mind निर्ध्यातुं to meditate चेष्टितुं to act वा अपि or else न not प्रवर्तते exerts किन्तु but इदं this निर्निमित्तं without any motive निर्ध्यायति meditates विचेष्टते acts (च and).

31. The mind of the liberated one does not exert itself to

be either meditative or active ; but it becomes meditative and active without any motive.

[The idea is this: The mind of the liberated one is absolutely freed from egoism and consequently from all inclinations and disinclinations which are generated by it. But his body does not drop off immediately after the attainment of Knowledge. His *Prarabdha Karmas* persist, and his life continues till they are completely exhausted. During this latter period of life, his actions are entirely guided by his *Prarabdha* without the least vestige of egoism or any motive in him. Sometimes he is then found active and sometimes meditative and inactive ; internally, however, his condition is always one of absolute freedom.]

तच्च यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।

अथवा याति सङ्कोचममूढः कोऽपि मूढवत् ॥३२॥

मन्दः A dull-witted person यथार्थं real तच्च truth आकर्ण्य hearing मूढतां bewilderment प्राप्नोति gets अथवा or कः अपि some अमूढः wise man मूढवत् like a dull person सङ्कोचं आयाति withdraws within.

32. A dull-witted person becomes bewildered¹ on hearing the real truth, or some² wise man withdraws within himself like³ a dull person.

[¹ *Bewildered etc.*—Because an aspirant for Truth is required to possess certain preliminary attributes (for which see note 3, verse 1, chapter I) in order to qualify himself even to hear of it. Devoid of such qualifications, one is sure to be bewildered when he hears it. Only those who have completely purged themselves of all impurities of mind, are fit to hear it and proceed towards its attainment.

² *Some etc.*—It has been repeatedly said in the scriptures that Self-knowledge is very very rare in the world. “One, perchance, in thousands of men, strives for perfection ; and one, perchance, among the blessed ones, striving thus, knows Me in reality,”—says the Gita. Kathopanishad very nicely brings out the constitutional defect of man and the consequent rarity of Self-knowledge. It says: “The Self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal Self. Only perchance some wise man desirous of immortality turns his eyes inwards and beholds the inner Atman.”

³ *Like etc.*—A dull person, like the wise one, outwardly appears inactive ; but he is internally quite active with all his senses uncontrolled.]

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।

धीराः कृत्यं न पश्यन्ति सुप्तवत् स्वपदे स्थिताः ॥३३॥

मूढैः By the ignorant एकाग्रता concentration निरोधः control of the mind वा or अग्रं repeatedly अभ्यस्यते is practised सुप्तवत् like persons in sleep स्वपदे in their real Self स्थिताः abiding धीराः the wise कृत्यं anything to be done न not पश्यन्ति see.

33. The ignorant constantly take¹ to the practice of concentration and control of the mind. The wise abiding in their real Self, like² persons in sleep, do not find anything to be done.

[¹ *Take etc.*—See note 1, verse 17 of the present chapter.

² *Like etc.*—During deep sleep we lose all consciousness of our body, mind, etc. Exactly in the same way in the waking state, the wise one remains detached from body-consciousness in the enjoyment of perfect bliss in Self.]

अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम् ।
तत्तु निश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥३४॥

मूढः The ignorant person अप्रयत्नात् from inaction प्रयत्नात् from action वा or निर्वाति peace न not आप्नोति attains प्राज्ञः the wise one तत्तु निश्चयमात्रेण merely by the ascertainment of truth निर्वृतः happy भवति becomes.

34. The ignorant person does not attain peace either by inaction¹ or action. The wise one becomes happy merely by ascertaining the Truth.

[¹ *Inaction*—not born of Self-knowledge but engendered by the forced suppression of the mental and bodily activities.

Such devices do not help. The state of Self-knowledge is a state of inner illumination.]

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।
आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥३५॥

तत्र In this world अभ्यासपराः taking to practices जनाः men शुद्धं pure बुद्धं intelligent प्रियं beloved पूर्णं perfect निष्प्रपञ्चं beyond the visible universe निरामयं untainted तं that आत्मानं Self न not जानन्ति know.

35. In this world men¹ though taking to diverse practices do not know the Self which is pure, intelligent, beloved,² perfect, beyond the universe and free from any taint.

[¹ *Men etc.*—i.e., if not equipped with due dispassion for the world.

² *Beloved*—The Self alone is the object of our love. It is only on account of the Self that our love is directed to the other objects of the world. "None, O beloved, ever loved the husband for the husband's sake ; it is the Self, for the sake of which the husband is loved." Similar is the case with all human love. Fools do not know this and therefore love and become attached to things other than the Self.]

NOTES AND COMMENTS

IN THIS NUMBER

Whereas the philosophies of the West relying on partial experience can yield but partial and conflicting results, Vedanta alone, as it takes account of the totality of life's experience, can promise complete knowledge of the Reality. This is discussed in the *Avasthâtraya* by Mr. V. Subrahmanya Iyer. The article was originally published in German, in *Zeitschrift* of

Leipzig . . . Dr. G. S. Krishnayya, M.A., Ph.D. was sometime back the Professor of Education, Mysore University. We hope "*Education*" which does not educate will be an eye-opener to many . . . *Sicami Vivekananda*, the *Alchemist of Modern India* formed the subject of an address given by Mr. V. N. Mehta, I.C.S. on the last birthday celebration of the Swami at Lucknow. Mr. Mehta is the educational secretary to the Government of United Provinces.

. . . Prof. Teja Singh intends to write on other Gurus in the future issues. . . . Mr. Shiv Chandra Datta concludes his elaborate discussions about the economic questions of the country from various standpoints. We shall feel thankful to the writer, if his article succeeds in turning the attention of any of our readers to the practical aspect of one of the most vital problems of the present-day India. . . . *Einstein on Religion* is quoted from the *Unity of Chicago*.

CHRISTIAN MISSIONS UNDER SWARAJ GOVERNMENT

Christianity has been the most aggressive of the Semitic faiths in modern times. In order to gain converts to their Church, Christian missionaries have employed various means, both fair and foul, in the "backward" countries held under the domination of the western powers in some form or other. It is an irony that the proselytizing zealots have cared more for the formal conversion of the heathens than for the spiritual conversion of themselves and their own peoples. This is mainly due to the fact that religion has been regarded not as a transforming agency but as an object of trade. With a view to make a thriving business and earn a good living out of it, the traders in religion masquerading under the cloak of missionaries have been dumping their goods on the non-Christian lands. And they are doing this with the direct and indirect support of the various "Christian" governments helping in all possible ways their co-religionists, out to convert the whole world to their own faith.

It is an acknowledged fact that, with honourable exceptions, the evangelists have not hesitated to exploit human suffering and helplessness,

ignorance and ambition for furthering their objects. The methods employed by them have been usually sought to be supported on the plea that the end justifies the means. But unfortunately like the means themselves the end also has not been a laudable one. It is because of this reason that both the means and the end have become the object of criticism. And in this matter some of the sanest of Christian missionaries and laymen have been at one with the non-Christian thinkers and writers eager to mend or end the iniquitous methods employed by the enthusiastic evangelists, whether indigenous or foreign.

Of all the missionaries of religions those belonging to the Christian faith have made themselves the most offensive. Although the day of forcible conversion has passed away, Christian religious propagandists have not ceased to employ equally objectionable means. In many cases the methods adopted by them have been more insidious. Christian hospitals have been made centres of propaganda. In these homes of medical relief attempts are made to influence the patients by making them hear of the "Great Physician." In Christian educational institutions the missionaries force Christian ideas and thereby try to undermine the cultural life of the non-Christian students drawn to them for the sake of secular learning. The Christian philanthropists often entice poor and ignorant people into the Christian fold with the promise of material inducements. Even the popular 'Young Men's Christian Associations' are utilized by the propagandists for the fulfilment of their own ends. Further, Christian Publication Houses have been almost unceasing in their misrepresentation of non-Christian peoples and their faiths both in India and abroad. The major

portion of the so-called Christian literature often contains lies and calumnies that disgrace alike the writers and the Societies to which they belong. In foreign countries especially, the Christian missionaries have painted the non-Christians and their cultures in the darkest colours, although there may be actual pictures in the propagandists' own lands before which all the missionary pictures of non-Christian societies will "fade into light." There certainly have been noble-minded missionaries who have sympathetically interpreted Indian life and thought. But unfortunately the vast majority of the evangelists dominated by imperialistic ideas, political as well as religious, have been of an opposite character and have done an incalculable harm to the national life and culture of the Indian people. And many of them carry on their activities often with substantial monetary help from the Government. All this goes to prove that India is a wonder-land where the funds of non-Christian tax-payers are utilized for subverting their own faiths and cultures!

Realizing the manifold evils of Christian missionary propaganda, emancipated China has turned her face against it. Christian missionaries have been deprived of their special privileges, and prevented from carrying on their work of disintegration under the cloak of religion. Free Turkey has been very strong in her condemnation of the missionary methods. According to the reports received, a law has been passed prohibiting Turkish students from prosecuting their elementary studies in missionary schools. The Turkish papers are exhorting the Government to close down the foreign missionary schools altogether. In India the feeling against missionary methods is not so high although it is

fast becoming stronger and stronger with the recognition of the great harm done in the name of religion.

Mahatma Gandhi gave a rather mild expression to the thoughts of an ever-increasing number of patriotic Indians, when he declared in a recent pronouncement on the subject of foreign missionaries:

"If, instead of confining themselves purely to humanitarian work such as education, medical services to the poor and the like, they would use these activities of theirs for the purpose of proselytising, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another."

Amplifying this statement Mahatma Gandhi observes further: "I hold that proselytising under the cloak of humanitarian work is, to say the least, unhealthy. It is most certainly resented by the people here. Religion after all is a deeply personal matter, it touches the heart. Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease or why should the doctor expect or suggest such a change whilst I am under his influence? Is not medical relief its own reward and satisfaction? Or why should I whilst I am in a missionary educational institution have Christian teaching thrust upon me? In my opinion these practices are not uplifting and give rise to suspicion if not even secret hostility. The methods of conversion must be, like Caesar's wife, above suspicion. . . .

"I am, then not against conversion. But I am against the modern methods of it. Conversion nowadays has be-

come a matter of business, like any other. I remember having read a missionary report saying how much it cost per head to convert and then presenting a budget for 'the next harvest.' . . .

"It follows from what I have said that India is in no need of conversion of the kind I have in mind. Conversion in the sense of self-purification, self-realisation is the crying need of the times. That however is not what is meant by proselytising. To those who would convert India, might it not be said, 'Physician heal thyself?'"

In a later note written in reply to a Christian missionary Mahatma Gandhi seems to have made a somewhat modified statement: "In India under Swaraj I have no doubt that foreign missionaries will be at liberty to do their proselytising, as I would say, in a wrong way; but they would be expected to bear with those who, like me, may point out that in their opinion the way is wrong." A section of non-Christian and even Christian nationalists in India are eager to take strong steps for stopping the evils of organized proselytizing as China and Turkey have done. Such a feeling is becoming more and more wide-spread with the passing of time. It is therefore too much for Mahatma Gandhi even to prophesy that the India of the future will permit the alien evangelists to pursue their present objectionable methods. We are, however, sure what she settles with reference to the Christian missionaries she would certainly apply in the case of all religious propagandists who try to unsettle the faiths of the followers of other religions. All reasonable persons should unhesitatingly condemn these religious maniacs without any consideration of race or colour, creed or religion. Mahatma Gandhi has given a timely warning to the Christian

missionaries. Instead of being offended with him, they should take the friendly advice in the spirit in which it has been given. May all proselytizing zealots belonging to every religion profit by the wise counsel of the sage of Sabarmati.

EINSTEIN AND VEDANTA

According to Albert Einstein, as is shown in the article of Rev. J. H. Holmes, quoted in this issue, the highest experience of religious life is that when a man transcending the anthropomorphic idea of God finds the totality of existence as a unity. Now, what does Prof. Einstein mean by the "totality of existence?" Is it the same as the Absolute Existence of Vedanta, which declares that the last word in religion is to be one with Sachchidananda? Many modern people cannot even conceive of that idea; hence they dread it as an infinitely blank state. Einstein however says, "This is hard to make clear to those who do not experience it. . . ." Quite true. Without the process of gradual evolution, one cannot expect to understand--far less realize the highest in religion.

WOMAN SPEAKS OUT

Who can deny that a nation, a race or a family cannot stand on the progress of its male members alone, setting at naught the legitimate demands of the opposite sex? India has never denied it. Still, Indian woman has been neglected, her position has been humiliated, and her feelings have been wounded in so many ways! The whole blame should not be laid at the door of men alone. Conflict of cultures, centuries of foreign subjection and consequent national degeneration have played no little part in this case. Now that Indian women are asserting their rights in various spheres of life, it is

high time for all to consider the matter very seriously.

In the last All-Bengal Women's Congress, Mrs. Sarala Devi Choudhurani made a stirring appeal on behalf of the womenfolk in general. We congratulate her on having so strongly taken up the cause of her sex indicating a keen sense of self-consciousness amongst women. But we regret to differ from her, when she endorses the view of the American women that "the history of mankind is a history of repeated usurpations on the part of men towards women having in direct object the establishment of absolute rule over her and that he had endeavoured in every way that he could to destroy her confidence in her own powers, to lessen her self-respect and to make her willing to lead a dependent and abject life." In spite of many noble sentiments in her speech, it is a pity that some of her arguments and expressions smell too much of Western thoughts and sentiments. The

most sweeping remark that could be made was when she observed that "the superiority complex of man has assigned to women the position of caterer to his lust and pleasure."

Indian culture has assigned to woman a far higher position and privilege than modern women's movements can possibly achieve for her. If that position has to be restored, let the genius of Indian womanhood chalk out a path co-ordinating the old traditions, and the modern aspirations of Indian women. The ideal of Indian womanhood has a distinctly time-honoured place in the history of the world. Let Indian women think out the way for themselves in order to revive the ideal. We appreciate and encourage the leading women for their bold steps taken in the matter. But one thing we would like them to remember is that they ought to guard against any detestable imitation of the West, so that their natural growth may not be hampered.

REVIEW

THE MYSTERIOUS UNIVERSE. *By Sir James Jeans, M.A., D.Sc., Sc.D., LL.D., F.R.S., Cambridge University, Feller Lane, London, E.C. 4. X+154 pp. Price 3s. 6d.*

In the last two or three centuries there grew a feeling in the scientific world, that everything in the universe could be explained by the mechanical theory. But that idea is gradually dying out. The mystery of the universe as revealed by many discoveries of the modern science has become overpowering even for scientists. Sir James Jeans and Sir Arthur Eddington are the two most prominent scientists of the age, who clearly hold that the universe cannot be the outcome of the action of blind, purposeless forces, but there is a non-mechanical reality behind it. This idea is strongly emphasized in the present book by Sir James Jeans in his usual fascinating and

entrancing style. The first 4 chapters of the book contain purely scientific facts as— "The Dying Sun," "The New World of Modern Physics," "Matter and Radiation," "Relativity and Ether" and in the fifth chapter, the author gives his conclusions as drawn from the facts given before. According to him, "it is the general recognition that we are not yet in contact with the ultimate reality. To speak in terms of Plato's well-known simile, 'we are still imprisoned in our cave, with our backs to the light, and can only watch the shadows on the wall. At present the only task immediately before science is to study these shadows, to classify them and explain them in the simplest way.'"

Again: "To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity,

that the stream of knowledge is heading towards a non-mechanical reality: the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter: we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course of our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts.”

The book deals with some of the latest scientific theories and is written in a way that even a layman will enjoy the reading and profit thereby.

SCIENTIFIC RELIGION. By G. N. Gokhale, B.Sc., L.C.E., M.I.E. (Ind). The Educational Publishing Company, Karachi. 148 pp. Price Re. 1/4.

The book gives a catechism of different religions of the world. It deals mainly with the cardinal points common to various faiths and attaches more value to a synthetic study of them. It lacks a deeper analysis of metaphysical problems, although it claims to give a scientific treatment of religious views.

MAHATMA GANDHI: THE MAN AND HIS MISSION. By G. A. Natesan & Co., Madras. Eighth Edition. 144 pp. Price Re. 1.

It is a clear narrative of Mahatma Gandhi's career in South Africa and India, including a sketch of the Non-co operation Movement, his trial and all the important events up to Sapru-Jayakar negotiations. It gives notable appreciations of the Mahatma by many eminent men and has an appendix containing rules and regulations of the Satyagrahashrama.

SRI SAUMYA KASHISASTOTRAM (In Sanskrit). By Srimati Tapovanam. Sri Jagadishwar Printing Press, Bombay. 86 pp. Price 10 annas.

The author has composed some Sanskrit hymns in the Upanishadic light of Godhead. The brochure consists of 18 chapters. Its paper and printing are good.

KALIKATAY CHALA PHERA (In Bengali). By Kshitindra Nath Tagore. Adi Brahma Samaj Press, 55, Upper Chitpore Road, Calcutta. 138 pp. Price 12 annas.

The book gives a graphic picture of

Calcutta, old and new. The author delineates his experiences of about forty years. The language is very simple and charming.

A SHORT HISTORY OF INDIAN MATERIALISM, SENSATIONALISM AND HEDONISM. By Dakshinranjan Shastri. The Book Company, Ltd., College Square, Calcutta. 48 pp. Price not mentioned.

The present work is an attempt to put in a systematic form the growth and decline of Materialism in India. The materials collected in the writer's treatise on *Chārvāk Shashti* have been given a historical form.

Materialism has taken four forms and names under different circumstances.

1. *Bṛhaspatya* as a mere tendency of opposition called in question all kinds of knowledge.

2. *Svabhāvavāda* recognised perception as the source of knowledge and took body for self. This is supposed to be the Renaissance period.

3. *Chārvākism* preached extreme hedonism and gross sensualism. “Eat, drink and be merry, for, to-morrow we may die.” Under pressure from different quarters it identified sense-organs, breath and the organ of thought with self.

4. *Nāstika* system opposed the Vedicists along with the Buddhists and Jains.

Bṛhaspati, Ajita Keçakambalin, Chārvāka and Puranda were the founders of these four schools respectively. Materialism gained force and vigour at the second stage and declined with the third. Afterwards it lost its distinct identity and became merged in some religious sect. According to the author Kāpālikas and Sahajīās are offshoots of these Nāstikas. Birabhadra, the son of Nityananda, gave shelter to the Sahajīās and converted them to Vaishnava faith.

The author by proper investigation has thrown much light on the subject and has given some clear-cut notions on the development of materialism. But the thesis is incomplete and vague at places. He ought to have traced the origin of similar sects like Kāṭhābhajā and Kishoribhajā, Aghori, etc., along with Kāpālika and Sahajīās, and shown on them the influence of Tāntrikism and Vaishnavism. Many such obscure sects can, no doubt, be traced back to fallen Buddhism. It is one thing to say that such religious sects existed in lower strata of society to satisfy the spiritual demands of *Bhogis*, while it is quite different to state that materialists

chose to go by these names. Moreover, we cannot understand how Birabhadra made the Sahajîas Vaishnavas for the first time, when Chandidas, the great Vaishnava poet, who flourished much before Birabhadra, was a well-known Shahajîa. Kâpâlikas and Sahajîas were not out of touch with religion as the author seems to maintain.

Mr. Shastri is inclined to believe that the school of Brihaspati is the earliest of all systems, but he admits that it merely protested and opposed. What can it oppose, unless something constructive existed before?

Indian materialism coming in contact with Western materialism has taken a fine form. This picture should have given the finishing touch. However, the book helps to fill up a gap in the historical literature of India.

(1) HINDU-MUSLIM UNITY (2) IF TRUTH AT LAST BE TOLD. *Akbar Ashram, Jaising Lodge, Garden Road Karachi. Price As. 2 each.*

These tracts have been published with a praiseworthy purpose of bringing about a better relation between the Hindus and the Mahomedans.

CO-OPERATIVE READER. *By Rao Sahib M. V. Appa Rao (Retired Extra Assistant Registrar of Co-operative Societies). Berhampur, Ganjam. 28 pp. As. 8.*

India being an agricultural country, a special study of the co-operative movement is indispensable in elementary and middle schools. The author is a man of wide experience and has done well in bringing out this very useful book to spread the knowledge of co-operative movement. It is written in a simple style and aptly illustrated. We recommend the book to the students in general.

SOCIAL PROGRESS. *By Chandra Chakraberty, Vijoy Krishna Brothers, 5, Manicktolla Spur, Cal. 36 pp. Price As. 3.*

Mr. Chandra Chakraberty is the author of many books on various subjects. The book under review is a reprint from a lecture delivered in New York before American Social Progress League's Annual Conference, 1922. He treats of progress in Industry; Government; Religion, Science, Philosophy, Education, etc. In one paragraph with regard to Religion the author writes: "While other religions have retrograded or remained stationary, Christianity alone has advanced with the progress of time." What does he mean by progress in religion? Is it to be judged only by the number of converts?

PILGRIMS' INDIA VOL. 1. *By Aksaya Kumari Devi. Vijaya Krishna Brothers, 5, Manicktolla Spur, Calcutta. 156 pp. Price Re. 1.*

The object with which the book has been written is to create interest in the various places of our motherland—India. India is sacred to us. From Kashmere to Cape Comorin there is not a place which is not sacred to the Hindu. The Shastras enjoin pilgrimages to holy places. With the advent of English education many of us have lost our faith in pilgrimages. This book is written to create an interest for pilgrimages. Many places of pilgrimages are briefly described in the book. The historic importance of places is also nicely treated. When describing Calcutta, Ahmedabad and Allahabad, all the prominent persons who have played a great part in the regeneration of India are dealt with. The writer has misrepresented many facts. We would like to point out one. Under the heading Haridwar she writes: "The Schools—Gurukul of the Sanatanists and Rishikul of the Arya Samajists—are situated in this seat of religious devotees." This statement is incorrect. The book is an easy reading. Unfortunately it has got many printing mistakes.

NEWS AND REPORTS

• SRI RAMAKRISHNA MATH & MISSION, MADRAS

The report of the above for the year 1930 has been duly received by us. The activities of the Math and Mission may be grouped under the following heads:

1. THE RAMAKRISHNA MISSION STUDENTS' HOME

Started in the year 1905, the Home has had a steady growth for over twenty-five years and has proved its worth of increasing usefulness in several directions. It has en-

deavoured to keep prominently before it the primary objects of its foundation, viz., of providing a home to poor and deserving boys giving them free boarding and lodging, of infusing young minds with the high ideals of sacrifice and service, of instilling into them habits of self-reliance and of the building up of character on the enduring basis of religion.

There is the Residential High School attached to the Home together with a full time Industrial School, providing a specialised training to the pupils who pass out of the High School with a vocational bent. The Industrial School imparts education in (i) carpentry and cabinet-making, and (ii) mechanical foreman and fitter's work. The courses of studies in these sections cover a period of four years in each case with an additional year's practical training in a fully equipped workshop.

II. TEMPORARY RELIEF WORKS

The Mission organised relief in the cyclone-affected areas of the Nellore district in 1927. Also in 1928 when a fire broke out in Mylapore, relief was given to the distressed in the shape of feeding, clothing, rendering monetary help and medical aid, and building huts.

III. ADULT EDUCATION

In the new colony named Ramakrishnapuram, weekly Bhajans are being conducted, and simple class talks on religion are given once a week to the people. A Night School has also been established for the adults and boys who are compelled to earn their livelihood even while young on account of their poverty. The classes work about seven hours a week and have a total strength of about 30.

IV. TRAINING OF WORKERS

The Math maintains several Sannyasins and Brahmacharins who have joined the Order. They are helped in their spiritual practices and trained to become efficient preachers and workers for the cause of humanity. The Math serves as a source of spiritual inspiration to many persons in different walks of life.

V. PREACHING

The Math popularises the universal teachings of Vedanta through classes, lectures and discourses both in and outside the Presidency.

VI. PUBLICATION DEPARTMENT

The Math conducts the *Vedanta Kesari*, an English Monthly and the *Ramakrishna Vijayam*, a Tamil Monthly and has brought out several important books in English, Tamil and Telugu.

VII. THE RAMAKRISHNA NATIONAL GIRLS' SCHOOL

The Math has also been conducting the Ramakrishna National Girls' School located at 6, Krishnappa Naicken Agraharam Street, George Town. The school has been recognised by the Government as an Elementary School with classes up to the VIII Standard, and the number of students on the rolls at present is about 150.

VIII. CHARITABLE DISPENSARY

The work of the charitable dispensary—situated in the Math premises is being carried on steadily. The increasing usefulness of this institution will be manifest from the phenomenal rise in the number of its patients, which was 30,932 in 1929 as against 18,222 in 1928 and 5,109 in 1927. A pucca building and sufficient funds for the maintenance of the institution are its urgent needs.

THE IMMEDIATE NEEDS OF THE MATH

1. The Publication Department with all its various sections has to be placed on a sound financial footing. A sum of Rs. 10,000 to begin with is necessary to bring out some of the important religious works in Tamil, Telugu and English.

2. The Charitable Dispensary now located in a thatched shed is in need of a permanent building and adequate funds for its maintenance.

3. The Ramakrishna National Girls' School, George Town, located in a rented house needs an annual contribution of at least Rs. 1,000 for its efficient management.

4. To provide for the admission of more workers and members seeking training, further additions and improvements are necessary to the Math building. Funds are urgently needed for this purpose as well as for the maintenance of the members.

Any contributions may be forwarded to the *President, Sri Ramakrishna Math, Brodie's Road, Mylapore, Madras.*

KAILASH PILGRIMAGE

It is known to all that there are the Mount Kailash, the Holy Abode of Shiva, and Manas Sarovar, the two sacred places of pilgrimage in the Himalayas within the territory of Tibet. Many people visit the Holy Kailash and Manas Sarovar every year. The time for going there begins from the month of June and while the pilgrims have to go via Almora, Dharchula, Garbiyang (the last stage in the British territory), etc.

The public are quite aware of the "Sri Ramakrishna Tapovan," situated on the way from Almora to Tibet, where we try to help the pilgrims in such a distant part of the country and have also started a Dispensary under a qualified Bengali doctor for the benefit of the pilgrims as well as the people of the locality. All the pilgrims bound for Kailash are to necessarily halt at Dharchula both for rest and arranging coolies, etc. We generally serve the pilgrims, who deserve, with shelter, food, medicines, clothings, etc., here in the Ashram. We also arrange temporary sheds on the way to Garbiyang, viz., at Gala, Malpa, etc.

In this connection we should like to approach the generous public with a request to kindly contribute their mite in coin or kind to help and make the work a success. Any contributions, however small, will be thankfully received and acknowledged by the undersigned.

Any one willing to perpetuate a memory of his beloved ones may come forward with at least Rs. 350 for building a cottage, for the shelter of the pilgrims or the diseased Narayans, in the Holy Himalayas.

SWAMI ANUBHAVANANDA,
Secy. R. K. Tapovan, Dharchula,
Almora, U.P.

SRI RAMAKRISHNA SEVA SAMITI,
PANCHAKHANDA, SYLHET

From the report for 1930 we find that the Samiti has passed the tenth year of its existence and is doing philanthropic works under the following items:—I. Educational Activities. (a) The Sri Ramakrishna Library has about 390 books and various magazines both Bengali and English. The average number of readers is about 33 every month. (b) Religious discourses and scriptural classes are held every Saturday and Sunday. (c) Three Night Schools have been started among the untouchable classes. The Samiti

helps a local Sanskrit Tol with money for the promotion of Sanskrit learning.

II. Different other activities. (a) The Samiti distributes medicines among the poor. (b) It undertakes to nurse the sick and help the afflicted in all possible ways. (c) It occasionally helps the needy.

We wish that the Samiti may be more and more useful to the public.

SRI RAMAKRISHNA SEVA SAMITI,
HABIGANJ, SYLHET.

The tenth annual report of the Samiti for the year 1930, indicates that its activities are grouped under the heads given below:—

I. Preaching: Occasional lectures, scriptural classes, discourses, etc., are carried on to disseminate the ideals of religion.

II. Education: Four schools have been started at Gosainagar, Daulotpur, Charipur, etc. In each of them, primary education is imparted with lessons on hygiene and morals. There is a Free Reading Library attached to the Samiti. It consists of about 552 books with important Bengali and English periodicals and newspapers. There is also an industrial section to give vocational training to boys.

III. Charity: There is a charitable dispensary for poor patients. The Samiti helps the needy with occasional gifts of rice, clothes and money.

The Samiti is doing excellent work.

SRI SHARADASHRAMA, PONNAMPET,
COORG

The first report of the above institution from June, 1927 to December, 1930, is to hand. During the period of 3½ years the Ashrama has done missionary, educational and charitable work in the town as well as in remote villages. The Swamis of the Ramakrishna Mission and other prominent men of the place gave lectures on the occasions of the birthday celebrations of Sri Ramakrishna and Swami Vivekananda. The Ashrama has taken up the rural education work in right earnest. Through lantern lectures and other methods the Swami in charge is doing wonderful work to educate the masses. One important item specially suited to the province is Bee-culture. The Ashrama is popularising the scientific methods of Bee-culture as also of Dairy-Farm. We are glad to learn that the local men of light and leading are helping the undertaking. We hope more and more help will be coming in future.

The Ashrama has also been rendering medical help to the poor and the needy. It has got a small library, which requires to be improved. The Ashrama is in need of funds to carry on the work. A sum of Rs. 2,000 is required to equip all the departments.

THE RAMAKRISHNA MISSION SIND FLOOD AND LOOT RELIEF WORKS

The abnormal rise of waters in the Indus during the closing hours of July, 1930, caused heavy floods in different Districts, particularly Larkana and Sukkur in Sind. An approximate area of 550,000 acres of land of which 300,000 were arable was inundated. The floods worked havoc throughout the District, demolishing 900 hamlets and villages, and rendering about 40,000 souls homeless. The total loss was estimated at about seven lakhs of rupees.

The havoc done by flood was not the only disaster that befell Sind at this time. It was immediately followed by some more unfortunate occurrences,—plunder and pillage of hundreds of Hindu villages. The dacoits who were all Mohamedan hooligans had not only plundered away their wealth and movable property but also set fire to the houses and granaries which kept burning from 4 to 5 weeks. Loot and plunder, rape and arson were the order of the day. The harrowing scenes of utter helplessness of the people beggared description. Nature by her dire visitation of flood was not so cruel to the people and their hamlets as these rowdy hooligans had been to the Hindu inhabitants of Sind, by their barbarous atrocities and brutal murder.

The relief operation was carried on over an extensive area of about 125 miles in length comprising 136 villages through the 6 centres at Nasirabad, Shikarpur (Khanpur), Rohri, Pano Akil, Ghotki and Ubauro. Of these 41 villages belong to the flood-affected and 95 to the loot-affected areas. In all 4,143 persons of 1,588 families were helped with corn, cash, clothes, seeds, utensils, warm blankets and housing materials, and 870 pairs of bullocks with fodder.

The list of subscribers shows various sources of income. The total receipts were Rs. 19,689-10-9, and the total expenditure was Rs. 19,414-10-9, leaving a balance of

Rs. 225 only which is deposited in the Bank of India Ltd., Bombay.

FAMINE RELIEF WORK OF THE RAMAKRISHNA MISSION

The Secretary, Ramakrishna Mission has sent us the following appeal dated 22-5-31:

Bengal is again in the grip of a famine. From different quarters come the piteous wails of starving men, women and children. The Gaibandha Sub-division of the Rangpur District in particular has fallen a victim to it. Harrowing tales of death, suicide and the sale of children from the effects of starvation in this area have already filled the newspaper columns. On the receipt of an appeal from the local Relief Committee we sent a worker to Gaibandha for inspection, who has come back with the report of acute distress in the Phulchhari Thana. In the six villages he visited, he saw with his own eyes people living on unripe jack-fruits, boiled arum leaves, and other such sorry substitutes for food. Many families were on the verge of starvation, hardly securing a meal in two days. Unless immediate relief is given to them, they will die in hundreds, of diseases consequent on the eating of things that are not fit for human consumption.

All the villages in the Phulchhari Thana bordering on the Brahmaputra, comprising an area of 125 sq. miles with a population of about 90,000 are affected. This widespread famine is due to the destruction by flood of the last year's autumn rice crop, followed by the failure of the winter crop owing to the scarcity of rain.

We have sent three workers to open relief work in this area. Reports of the work will be published in due course. The vastness of the affected area will entail a heavy expenditure. We are beginning the work with the small balance of the Provident Relief Fund, depending on the generous public to support us in this humanitarian task. Contributions of money and clothes will be thankfully received and acknowledged at the following addresses:—

- (1) The President, Ramakrishna Mission, Belur Math, Howrah District.
- (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.
- (3) The Manager, Udbodhan Office, 1, Mukerjee Lane, Baghbazar, Calcutta.



Hindu Temple in Providence, U. S. A.
(Dedicated on February 22, 1931)

Prabuddha Bharata

VOL. XXXVI

AUGUST, 1931

No. 8



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE*

SADANANDA

It was during these wanderings that Vivekananda made his first disciple. On the train that came to Hathras one day, the young station-master of that place saw among the third class passengers, a Sadhu of his own age with a marvellous pair of eyes. Only a few nights before, he had dreamt of these very eyes. They had haunted him ever since. He was startled and thrilled. Going up to the young Sannyasin, he begged him to leave the train and come with him to his quarters. This the wanderer did.

Later, when the station-master's duties were finished, and he was free to sit at the feet of the stranger in devotion, he found him singing a Bengali song to the refrain of : “My beloved must come to me with ashes on his moon

face.” The young devotee disappeared—to return divested of his official clothes and with ashes on his face. The train which took the Swami Vivekananda from Hathras, carried with it the ex-station-master, who later became the Swami Sadananda. In after years he often said that he did not follow Swami Vivekananda for religion, but followed “a devilish pair of eyes.”

And now began for Sadananda the life of the wanderer. The hardships of the road might have made him miss the ease of his former life, but his travelling companion exercised such a spell that he forgot the body. The tender care of the Guru made him forget how footsore he was. To the last day of his life, Sadananda could not speak of this time without emotion. “He carried my shoes on his head !” he cried.

*All rights reserved.

They were blessed, never-to-be-forgotten days. Both were artistic, both were poets by nature, both were attractive in appearance. Artists raved about them.

Sadananda had so beautiful a devotion that it alone was a great attraction. He was a true disciple. Vivekananda had none truer, more devoted, nor indeed greater. The intellect played but a small part in his understanding of his Guru. He meditated on every look, every motion of the body, as well as on every word. Years afterwards he was still meditating upon these intimate personal expressions of the Master. As a result he understood him as perhaps no one else. Certain it is, that he saw facets of that great being that would otherwise have remained unknown. It is not to be wondered at, then, that by a word or a phrase he could conjure up before us, a picture of Swamiji which we could never forget. We would see them both walking through the tiger-grass in the Terai, the Master carrying the footsore disciple's shoes, coming to a spot where a few rags of *gerrua* and some bones were all that was left to tell the story of a Sadhu killed by a tiger. "Are you afraid?" asked the Guru. "Not with you," answered the disciple; and they went on. All through these first wonderful days, fear, hunger, thirst, fatigue, the very body was forgotten.

The scene of another picture was laid in Southern India, at the time of Swami Vivekananda's return from the West. Great crowds had gathered to welcome him. Like the sea they surged around his carriage, like the waves of the sea, they threatened to overwhelm him. In that great multitude, he saw one face which startled and stirred him—the face of Sadananda.

Sadananda, no one knows how, had made his way from Northern India to

be one of the crowd to welcome back his beloved Master. Vivekananda ordered the carriage to stop and called him to his side. "He is the child of my spirit!" he exclaimed, and they drove on together.

The work of the Guru began. What divine power, what love was it that Vivekananda released in Sadananda? As a station-master he had not thought much of religion. He was gay, young, full of the joy of life. Yet something there must have been, for even in those days at Hathras, before the coming of the young Sannyasin with the "pair of eyes," it was his custom to distribute *atta*, *ghee* and wood to the Sadhus on pilgrimage who passed his station. He was generous to a fault—a quality much appreciated by Swamiji.

Sadananda's family lived in Jaunpur, a centre of Mohammedan culture. Instead of Sanscrit he had studied Persian. He had the fine manners of the aristocratic followers of the Prophet. He was much influenced by Sufi culture, and shared it with his Master, who found great delight therein. Both had the capacity of throwing themselves into the mood of the moment, of identifying themselves with the subject under discussion. While they recited Sufi poetry, they were Sufis.

Sadananda had, in almost equal degree with Vivekananda, the true poet's feeling for beauty. Together they gazed with rapture at the heaven-aspiring Himalayas, abode of the great god Shiva, at the rushing mountain torrents, at the shadows on the hills, at the green and violet hues in the light of the late afternoon, at the moonlight on the eternal snows. Their spirits were raised to the heights.

His contact with Mohammedanism strengthened and increased his natural sense of democracy, which, owing to his love for humanity and a generous ex-

pansive nature, was already great. To this was added the Vedantic idea of the unity of all beings, the Self-in-all, when he became a Sannyasin. Seeing a bullock beaten one day, he afterwards found the marks of the whip on his own body. Once in his wanderings, he reached the *dharma-sala* where he was to halt after nightfall, and, being utterly exhausted by the day's journey, he fell into a deep sleep. In the morning he found, to his horror, that he had slept beside a leper. His first instinct was to flee from the place. Then he remembered, the leper, too, is a *Narayana*. He went back and for three days ministered to the unfortunate creature, bathing him, dressing his wounds, and worshipping him as God in human form. Another time, when he was nursing a case of small-pox, the patient felt himself on fire. The coolest thing Sadananda could do for him, was to offer his own body, and he held the suffering man against it for hours.

So the years passed. Some there were who thought he was not as much concerned with religion as a Sannyasin should be. Perhaps not; but his religion was the worship of the Divine in man: God in the sinner, God in the saint, God in the poor, God in the rich, God in the helpless, God in the powerful, God in the successful, God in the defeated. He not only worshipped but served and loved.

When the plague broke out in Calcutta, he was one of the first to organize a band of sweepers in Bagh Bazar with the money he had begged. How he loved these splendid young untouchables! He worked with them as one of themselves, doing sweeper's work even as they did. Together they cleaned *busties* and made foul places sanitary, working with unabating enthusiasm. He inspired them with his own spirit. In doing this work he was

carrying out the ideas of his beloved Guru, who had entered *Mahasamadhi* but a short time before. Into it he put his heart and soul, and he did not spare his magnificent physique.

His last effort in this direction was to take groups of college students on pilgrimage to Badri Narayan. These lads had never left home before. Some indeed had never been out of Calcutta. To them, such a journey was an adventure that roused fear and misgiving. One of them said, with tears streaming down his face: "I have never gone abroad before!" It can easily be seen why Swami Vivekananda considered such journeys an important part of the education of young men, one of the methods of developing manliness, self-reliance, hardihood. He often said: "To love India, one must know her."

Swami Sadananda's task was not light. Instead of travelling like the students in Europe with only a knapsack on their backs, these young men would plan to take nearly all their possessions. One by one, these were eliminated until only the bare necessities remained. To nearly all of them this entailed hardships which some of them did not relish. Sadananda spent himself in keeping up their spirits, seeing that they got proper food, had hot baths, kept out of danger; in short he watched over them like a loving mother. Two such pilgrimages broke down his splendid constitution and shortened his days. After his return from the second, his health never again permitted him to do any active work. His life henceforth was one of seclusion and meditation, during which he attained the Great Realization. Only a short time still remained to him, and this he spent in the company of his devoted band of nursers: "Sadananda's dogs" they called themselves.

They lived in a little house at Bose-

para Lane in Bagh Bazar, which is now known as the "Sadananda Ashrama," and has a shrine for worship in the very room in which he lived. Here several of this group still live, and to them it is the "Holy of Holies." Great were the sacrifices which they made to keep it in the lean years that followed the passing of Sadananda. Through everything, they felt that at any cost it must be kept. Here they had nursed their Master with a devotion which excited the wonder of all who saw them. Their service was given without any reservation whatsoever. Those who were in college gave up their studies, and, so far as they knew, their careers. There was nothing they permitted a servant to do. They washed, scrubbed, scoured, and cooked for him. Day and night they held him in their arms when the struggle for breath did not permit him to lie down. Night after night they passed without sleep. The love which he inspired made them forget the body and its needs. The few minutes' sleep, which they were able to snatch now and then, were taken on the floor at his side, without pillows or bedding. Meals were irregular and were usually served on a common platter, Sadananda putting titbits into the mouth now of one, now of another. All the money that was needed came, and there was nothing, which the Indian or European markets offered, which was not provided.

There was no formal relationship of Guru and disciple. It was not even thought of, but in the course of these two or three years, Sadananda passed on all he knew and felt of Swami Vivekananda. His knowledge and his inter-

pretation made his own Guru live again. Is it to be wondered at, that one still feels that spirit in these young men who are the spiritual children of Sadananda? "I can only do one thing for you," he often said, "I can take you to Swamiji." "That is enough," they would shout in reply. Wonderful, wonderful were those days. When Sadananda was not in actual pain, they lived in a state approaching ecstasy. Life held nothing then, and it has held nothing since which can compare with it. There was an exuberance of emotion, of adoration, of joy. He lifted them to the heights and kept them there. He gave them a new and unique training. His love was unbounded, yet he did not indulge them nor ever allow one careless or unworthy thing to pass unrebuked. He was severe in the extreme. An onlooker might sometimes have considered his treatment of them cruel, but these boys who were devoting body, mind and soul to his service, knew his love and never lost their joy. Their adoration grew from day to day. Their only fear was that he would leave them. How could they face such desolation? At that time they did not know that he would leave them his joy.

In this way, talking, laughing, singing, worshipping, serving, days, months, years passed, and life was a foretaste of heaven. And when after nearly three years of such service, Sadananda entered into Mahasamadhi, with his eyes on the picture of his Guru, and the word "Swamiji" on his lips, he left no sorrow behind. Even as his name means "joy," so he left a deep abiding joy in the hearts of these "dogs of Sadananda."

PLAYING WITH FIRE

BY THE EDITOR

I

It is a decree of God that man should be ever discontented with the present; and this is not all bad as discontentment is the root cause of all progress in the world. But sometimes this dissatisfaction with the present is not so much an indication of desire for progress as a mere love for a change and a novelty. Sometimes in his thoughtlessness man thinks that if he can discard his old cloak he will be more beautiful in a new robe. It does not unoften happen that in his eagerness for newness man overlooks the beauty of the present, he misses the good points of the things at hand and until he loses them, he cannot see them in their entirety with all their advantages and disadvantages. This is also the psychology of all imitation. Things look more beautiful to us, with which we cannot come in close touch and which are separated from us by time and space. And so what is not ours has got special attraction for us.

And in this respect, very few can escape the influence of the popular verdict—very few can think independently. When there is a great cry that this or that is bad, very few can resist the influence of that opinion and all run after a new thing. This has been the bane of many societies. Generally people have got a tendency to follow the popular cry, and those who differ from the public opinion cannot very often summon up courage to stand against and resist that. As a result not always is society ruled by a good sense. This happens more occasionally in a society where there is no sober controlling force behind and the society

is left to its chance to mould itself by the influence of time and circumstances.

The truth of the above is realized very pointedly when we look to the problem of caste system in India, as to how it is being handled at present in the country. The general view is that caste system has been a stumbling block in the way of the progress of the country, and all are out to totally do away with it without the least consideration that such a time-honoured institution might have some good points and as such any reform—even if we want reform and not total extinction—should be made with great consideration and sober judgment. If we are to do away with the caste system, we must see that we do not thereby invite a worse substitute; if we want to remove the hereditary basis of the institution we must take care that we do not place it on a basis which is much more harmful. We must see that we do not thus engage ourselves in an abortive fight with Proteus, and simply exhaust ourselves to the great detriment of all concerned.

For it is very difficult to altogether abolish caste. In some form or other it exists everywhere. There is an Indian proverb that no two fingers in a man's hand are alike in length and shape. Similar is the case with men. No man is an exact prototype of another. One man must vary from another in appearance, merit and temperament. And as man is pre-eminently a social being, persons who resemble one another to some extent in position, mentality and outlook will group together and form a class. It is in this way that classes have formed everywhere in the

world. Persons who are given to learning and culture, form an intellectual group and represent the brain of the society. Persons who are greatly of Râjasik temperament and love fighting naturally come forward first in protection of the country or to expand its boundaries for ensuring greater prestige to the nation; they form the military group. There is another class of people who are marked for their love of money and are very much considerate about loss or gain; they spend their greatest energy in making money; they in consequence increase the wealth of the society and the nation. In course of their kindred activities as they have to come to closer touch very often, a kinship arises amongst them, and they represent the commercial group. And there are persons who lack initiative; who by temperament are fitter to be led than to lead; they are passive and submissive; they are eager to live in protection and shelter and necessarily for various reasons they have to depend upon the first three classes mentioned above whom they pay for the advantages reaped in the shape of personal services. This latter group represents the serving class. Where the society is living and the social organism is strong, there is constant readjustment amongst these classes; but where the society is dead there grow walls of rigid demarcation amongst the different classes, which are very difficult to be scaled. But classes there must be in every society.

II

According to one great authority, under the aegis of the ancient Egyptian and Babylonian civilizations there were twelve classes of people in the society. First, the priesthood, which formed the brain of the nation and under whose guiding intelligence the civilization grew. Naturally the priests were a great power

in the country and the chief repository of knowledge, and tradition, and an influence over the lives of every one. But as a great prestige attached to them, soon they fell a prey to ease and comfort and to protect their position they became conservative. They however could not long remain all-powerful; they toppled down from their high position when learning leaked out to other classes of people who were eager for it and began to think for themselves. (2) The next class might be called the military group who grew and centred round the monarch. (3) The tillers or the soil. They lived together in villages, and as they had a common interest in maintaining their irrigation channels and similar other things, a sense of community grew in their village life. (4) The artisan class. Persons who had specialized in different crafts and grouped together by the bonds of common interest and zealously guarded the technique of their respective crafts against being known to people outside their groups. (5) Herdsmen. (6) Merchants. (7) Small retailers. (8) Independent property owners. (9) Domestic servants who represented slaves or freed slaves or young peasants taken into household. (10) Gang workers (11) Mercenary soldiers (12) Seamen. It will be noted that these twelve classes easily lend themselves to the four divisions which we have mentioned beforehand.

Now though these twelve classes were not rigidly fixed, there was always a tendency towards exclusiveness amongst each group. Artisan class would always try not to be fused with the people of other classes, so that the secrets of their craft might be kept limited amongst themselves. Naturally there was much restriction about their marriages and social comminglings with

the people of other classes. The conquering people would always develop an aristocratic exclusiveness against the conquered people who were not freely admitted into their society, if it could be helped. Thus except during the times of great historical disturbances there was a natural separation of classes. But of course there were always exceptional classes of interlopers,—persons who by dint of their ability could acquire an entrance to a higher society or the case of unworthy persons who went down to a lower grade of the society.

In ancient China also, there were separate classes : *viz.*—(1) The intellectual class—the Mandarins. They could not however form into a rigid and exclusive group, as they were recruited by education and examination from all classes of people. (2) The cultivators of the land. (3) The artisans. (4) The mercantile class. There was no separate military class in China as the Chinese civilization grew under greatly peaceful conditions.

There is one noteworthy thing in the above divisions. Everywhere the intellectual class have ruled the society. Even in China, where the Mandarins were not a hereditary group, they wielded a great influence in the society as owing to the difficulties of the Chinese characters education could not spread very wide. In the West, however, this tendency was greatly checked as writing and reading having been simplified education became the property not of any exclusive class, but of all.

In ancient India also the caste system grew from the force of circumstances and necessity. At first people were homogeneous—there was not much distinction between people following different vocations, though we hear of different professions mentioned in the White Yajur Veda and also in the

Taittiriya Brahmana. But they were professions and not castes. During that time distinction was perhaps made only between the white-skinned Aryans and the dark aborigines. The caste system might have its origin—though not even then fully developed—in the later Vedic period, when the performance of elaborate sacrifices and ceremonies necessitated the creation of a separate class—the priests. Now people have a feeling of awe and reverence for religious rites and things which cannot be explained by ordinary reasons. So the priestly class acquires a certain prestige of its own. And as during this time the Aryans extended their political dominion, a separate military class grew up. But the mass of the people remained engaged in various peaceful occupations and might answer to the later division of the Vaisya class. And the conquered aborigines who were made to serve the Aryans grew into the later-day Sudra class. But the division was not fixed. There was no objection to the interdining, inter-marriage and social commingling amongst the Aryans themselves except for the fact that people of the same rank and position tended to group together. It was only in the Epic Age that the caste system took a definite shape, but even then it did not attain so much rigidity. But during this time the Brahmins as law-givers showed marked tendency to frame laws so that they might protect their privileges which might be enjoyed as hereditary rights. But not unoften they were challenged in their supremacy. Brahmins could not be altogether off their guard to remain worthy of their position. For it is said by Vasistha : “Brahmins who neither study nor teach the Veda nor keep sacred fires become equal to Sudra;” “The king shall punish that village where Brahmins, unobservant of their sacred

duties and ignorant of the Veda, subsist by begging, for it feeds robbers;" "An elephant made of wood, an antelope made of leather, and a Brahmin ignorant of the Veda, these three have nothing but the name of their kind."

The slight tendency of the caste system to crystallize into fixed divisions was greatly counteracted by the influence of Buddha, who recognized no caste. The caste system began to attain the rigidity of the later days, only from the days of the Mahomedan conquest when the nation lost its vigour and the society its vitality. People were eager to protect themselves against the inroads of an alien civilization and culture, and framed hard and fast rules against mixing with the conquerors; and this attitude reacted amongst themselves; different professions took self-protecting measures against one another till innumerable castes of the present day grew out of different professions. From the days of the Mahomedan conquest the whole nation was panic-stricken and was too busy to protect itself to admit of any process of progress and evolution.

At first the four main castes stood for Varna—or Colours—probably from the colour of the garment. Thus white garments were for the Brahmins, red for the Kshatriyas, yellow for the Vaisyas, and black for the Sudras. And under one Varna, as for instance the Vaisyas, might be found different groups of persons following different professions, till with the process of time each profession grew to be a rigid caste raising a wall of social barrier against others for self-protection. At present, according to one authority, there are said to exist in India about 3,000 castes. Many of them grew out of the characteristic power of absorption of the Hindu society. Hindu society took in its fold many foreign tribes who came to

conquer the country as well as many belonging to different grades of civilization and culture that were found in the land and also people of different faiths that took shelter in India from abroad. Each group was given a place in the society and a particular occupation by the system of caste, so that the intrinsic merit of Hindu civilization might not be impaired and the distinct principles of Hinduism did not suffer from commingling. According to some, different sub-castes grew out of the process of inter-marriages between persons belonging to the four main castes. As for instance, the issues out of the marriages between a Brahmin and a Kshatriya or a Vaisya might be looked down upon as inferior in comparison with one born of Brahmin parents, till the former as a class were given a separate place in the society. Now many sub-castes might be formed this way; but it is not likely that all the sub-castes were formed that way. Perhaps both the processes mentioned above went on side by side.

III

With all our contempt for the caste system in the present age, the institution has served the Hindu society quite well. It has been said that the rigidity grew out of the need for self-protection as a race or as what might be called in modern language as a trade-guild. It has saved the Hindu culture from destruction against innumerable opposing forces. As for instance, however ridiculous it may seem to the modern mind that Hindu society punishes a man for "crossing the black waters," perhaps there was a necessity for it once. Even now do we not find instances of persons who by foreign travel and residence in foreign lands have been too much denationalized?—they tend to disown by their manners and behaviour not only

their religion and society but the nation and country as well and form, as it were, parasites in the land. The bane of caste system is, some say, that it has become hereditary. But sometimes out of evil cometh good. The castes being hereditary prevent persons of exceptional ability from leaping into a higher society and allowing no opportunity to their own people to reap the advantage of their genius. While it has checked the men of ability to rise to their highest, it has made the average people (and necessarily a larger number) easily learn the secret of their professions, thus preventing them from falling an easy prey to pauperism or going down to a lower level in the society. It has created a sense of honour and love in the minds of the people for their own castes. How much should be the sense of dignity even in the poorest man in a particular caste when he refuses to dine even with his landlord because he is not a Hindu or because he belongs to a lower caste? It is not always due to a conscious fear of the society, it is also because it hurts his self-respect as belonging to the particular caste he is born in. Does not this feeling rebound upon his caste and create in him a desire to ameliorate its condition?

Some will say that this feeling is not a very healthy sign, because it tends to disintegrate the Hindu society as a whole. In this there might be a difference of opinion. A man having special love for his family might at the same time develop love for his province or the nation. A man having his centre of love fixed on his own caste might as well be keen on protecting the interests of the Hindu society as a whole. People must have different interests and interests of different degrees. Booker T. Washington was of opinion that "In all things which are purely social we can be as separate as the fingers, yet

one in the hand in all things essential to mutual progress." Nevertheless it is a fact that different persons in the Hindu society find it very difficult to combine or act in an organized way. This is due not so much to the caste system as to the absence of habit and training. When trained, Hindus also have shown wonderful capacity to work conjointly. As for instance, the joint-family system which was in vogue in India from the earliest times. Even in the advanced nations of the world, sons of the same parents find it impossible to live together, but here in India in a joint family sometimes not very near relations live together for generations. The same might be said of the village system. With all the disintegrating effects of the caste system, as is the charge against it, in India, till lately, village community system worked wonderfully, where all people worked conjointly for the common good. So if the nation cannot work in an organized way, the cause is not so much the evil influence of the caste system as is the absence of habit. Hindus have never been aggressive in life. When a people is aggressive upon another, it feels the necessity for organized action. This is required even when a particular society has been the victim of an alien society or culture, as has been the case, times without number, with the Hindu society. Yes, the rigidity of the caste system grew exactly as a necessity to invent some self-protecting measure. Standing on the basic rock of the caste system, the society began to spread its benign influence upon the aggressors, till the aspiring conquerors became the conquered.

It might be argued that as a result of the tyranny of the system persons belonging to lower castes have been put to much hardship and oppression. But with all the advantages that the

higher caste people tried in the declining days of society to have over the people belonging to lower grades, one thing has ever remained open for all,—barring exceptional cases, every one, to whichever caste he might have belonged, has been given the opportunity to attain the consummation of human life, namely, salvation. As a result we find in India saints coming out of all grades of society. And even persons belonging to the highest caste have not failed to recognize the religious merit of a person belonging to the lowest grade when he has attained exceptional spirituality. And every one had to give up his caste pride before he could expect to attain the highest spirituality. A person like Samkaracharya is said to have paid dearly for his caste pride at a bathing ghat in Benares, and the incident altogether changed his outlook.

Here we keep out of consideration the case of the Pariahs. No doubt, treatment towards them can have no justification. But we must remember that the custom of cruelly denying many rights to the Pariahs arose out of a necessity to invent a measure for social hygiene. And Pariahs were not thrown out of caste, but, they were denied entrance to the society, having been found unfit in that time. But in any case there might be some feeble justification, though in a negative way, that there has never been a system of slavery in India as in the West and no attempt has been made to exterminate any race by the Hindus unlike some of the now vaunting civilized nations of the modern age.

With all the charges levelled against Hinduism because of the caste system, there has been one wonderful phenomenon. From time to time, from the very ancient till down to the present age, there have been religious reformers in India, who have not only recognized

no caste, but on the other hand by a wave of spiritual enthusiasm have swept off all distinction between man and man and carried one and all to the closer touch of One to whom all are children—no matter a Brahmin or a Pariah. Buddha, the son of a Kshatriya prince showed compassion for one and all without any distinction of caste or creed. Ramanuja gave the message of salvation from the house-top (at a great risk of spiritual progress in his personal life) and made no distinction between a higher or a lower caste. Chaitanya, the son of an orthodox Pandit broke down all barriers of caste and embraced one and all, even the non-Hindus. Besides there have been provisions always to go beyond castes—i.e., when persons cut themselves off from all social obligations in the search of God. Sannyasins recognize no castes, and they have received equal adoration from people of all grades in the society. Castes have been a training ground for people to have spiritual discipline, but when there have been persons who have outgrown social rules by reason of their spiritual fitness, they have abandoned society to live, move and have their being in God, and have indicated that in the eye of God all are equal. This shows that though in the Hindu society there have been distinctions due to caste, Hindu religion from a higher standpoint has recognized the equality of all.

IV

But whatever might be the original purpose and the process of evolution of the caste system, it has at present outgrown its usefulness and requires thorough overhauling. Before we wholesale condemn the system, we must, however, have the imagination to see it in its original setting and the way in which it has served the society. Yes, we must

reform it,—but with due care. The impatient idealists who bring in a fanatical zeal to abolish the caste system look upon it more from Western view-point than Indian. The caste system looks all the more horrible to them, because it has not its prototype in the West. They forget that in the Occidental societies though it does not exist in the exact form as in India, it however exists, if not in worse conditions. If in India we have got social aristocracy, there they have got the aristocracy of wealth. The main charge against the caste system is that it subjects some people to social disabilities, e.g., restricts inter-dining and inter-marriages, etc. Do not such disabilities exist even in Western countries? Do not persons having attained a great social position feel reluctant to freely mix in a society of people below their rank or to enter into matrimonial relationships with any of the latter? In India also, can the persons belonging to the same caste mix always very freely? A poor Brahmin may find the wall of aristocracy impenetrable for him to reach a Brahmin Maharaja. Well, the latter will not lose caste, as far as the social convention goes, by dining or having any matrimonial connection with the former; but as a rule he always isolates himself and dreads the opinion of the people of his rank to break the pride of his position. If in India the backward community suffers social disadvantages, these are not more inhuman than what the Negroes have to suffer in America or even the respectable Asiatics have to suffer in the West. Even in the soil of India how often Indians, even with a high degree of culture and refinement, meet with diabolical treatment while travelling in railways because of colour? The fact is, it is a human weakness always to raise social barriers of position and rank, and

only the highly advanced soul can wash off all sense of distinctions between man and man. Taking account of this inherent human weakness we must try to minimize the evils as far as possible.

The real problem is not that the system of interdining and inter-marriage does not exist amongst the members of the Hindu society, but that the backward community suffers from a want of culture, in addition to poverty and as such lacks self-confidence. We have to see whether there is mutual sympathy amongst the different members of the society, so that even the man of the highest rank will consider no sacrifice too much, no pains too great to spread culture amongst and to remove the poverty of those who are at disadvantages. That the Christian missionaries sometimes get easy recruits from the backward community is not always due to the fact that the people there suffer from social disabilities, but because they find it easier to remove pecuniary difficulties or receive greater sympathy, supposed or real, when they become Christians. It is not that the Indian Christians of even the highest position have not to suffer anything because of colour and complexion. Without bringing in the question of interdining and inter-marriage, whose removal is simply a matter of time, the problem of the caste system can be solved from the national standpoint, if poverty can be removed and right type of education be spread among the masses. The reformers with their fanatical zeal take a very narrow and superficial view when trying to remove this or that social disability of the depressed class. They fancy, with their imagination coloured by the state of things in the Western society, why shall not all people have equal rights? and they are out to create a spirit amongst the general people to fight for

their rights. The result is that a feeling of antagonism and bitterness has been spreading fast amongst the different classes of the Hindu society, which will be very difficult to remove and ensure unity. In this respect, the so-called well-wishers of the country and the nation are playing with forces which may in time spell disaster to the whole society.

Can we not remove the drawbacks of the caste system without inviting fresh evils, without creating animosity amongst different castes? Yes, we can do that. The religious reformers of India from time to time have shown the way. Why was the appeal of Buddha so irresistible? Why did the Hindus and the Mahomedans vie with one another to call Kabir their own, and why did hundreds flock to Sri Chaitanya forgetting all pride as to birth and social rank? It was due to one thing—it was due to love. When these reformers broke down all barriers of caste they did not create any feeling of animosity anywhere—rather brought better peace to the society and the people. Even so in the present age, to remove the evils of caste system, we are to repeat the same process. If the social reformers have got real love for the backward community, they will not disturb the balance of the society, but will go to the root of the problem direct. What are the main sufferings of the backward community? As has been said before, they are the want of culture, and poverty. The inter-dining or inter-marriage does not matter so much as the gnawing poverty which is eating into the vitals of the people, or the ignorance which has cut them off from the rest of humanity. Either the members of the backward community have not been so much eager for culture, so that they could devise methods of their own for that,

or the caste people, too busy with self-protection, did not lend a helping hand to others to get the light of education. What mainly differentiates one community from another is the degree of culture. So culture and education should be spread wide amongst the people. By culture we mean not a mere literacy, but that which develops the head and heart of man, draws out qualities which make man the salt of the earth. If the reformers have got genuine sympathy and love, they can appeal to the people of higher castes also to help them in their noble task; and love and sympathy are sure to catch infection. When education will spread and the backward community will stand shoulder to shoulder with higher caste people in culture, society will automatically re-adjust itself; as to what form it will take, we need not presage or bother about now. But this is true, many of the disabilities which the social reformers are looking at piecemeal and for which they are raising dust and fume will be gone. Even the most orthodox people will change their attitude when the backward community rises in the scale of culture and wealth. Even now do we not find orthodox Brahmins impelled by poverty and a hidden sense of inferiority mixing with people belonging to a very low caste, when the latter are wealthy and educated, in a way which could not be conceived sometime back? Above all we should spread religious ideals along with education. In India instances are not rare when people have given up their pride of position and rank in adoration of a man, however low in social position, when he has realized God. If in the backward community real religious ideals—as distinguished from those of ceremonial or ritual religion, find better expression, its members will compel homage from the

higher caste all at once, which will equalize social distinction very smoothly and easily.

But is this not a slow process? Yes, constructive work is always difficult and slow. Our impetuous social reformers, very often the offspring of Western education and out of touch with the real heart of the society, want to engraft a Western society on our country and thereby threaten to import fresh evils. In the West, as has been said, social position is fixed by the standard of wealth, in India the standard is that of culture and religious ideals. It has been said in the Gita that persons are given different positions in the society according to their "Sanskaras," but nevertheless "devoted to his own duty, man attains the highest perfection," realizes God. This is what matters most to a Hindu mind. The Hindu society was divided according to the individual capacities and temperaments of persons,

and attempts were made to lead all Godward. The Western society is divided according to the distribution of wealth, and the aim of the people is to get the maximum material prosperity. So in the West people fight for rights; in India people are particular about the performance of their respective duties. For, according to the Gita, it is better to die in the performance of one's duty than follow the course of action, which is not one's own: the latter process is always fraught with fear. The Western ideal will never eliminate fights and quarrels, whereas the Indian ideal, whatever may have been its travesty at present in the days of our national decay, will ensure lasting peace and better happiness. While attempting at social reform, we should be careful that the main ideal is not destroyed, otherwise we shall let loose forces which will destroy the whole society—we shall be playing with fire, which will consume our social organism to smoke and ashes.

THE SPIRITUAL PROBLEM OF MODERN MAN

By C. G. JUNG

THE MODERN MAN AND THE MODERN PROBLEM

The spiritual problem of modern man belongs to the type of question which is invisible because of its modernity. The modern man is the man who has just emerged, and a modern problem a question that has just arisen and whose answer still lies in the future. The spiritual problem of modern man is therefore at best but the placing of a question, which would perhaps be put in altogether different terms if we had

only a slight inkling of the future answer. Moreover the question involves something so extraordinarily universal, not to say vague, but something which so immeasurably transcends the grasp of an individual, that we have every reason to approach the problem with the greatest modesty and caution.

This explicit recognition of the limitations involved seems to me necessary, for nothing so tempts toward filling the mouth with empty words as the handling of a problem of this sort. We shall be forced to say apparently auda-

cious and daring things that can easily blind us.

WHO IS A MODERN MAN?

To begin at once with these, that is to risk audacities, I may say that the man we characterize as modern, the man living in the immediate present, stands on a peak, or on the edge of the world, above him heaven, below him the whole of humanity with its history lost in primordial mists, before him the abyss of all the future. Modern men, or better said, men of the immediate present are few in number, for their existence demands the highest possible degree of consciousness, the most intense and widespread consciousness, with a minimum of unconsciousness, for only he is wholly in the present who is completely conscious of his existence as a man. It is to be well understood that it is not the man merely living in the present who is modern, else all men of this day would be modern, but it is a term which applies only to the man most completely conscious of the present.

Whoever achieves consciousness of the present is of a necessity lonely. The so-called "modern" man is in all times lonely, for each step toward a higher and wider consciousness removes him further from the original *participation mystique* with the herd, further from immersion in a common consciousness. Every step forward means a tearing away from this all-inclusive maternal womb of original unconsciousness in which the mass of people for the most part linger. Even in a cultured people the psychologically lower levels have an unconsciousness of life little distinguishable from primitives. The next higher strata live in essentials in a stage of consciousness corresponding to the beginnings of human culture, and the highest stratum possesses a

consciousness resembling that reached by the century just past. It is only the man who is modern in our sense, who lives in the present, because he has a present-day consciousness. For him alone are the worlds of past levels of consciousness faded, their values and strivings interest him only from the historical view-point. Thus in the deepest sense he becomes "unhistorical," and thus does he also estrange himself from the masses who live only in traditional ideas. He is only completely modern when he has gone to the furthest edge of the world, behind him all that has been discarded and conquered, and before him a void out of which almost anything can grow.

These words are so large-sounding that they approach perilously near banality, for nothing is easier than to affect this consciousness. Actually there is a great horde of misfits who give themselves the air of modernity because in a deceptive way they leap over all the stages that represent just so many of the most difficult tasks of life, and suddenly arrive as uprooted, vampire ghosts, by the side of the really modern man, discrediting him in his little-to-be-envied loneliness. And so it comes about that the few really modern men, only seen by the undiscerning eyes of the masses behind the cloudy veil of these ghosts, the "pseudo-moderns," are confused with them. It cannot be helped, the modern man is dubious and suspect, and has always been so, in times gone by as well.

UPRIGHTNESS THE SOLE CRITERION.

The confession of modernity means the voluntary choice of bankruptcy, the oath of poverty, and abstinence in a new sense, and the still more painful renunciation of the halo of sanctity, for which the sanction of history is always

necessary. To be unhistorical is the Promethean sin. In this sense the modern man is sinful. Higher consciousness is therefore guilt. But a man cannot attain the maximum degree of present-day consciousness unless he has passed through the various levels of consciousness belonging to the past, unless in other words, he has satisfactorily fulfilled the tasks set for him by his world. Thus he must be a virtuous and upright man in the best sense, one who can do just as much as anyone else, and still more besides, by virtue of which, he is able to climb to the next higher levels of consciousness.

I realize that the concept of "uprightness" is one especially hated by the pseudo-modern man since it reminds him in unpleasant fashion of its betrayal. But that cannot prevent us from selecting uprightness as an essential criterion of a modern man. This criterion is indispensable, for without it, the modern is nothing but a conscienceless adventurer. He must be upright in the highest degree, for being unhistorical is merely faithlessness to the past, if it is not supplanted by creative capacity on the other side. To be conscious of the present only by giving the lie to the past, would be a pure swindle. The present has meaning only when it stands between yesterday and to-morrow. It is a process, a transition, that parts from yesterday and goes toward to-morrow. Whoever is conscious of the present in this sense, may call himself modern.

THE DISAPPOINTMENT OF THOUSANDS-OF-YEARS-OLD HOPES

Many people call themselves "modern," especially the pseudo-moderns. By the same token, we often find the really modern people among those who call themselves old-fashioned. They do

this on the one hand in order to compensate in one way or another for that sinful vanquishing of the historical by a heightened emphasis of the past, and on the other hand, they call themselves old-fashioned in order to avoid being confused with the pseudo-moderns. Cheek by jowl with every good thing is to be found its corresponding evil, and nothing good can come into the world without bringing forth at the same time its correlated evil. It is this sad fact that makes illusory the feeling of elation that comes with a full consciousness of the present, the feeling that one is the fulfilment and result of uncounted thousands of years. At best it is the confession of a proud poverty, because one is also the disappointment of thousands-of-years-old hopes and illusions. Nearly two thousand years of Christian history, and instead of Paradise and life everlasting, we have the World War of Christian nations with barbed wire entanglements and poisonous gases—what a *debacle* in heaven and on earth!

In the face of such a picture we do well to return to modesty. The modern man stands indeed upon a peak, but to-morrow he will be out-distanced; he is indeed the product of an age-old evolution, but at the same time the greatest conceivable disappointment of all humanity's hopes. The modern is conscious of this. He has observed how rich in blessings science, technic and organization can be, but also how catastrophic. He has also observed that well-meaning governments, following the saying, "In time of peace prepare for war," have so thoroughly protected peace as very nearly to destroy Europe. And when it comes to ideals, neither the Christian Church, the brotherhood of man, international social Democracy, nor the solidarity of economic interests has withstood the

fire-test of reality. Ten years after the war we see again the same optimism, the same organizations, the same political aspirations, the same phrases and slogans at work, which, taking a long view, are preparing further unavoidable catastrophies. Agreements to outlaw war make one sceptical, although one wishes them all possible success. At bottom, there is a growing doubt behind all these palliative measures. Taking it all in all, I think I am not saying too much, if I compare modern consciousness with the soul of a man who has suffered a fatal shock, and who, as a result, has become essentially uncertain.

From this exposition you can see that I am handicapped by reason of being a physician. I cannot cease to be a physician. A doctor always sees illnesses but an essential part of his art lies in not seeing them where they do not exist. I will therefore refrain from saying that Western humanity in general, especially the white man, is ill, or that the West faces a downfall; such a judgment goes far beyond my competence.

I know the spiritual problem of modern man, as is self-evident, only through my experience with other men and with myself. I am now familiar with the intimate spiritual life of many hundreds of cultured people, both sick and well, and from a field covering the whole of white civilization, and it is out of this experience that I speak. Doubtless it is only a one-sided picture that I can draw, for it all lies within the soul, that is, in the inner side of us. I must add at once that this is a peculiar state of affairs, because the soul does not always and everywhere lie within. There are peoples and times in which it has been outside. There are peoples and times that are unpsychological, as for example, all ancient cul-

tures, and especially Egypt with its grandiose objectivity, and its similarly grandiose, naive, negative confession of sin. No personal spiritual problem can be imagined as being the cause of the Apis Tombs of Sakkara and the Pyramids, any more than as being the source of Bach's music.

THE IMPORTANCE OF PSYCHOLOGY

As soon as there exists an external ideal and ritual form in which all the strivings and hopes of the soul are taken up and expressed, for example a living religious form, then the soul lies without, and there is no spiritual problem, as there is also no unconscious in the narrower sense. The discovery of psychology was therefore necessarily deferred to the last centuries, although previous centuries had enough introspection and intelligence to recognize psychological facts. In this respect the course of events has been similar to what happened with regard to technic. The Romans, for instance, had knowledge of all those mechanical principles and physical facts which could have enabled them to build a steam-boat, but it never came to more than a toy of the tyrant Nero. The reason was that no urgent necessity existed. Only the great division of labor and the specialization of the last century brought about this necessity. It took the spiritual need of our time to induce us to discover psychology. Obviously the psychological facts were present in former times also, but they did not make themselves felt, and no-one heeded them. It was quite possible to live without taking note of them, but today we cannot get along without the soul. The physicians were the first actually to discover this truth, for to priests, the soul can only be something that must be fitted into the already

recognized form in order to represent an undisturbed function. As long as this form really does insure the possibility of life, psychology is merely an assisting technic and the soul is not a factor *sui generis*. As long as a man lives in the herd, he has no soul, nor does he need one, excepting a belief in an immortal soul. But as soon as he outgrows the circle of his local religion, that is, as soon as his religious form can no longer embrace his life in its entirety, then the soul begins to be a factor which can no longer be dealt with by the ordinary methods. Therefore we have to-day a psychology based on experience, and not on articles of faith, or philosophical postulates. At the same time I see in the fact of our having a psychology, a symptom indicating a deep-seated disturbance of the collective soul. For it is with the soul of the people as with the individual's soul, that is, as long as all is well and all psychical energies find regulated and satisfying application, nothing disturbing comes to us from within. No uncertainty and no doubts assail us, and we cannot be at war with ourselves. But as soon as some of the channels of psychical activity are destroyed, phenomena betokening a damming-up process begin, the springs overflow so to speak, the inner side wills something different from the outer, and the result is that we become at odds with ourselves. Only in this situation, that is, in this state of need, does one discover the soul as being contrary-minded, something strange and even hostile and disunited. The discovery of Freudian analysis shows this process in the clearest possible way. What was first discovered was the existence of perverse sexual, and criminal phantasies, which taken literally, cannot be assimilated by a cultivated consciousness. If anyone tried to maintain such a standpoint, he

would unquestionably be a revolutionist, a madman, or a criminal.

It is not to be assumed that only in modern times has the background of the mind or the unconscious developed this aspect. Apparently it has always been true and in all cultures. Every culture had its destructive counter-tendency. But no culture heretofore has found itself forced to take this psychic background seriously. The soul was always merely part of a metaphysical system. But modern consciousness can no longer ward off recognition of the soul despite the most strenuous and dogged defence against it. This differentiates our time from all earlier ones. We can no longer deny that the mysterious things of the unconscious are effective powers, that psychical forces exist which can no longer be fitted into our rational world order, at least not for the present. We even build up a science on these things—one more proof of the seriousness with which we take them. Previous centuries could throw them to the jackals unregarded, but to us they are a shirt of Nessus of which we cannot rid ourselves.

A GREAT UPHEAVAL OF FAITH

The upheaval of modern consciousness by the immense catastrophe of the World War is accompanied within by the moral upheaval of our faith in ourselves and in our virtues. Formerly we could take foreigners politically and morally as scoundrels, but the modern man is forced to recognize that politically and morally he is just like everyone else. If formerly I believed it my God-given duty to set others in order, I know now that I myself am just as much in need of the call to order. I need it all the more in that I realize only too clearly the wavering of my

faith in the possibility of a rational organization of the world, that old dream of the kingdom eternal where peace and harmony rule. The scepticism of modern consciousness in this respect permits no more political, or world-reforming enthusiasm, in fact it makes the most unfavorable imaginable basis for an easy out-flowing of psychical energies into the world. By reason of this scepticism, modern consciousness is thrown back upon itself, and the counter-thrust following this backward-flooding, makes conscious subjective psychical contents which were always present, but which lay in deep shadow as long as everything could stream outward without any friction. How totally different did the world of the medieval man appear! Then the earth lay in the middle of the universe, forever fixed and at rest, circled about by a careful, heat-spending, sun; while men, all children of God, were lovingly cared for by the Most High and educated for eternal happiness, and all knew exactly what ought to be done, and how one ought to behave, in order to pass from an earthly mortality to an eternal joyous existence. Of such a reality we can no longer even dream. Natural science has long ago torn this veil of innocence. That time lies behind us like infancy, when one's own father was still the most beautiful and the mightiest of men. All the metaphysical certainties of the medieval man, have vanished for the modern, and the latter has exchanged for them the ideal of material security, universal welfare, and humanitarianism. But whoever retains this ideal unshaken has at his command a more than usual amount of optimism. Moreover the security vanishes as the modern begins to realize that every advance in external things brings about an ever-increasing possibility for a yet greater catastrophe. Expectation and

phantasy turn aside from this possibility in terror. What does it mean for example, that big cities to-day already prepare defences against attacks of poison gas, or actually mimic such attacks? It means nothing other—following the proverb *si vis pacem para bellum*—than that these gas attacks have already been planned and prepared. Let man heap up the necessary materials, and the latter will unquestionably take advantage of what is devilish in humanity and set it in motion like an avalanche. Weapons, it is well known, go off by themselves whenever enough of them are gathered together.

The dawning intuition of that law regulating all blind happenings, for which Heraclitus formed the concept of *enantiodromia* fills the background of modern consciousness with a chilling horror and lames all belief in the possibility of meeting this monster effectively and permanently by social and political means.

DREARY SHADOWS IN THE BACKGROUND OF MIND

If after this terrifying glance at a blind world in which construction and destruction eternally balance each other, consciousness turns back to the subjective man, and looks within at its own background, it discovers dreary shadows, the sight of which everyone would gladly avoid. Here also science has destroyed a last refuge, and has made a place of horror out of what promised to be a protecting cave.

Yet one is almost relieved to find so much evil in the depths of his own soul. Here at least we believe, is to be discovered the cause of all the evil in mankind in general. Although we are at first shocked and disappointed, yet we have the feeling that just because these mental facts are part of our own psyche

we can have them more in hand and therefore place them properly, or at least repress them effectually. If this could succeed, one gladly assumes, at least a part of the evil in the external world would be eradicated. With a general spread of knowledge of the unconscious, practically everyone could see if, for instance, a statesman was being guided by unconscious evil motives, and the newspapers could then shout him down with: "Please have yourself analysed, you are suffering from a repressed father complex."

I have purposely chosen this grotesque example in order to show to what absurd consequences we are led by the illusion that because something is psychical it is therefore under our control. It is certainly true that a great part of the evil in the world comes from the boundless unconsciousness of mankind, and certainly it is also true, that through increased insight we are able to do something against the psychical sources of evil—just as science has enabled us to resist external injuries adequately.

MAN TURNS TO THE INNER LIFE

The immense, world-wide increase of psychological interest in the last two centuries shows unmistakably that modern consciousness—or let us say more modestly, curiosity—has withdrawn somewhat from material externals and has turned instead to the subjective, inner life. Expressionist art foretold this change prophetically, just as art always intuitively grasps in advance the coming changes in the general consciousness.

The psychological interest of our time expects something from the soul, something the outer world has not given, something without doubt which our religions ought to contain but do not, or

do not for the modern man. To the modern, religions no longer seem to come from within, from the soul, but to have become inventory-lists of the external world. No transcendental spirit seizes him with inner revelation, but he tries instead to select religions and convictions, putting them on like a Sunday-dress, only to take them off again finally as discarded clothes.

However, the dark, seemingly almost pathological subconscious phenomena of the soul, fascinate the interest in some way or other, although we can scarcely explain why it is that something all previous ages have thrown aside, now suddenly becomes interesting. But, that these phenomena are generally interesting, is a fact not to be denied, although not readily reconciled with good taste. By this psychological interest I do not mean merely the interest in psychology as a science, nor that still narrower interest in Freud's psychoanalysis, but the quite wide-spread increase of interest for psychical phenomena, spiritism, astrology, theosophy, para-psychology, etc. Since the end of the sixteenth and seventeenth centuries, the world has not seen anything like it. For a comparable phenomenon we must turn to the flowering of the Gnosis in the first and second centuries after Christ. It is with this latter period that the modern spiritual currents have the deepest connection. There is actually to-day an *Eglise gnostique* in France, and in Germany I know two Gnostic schools that explicitly declare themselves as such. Numerically the most important of these movements is without doubt theosophy and its continental sister, anthroposophy, a Hindu revision of Gnosis of the purest sort. By comparison, the interest in scientific psychology is negligible. But Gnosis is built exclusively on subconscious phenomena, and morally also it

penetrates dark depths, as, for example, is witnessed by the Hindu Kundalini Yoga, even in its European form. The same is true of the phenomena of parapsychology as every person informed on the subject will testify.

The passion invested in pursuit of these interests is without doubt psychical energy which has been turned back from obsolete religious forms. There-

fore these things have inwardly a truly religious character even when externally they have a scientific hall-mark. If Dr. Steiner explained his anthroposophy as "spiritual science," and Mrs. Baker Eddy discovered a "Christian Science," such efforts at concealment only show in what bad repute religion has become, as much suspect in fact, as politics and world-reform.

(To be concluded)

ADJUSTMENT OF SOCIAL INSTITUTIONS TO MODERN CONDITIONS

K. P. JAYASWAL, M.A. (OXON.), BAR.-AT-LAW

A LIVING SOCIETY

A living society always re-adjusts itself. Capacity of readjustment is the index of life; want of that capacity is a sure sign of petrification. The Hindus are the longest lived nation of history; all their contemporaries, with the single exception of the Chinese, are dead and gone. The great secret of the life of the Hindu civilization consists in the fact that its social polity has adjusted and re-adjusted itself as times required it. That process is slow, conservative and thoughtful; and the process has well justified itself in the past. We have nearly a complete record for the last three thousand years of such readjustments, of wilful, conscious changes. We considered for the first time, a big problem of social adjustment as early as the Vedic age, when the Aryan Hindu was called upon to give a new social valuation to the non-Aryan Indians, the Dravidians, the Andhras, the Pulindas, etc., with whom he had been living, though physically close by, yet socially quite apart. The

Aitareya Brahmana, a later Vedic authority (vii, 18), has preserved the tradition that the Andhras were the sons of Visvamitra. Visvamitra is known to have introduced adoption of sons from other castes. In social matters he led the Society, though not without opposition. If we may refer the tradition of the Aitareya Brahmana back to the time of Visvamitra, we may take it that Visvamitra, the then leader of the progressive Hindu thought, declared the Andhras and similar Indians as equals of Aryans. He gave them equality with his own Aryan sons. To quote the expression of the sociologist, process of integration thus began. The populace rendered the achievement of Visvamitra, as we read it in the Puranas, as making a new creation. And indeed he did so; he changed the Hindu conception of humanity, of the formation of society. In time the non-Aryan was let in as Sudra. The Hindu Aryan society thus differed at once from her sister Aryan communities in that respect. The other Aryan communities did not let the foreigner into their social system:

there he remained either a slave or a barbarian, that is, outside the precincts of the Aryan society. Here he was admitted as a full human being, though not as a full Aryan. The reason for the latter was a scientific belief of the Aryan Hindus in the principle of heredity to which I will have to refer later. To repeat, Hindu society did open its fold to the non-Aryan neighbour even in the priestly period of the Vedas, and at that moment of time and in that stage, it was the only Aryan community which did so.

ONE VARNA

Again, we have the recorded account of the upheaval of the seventh and the sixth centuries B.C. A number of thinkers, arising a little before the Buddha and contemporaneously with the Buddha, severely questioned the privilege of caste or birth and the theory of pedigree; and notably the Buddha boldly declared the equality of man and the equality of man and woman. He opened to everyone the Fourth Asram which had been exclusively available under the old Hindu sacerdotal law to Brahmins and then only to men. The Buddha made even Sudras Sannyasins, let alone Kshatriyas and Vaisyas. He put woman on the same level that he raised for man. In the language of Buddhism 'there is one caste of humanity, there is no four-caste division of birth.' The Purusha-Sukta, the later Vedic hymn on the theory of Chaturvarna was discredited by arguments of ridicule and rationalism. If the Brahmin came out of the mouth of the Purusha, where did the Brahmani come from? If from the same mouth, how could there be a marriage between them, who would be brother and sister? Could there be four sons of one and the same father,

one a Brahmin, another a Kshatriya, a third one a Vaisya and a fourth one a Sudra? Does a fig or a jack fruit born at the twig, trunk, or foot of the tree differ in taste or species? Different animals or different trees differ by reason of different hoofs, tails, excretions, etc., or leaves, flowers and fruits; but is there any difference between the formation of the limbs and bones of a Brahmin and that of a Sudra, or is there any difference in their bodily functions? A Sudra is found as learned and as pious or as vicious and as rascally as a Brahmin. How could Rishis born of Sudra women be Brahmins? If the theory of degradation of blood by a low profession were true, a vicious horse ought to have turned into a pig: and so on. The effect of this was that in the orthodox books the truth made its way and the Mahabharata had to own: "there was only one universal Varna, O Yudhisthira; on account of different vocations the four-fold caste system was established."

INTER-CASTE MARRIAGE

Marriage between higher castes and Sudras had come to be a recognized institution. A Brahmin could and did marry a Sudra in sacramental form. This is clear from the Dharma Sutras. But while Buddhism proclaimed perfect equality of man, the law maintained discrimination in inheritance amongst sons from women of different strata. To stop the growth of learned Sudras, disputing the superiority of Brahmins, the lawyers sought to discourage such mixed marriages, particularly in the post-Buddhist centuries. They said (to quote Vasistha), "Heredity is a principle to be respected, it is observed even in the case of horses; the black woman (Sudra) is a wife for secular and personal happiness, she is not a wife for

orthodox rituals; she should not be taken as a wife by a Brahmin."

But the society paid no heed to it, and in the first century A.D. Asvagosha found no difference in the complexion of a Brahmin and that of a Sudra. He mentions that Brahmin women do take Sudras as their men. Thus the process of fusion had gone on.

PROBLEM OF FOREIGNERS

There arose a larger problem at the same time. How to regard the foreigners—the Yavanas, the Sakas and the like—living in Hindu land under Hindu kings? What should be the laws for them? The question is answered in the Mahabharata (Santi, C. 64). They should be made loyal to the Hindu ruler, they should follow the Hindu ethic, they should follow the Hindu Sastra, they should perform all the Hindu sacrifices, in short, 'in this land they should follow the common law which the general society follows.' In other words, they are to be brought under Hindu Common Law, they are to be treated exactly as Hindus; if they own loyalty to the Hindu king, they are Hindus, they are citizens with full rights. The integration was perfect.

It is illustrated by history. The Gupta emperors who were Hindus of Hindus, protectors of cow and Brahmin, of Dharma or Hindu civilization and under whom India reached the highest pinnacle of culture and glory, were not Kshatriyas; they were low, they married Lichhavis who were low and were regarded as Mlechchhas. It is worthy of note that the three great empire-builders, the Nandas, the Mauryas and the Guptas, were all according to the orthodox view, low-born.

UNEQUAL DIVISION

In the eleventh century when Western India became the theatre of Hindu

thought, of Hindu literature and of great royal soldiers, who wielded both pen and sword with equal facility, *e.g.*, Munja and Bhoja and who got Hindu law revised and past literature surveyed, Vijnanesvara, the orthodox conservative jurist, recognized the truth and stressed it with great force that Society had the right to treat unsuitable laws, be they sacred laws, as fit to be given up: 'this law of unequal division, though laid down in the Sastras, is certainly not to be followed as it is hated by Society.' He illustrated his point by citing that cow-sacrifice and beef-eating, though anciently valid, had been given up and not tolerated by Society in his time. Nor was Niyoga, though perfectly legal in past ages, any more legal. The process of change in Hindu law has been discussed by me in detail elsewhere, and it is beyond the scope of this lecture. Here it is sufficient to remind you of the fact of those changes. The adopted son, for example, prohibited by Apastamba and held low in the order of inheritance by almost all the Smriti authors, rose to be the equal of Aurasa. Divorce allowed by the laws of Kautilya, Narada and others became prohibited. Woman who was fully franchised as an heir, came to be a limited owner. A king who had to be a Kshatriya by caste was declared by Chandresvara to be entitled to be of any caste. We have changes from one direction to the other, from closed absolutism to liberalism, and sometimes reversals. Laws were made and unmade just as times required them to be. I have offered social and political explanations of many of those changes in my Tagore Lectures. The point which I want to bring out at present before you is that Hindu Society did change its laws, it did repeal laws, it did make new laws: Hindu Society did re-adjust its social

problems, and did so throughout its history. In the time of the British advent and after the British advent it started thinking anew.

SELF-PRESERVATION

It made up its mind to repeal many social conventions and customs which had been found useful under the Islamic rule. We had refused to dine with the Muslim ruler and impressed on him that he was lower than the lowest Hindu. Raja Birbal is remembered to have demonstrated it to the great emperor Akbar whose conquests covered the major portion of India; even the Hindu *mehtars* refused to eat the royal dinner on the ground that the emperor was born too low to be their host. To touch a Mussalman was pollution. That was the then reply to the programme of inter-marriages between Hindus and Mussalmans. Social intercourse with Muslims was penalized by perpetual outcasting. Hindu Society in self-preservation adopted this rigid rule, which was not only unknown to its Sastras but was opposed to its previous history and its previous practice. If the Hindu of Muslim India did not do it, if he did not make these new tacit laws for himself, he would have been totally lost, lost like the Buddhist of Java and the Straits Settlements, lost like the Parsis of Persia, and the Buddhists of Central Asia. The result was that Islam as a social conqueror, if it broke anywhere, broke in India. But when the Hindu saw in the British period that the old methods were no more necessary for self-preservation, he got up and condemned those very customary social rules. He found that his woman no more needed the protection of the *pardah*, that she once more must come out like Sita and Dhruvadevi and Pravalī Gupta, that she must take her

part in the reform of Society under the changed circumstances. Dayananda, though a Sannayasin, took upon himself to preach that Chaturvarna by birth was untrue.

RIGIDITY OF CASTE

The very rigidity of the caste system which had worked splendidly in the Muslim centuries was denounced by Dayananda and Rammohan Rai. It was done so for the simple reason that the system was needed no more. The British did not desire to touch the social system; their object was not colonisation, it was not necessary for them to rule by conversion. It was not necessary, therefore, for the Hindu to keep that caste system which he had devised against Islam. And he tended once more towards his Buddhist achievements. So much so that Mahatma Gandhi has made a rule that in his political programme there should not be caste, but one humanity. In the Congress Camps every one—very orthodox men and women—gladly dine on food cooked by and with the so-called low-caste. Mr. Gandhi, when he first went to Bihar made it a rule during his Champaran enquiry that workers should first take food prepared by a *mehtar*, and orthodox men, castemen, did nobly give up their privilege and did take food, prepared by the once despised untouchable.

SACROSANCT LAWS

This rapid retrospect, from Visvamitra to Gandhi, is one history, is one systematic life, is an unbroken breathing. I find nothing new in the present demand. I look back, and I see, as Arjuna saw in the mouth of the great countryman of yours, that great Gujarati Lord Krishna, history repeating itself. Many a time, we have seen such

social readjustments in this country before. Not once the laws were changed, not once you made new laws, not once you changed your Society, but many a time you have done it in the past. I see rigid and sacrosanct laws crushed and being crushed between the pulverising teeth of time, the destroying and re-creating mouth of my race. The process is eternal for the Hindu; you have only to realize it; you have only to see the picture; and you will repeat it not only to-day but in all ages to come.

I shall now endeavour to place certain facts and my proposals towards social reconstruction through the agency of State. It is impossible to rehabilitate the Varna theory. You cannot compel people to follow the professions of their respective caste. It is not possible for every Brahmin, every Kshatriya, every Vaisya, and every Sudra to confine himself to his caste vocation. Economic laws will not allow that.

REVERTING TO CASTE

There are not enough masters to be served by all the Sudras whose number is the largest. Brahmins reverting to their caste duties will starve for bare food. There are lakhs of Vaisyas who will be found unfit for trade, and many lakhs of Kshatriyas unfit to handle arms. In fact, a birth-profession constitution is only workable in the stage when society is co-existent with its village home or the polity is confined within the walls of a city-state. But when population grows and society covers a large country, such a division is a dead letter. That division went into liquidation over two thousand years back. When Megasthenes, the Greek ambassador to the Court of Chandragupta Maurya, was in India, he found altogether another division, a

division commencing with the class of statesmen and officials as the first and ending with the hunters and junglemen as the sixth. We have Brahmanrajya as early as in Patanjali, Sudra kings in Manu, Sudra armies in Kautilya, Brahmin soldiers in the times of Alexander and the Dharma Sutras, and the class of rich Gahapatis or the middle class as early as the Buddhist Sutras. And by now everywhere in India, and more prominently in Bengal, caste designations have become meaningless. People are forgetting even the original import of those designations which have come to be regarded as mere family names. In the pleadings in the High Court of Calcutta, caste description in the cause-title is reduced to "Hindu" or "Muhammadan." Although the British Code of Civil Procedure insists on describing the caste, the rule is not always observed. A Calcutta Judge recently objected, and if I may say so, rightly, even to the mention of the word Hindu in the description of the party. Except in matters of inheritance such description is absolutely unnecessary. Now time is ripe to abolish the requirement to give caste in pleadings, public records, public offices, census, schools, and other public institutions.

PROHIBITION NEEDED

As a corollary to this, there should be a prohibition by law to a mention of any one's caste in disparagement or praise. Kautilya, the imperial chancellor under Chandragupta Maurya and his son Bindusara Maurya, brought the cases of the mention of one's caste or country in taunt, in open or covert disparagement, under the Criminal Law of defamation and made it punishable. Society and State should not require to know the caste of a man, but his profession only.

We may take it as a certainty that if not the present generation, certainly the next one, will be faced with the problem of shouldering the burden of the defence of a Federal India. The cost of defence will have to be re-adjusted entirely on a new basis; the defence will be arranged on entirely a new principle. Nearly every male citizen, both in the Indian States and the British State in India, will have to accept to be a soldier and will have to undergo military training. A citizen army will be the only solution both of military expenditure and the defence of this great country. We have to keep that in view as well when we think of social readjustments. A citizen, so-called low in caste, will have to be a perfect brother to all of us in the national army, as he had to be made by Guru Govinda Simha. The Federal India will have to realize a still greater and grander brotherhood than what Govinda Simha and Shivaji could produce. To have a nation in arms, you must have a real nation; you must have men and nowhere serfs amongst them; you must have men, every one of whom would be a real particle of Brahman, a particle of sovereign, not slave. To that end our society must move. For that end we have to recast our society in a manner worthy of the discoverers of the truth of Vedanta. We have to act and prove that man is God, not low or high.

Our problem is not confined to a Hindu society of Hindus only. Hindu society is now faced, as it was faced on several occasions in the past, with communities of mixed foreign and Aryan origins within its home. The solution which I propose of the problem is the solution which past experience points out. It is a well-known and oft-repeated characterisation of Hindu society that it has the power to absorb within

itself non-Indian communities. If Hindu society has preserved its vitality, it should function in that direction. The same phenomenon is seen in the United States of America; the States recast every new-comer into an American. The word Hindu should become as large as his civilization. It should include every man and woman permanently residing in Hindu land or India.

ONE LAW FOR EVERYBODY

And to this end we must have one law for everybody, as the author of the Mahabharata said, one law for all, one and the same law for the old citizen and the new citizen, for the Hindu and the non-Hindu. The law should be based on the principle of equality of man. If bigamy is bad, it should be bad for all; it should cease to be a privilege for the Hindu and the Mussalman, or if it is not bad it should cease to be penal to the Christian. Every personal law is within the boundary of man, and man should not allow any occult force to dispute that boundary. The boundary should be the same for one and all; it should not be high and insurmountable for one and a scalable one for another. Why should a Mussalman suffer any disqualification, on account of his caste, in gifting his property? Why should he be limited in his power only to make a gift of one-third of his estate? A Muhammadan, if he wants to make a gift of his entire estate, can do so only if he adopts Christianity. Why should one to get rid of a wife, be put to the necessity of changing his religion? Or, why should a Hindu to marry a first cousin be allowed to do it by a change of religion? Cousin-marriage should be declared bad for all or good for all. The law should be the same for everyone. A Muslim is allowed to make an endowment for the maintenance of his

children and descendants with an ultimate gift for charity. But a Hindu cannot do so although the Hindu father, as a human being, has the same affection for his children and children's children as any other human being.

EQUAL FACILITIES

Similarly in the family-laws a wife in any religion and any caste should have the same rights as a husband of any religion and any caste. The same sauce should be good for the goose as for the gander. The same facilities should be given to the wife as to the husband, and the same facilities should be available to the wife or husband of any religious belief against the husband or wife of any belief.

The Hindu daughter should have the same rights which her sisters of other religions have. She has remained too long a non-child in Hindu society in the matter of inheritance. A daughter is as much a child and as good a child as a son. To have her as a non-heir child to a son—some father is wholly unjust. It is a relic of the theory that a child is the chattel born to a mother who is purchased by marriage for the consideration of "Sulka," and when the daughter is given away in marriage the chattel leaves the owner and ceases to belong to the family of the father. It will be sufficient to remind you that the theory of marriage being equivalent of purchase, and the consequential theory of proprietary right of the father in children, have been demonstrated to be false by Hindu jurists from Apas-tamba to Nilkantha, from the 5th century B.C. to the 17th century A.D. There is no reason to put a daughter on an unequal basis. Let the Hindu daughter at least have the same right as the Muhammadan daughter or the Christian daughter. With the libera-

tion of women, their position is to be raised higher at law. With the growing education of girls, with their entry into professions, with their proved capacity and courage to fight battles for the whole society, their full enfranchisement should be one of the first items on our social agenda. In the circle of the family a man has not got a dearer member than a daughter. She inherits the father's personality more than the son, she perpetuates the intellects of the father more than the son. Why should she be totally passed over in a Hindu family? A man having a daughter should not be allowed to adopt a son, and even if adoption be permissible, three-fourths of the father's estate must descend to her.

DEFINITE SCHEME

Reforms by patch-work of legislation, without a definite scheme or principle, is liable to land us into curious confusion. If you have separate personal laws on communal basis and combine that state of affairs with liberty of conscience in matters of religion and allow religion to dictate laws for their respective followers, you are lost in a labyrinth of difficulties. Take, for example, the condition of the social legislation and the laws that obtain in British India. A much-married Hindu who adopts Christianity may legally have the society of all his wives, if the wives do not object; while for a Christian, as a fixed rule, it is penal to have more than one wife at a time. A Hindu by renouncing his faith and taking to Islam, puts an end to his personal law, but a Muslim adopting Hindu religion in matters of worship does not cease to be governed by Muslim law in matters of succession without proof of a custom showing that the Muhammadan law of succession has been varied. If a Mu-

hammadan husband renounces his faith, his marriage is *ipso facto* dissolved, while a Hindu convert to Christianity retains his spouse. A Christian embracing Islam, can marry any other woman during the lifetime of his first wife, while as a Christian he would be awarded penal servitude as a criminal for his love for a new wife. A Hindu cannot divorce his wife, but a Hindu husband along with his Hindu wife, under the grant of the liberty of conscience, becoming Muhammadan, can divorce that wife at his will, without giving any reason for it. Succession to a Brahmo who declares himself to be a non-Hindu at his marriage, is nevertheless, governed by Hindu law, but a Hindu declaring himself a Hindu under Gour's Civil Marriage Act, has a different law of succession for his children.

PERSONAL FAITH

To build up one nation, one society, to be just to every member of society, every citizen of State, we must have one and the same law for everybody. Religion is a matter of personal faith. Rights should be the affair of society and State. Religion should cease to dictate laws. Society in its associated form—the State, should be the sole authority to regulate personal laws. This was the view of the Hindu Arthasastrins, and it was “their” laws promulgated in manuals like the Kautilya which governed large empires. Even if there were no such authority in ancient precedents, I would still advocate it; for we must look forward and not backward. The golden age of Hindu society is in the future which we have to make and not in the past which we have left behind. We have grown from small units into large units; we grew from the Helmand, the Vedic Saraswati,

onwards and made Brahmvarta, from Brahmvarta we grew into Aryavarta, from Aryavarta we grew into Bharatvarsha, from sea to sea and mountain to mountain, that is, from the Arabian Sea to the Bay of Bengal and from the Himalayas to the Vindhya, and from Bharatvarsha into Jambudvīpa, that is, from the Comorin to Kailasa and Assam to Kathiawad. The whole of India with the Himalayan mountains has become one civilisation, one social system, one Hinduism. Our growth has broken the barriers of language and ethnology. The Dravidian is as much a Hindu, if not more, as an Aryan Hindu. The mixture of the two great civilisations—the Dravidian and the Aryan—the fusion of the two races, has produced this wonderfully powerful society of the Hindus which lives and knows no death. The blonde Aryan has proved to be short-lived as a race. But when fused with the Dravidian, the Hindu who admitted the complexion of his God to be dark, became an exception to death. Having thus an enlarged country, an enlarged society, an enlarged civilisation, the race which has evolved for the first time in history the principle of universal equality and a universal spirituality, must evolve a large, universal and even system of laws for its society, and must go beyond the social system of the village, the caste and the sub-caste, into a large all-embracing unit of one Hindu Society.

The next step will be a march onward—from the Dvaita of the Hindu and non-Hindu into the Brahman of one humanity within the bounds of Hinduland, the land bequeathed to us by nature and history, the land of Rama and Buddha, the land of Asoka and Sankara, the land of Akbar and Govinda Simha, the land of Sayajee Rao and Gandhi.

"SEVEN GREAT BIBLES"*

BY DR. TARAKNATH DAS, M.A., PH.D.

Religious antagonism among peoples, which has been fostered for centuries, is a serious obstacle on the road to World Unity. Unless we can develop the spirit of appreciation of truth in all religions, there is no possibility of whole-hearted co-operation among peoples professing different faiths. Accurate knowledge of the true spirit of various religions may help to remove religious fanaticism and ignorance which checks the development of true appreciation. Here lies the great value of the study of comparative religion.

Through the popularisation of the study of comparative religion, much has been accomplished in understanding tenets of various religions. However on many occasions, teachers of comparative religion have devoted their energy and intellect in criticism of one religion and to prove superiority or excellence of the other. Dr. Alfred W. Martin, who is known to be one of the foremost teachers of comparative religion, has devoted many years of his life not only in critical studies of various religions, but to appreciate truth and beauty in them. Dr. Martin's work—Seven Great Bibles—is a serious and scholarly study of seven great religions—Hinduism, Buddhism, Confucianism, Zoroastrianism, Mohamedanism, Judaism and Christianity. One of the great merits of this work is that the author has presented the kernel of the teachings of these religions by quoting copiously from various scriptures and explaining their true significance.

Dr. Martin has shown his real appre-

ciation of the great religions, by making an attempt to remove some of the popular misconceptions about them. In this he has succeeded admirably, by quoting authoritative texts with simple explanations.

(a) In his study of Hinduism, he points out that according to the teachings of the Upanishads, "the human soul unites with, but is not absorbed by the World-Soul. For union is not to be confused with absorption; that would be to misconceive the Hindu idea. Absorption has physical associations and implications; moreover, it suggests loss of identity on the part of what has been absorbed. But for the Hindu the real union is achieved not by the loss but by the illumination and expansion of consciousness. He holds that when the individual ego is united with the universal ego it finds self and *establishes* its identity instead of losing it" (pp. 35-36).

(b) According to the teachings of the Bhagabad Gita, "No fatalism is bound up with Karma. Every soul is free to contend against the hinderances that lie in the path of release and ultimate attainment of bliss . . ." (p. 60).

(c) In the study of Buddhism, the author has made it clear that Buddhism is not a religion of pessimism. By quoting various texts from Buddhist scriptures, he shows that the ideal of Nirvana is not the so-called annihilation of individuality, on the contrary it means a state of deathlessness (pp. 99-100).

(d) Zoroastrianism is popularly regarded as a religion of fire-worshipping. But the author by quoting texts from the Vendidad and other scriptures demonstrates that it advocated "dignity and sacred efficacy of work" (p. 111)

*By Alfred W. Martin. Published by Frederick A. Stokes Company, New York. 277 pages. Price \$2.50.

and man must fight evil for the ultimate victory of the good (p. 115).

(e) Although it is generally supposed that Confucianism is a form of atheism, yet it is not so (pp. 147-148). It is one of the highest forms of ethical religion (pp. 181-188) placing special stress on social harmony.

In the study of Mohamedanism, he applies historical method of criticism and shows that the world owes a great debt for the invaluable service and its civilizing influence (p. 190). In the study of Judaism the author presents a very clear exposition of the most complicated subject of the Old Testament in the light of modern higher criticism. He makes it clear that the teachers of the Old Testament "saw in righteousness the very core of religion and they held with increasing and unflagging zeal the mighty expectation of a Commonwealth of Man" (p. 215). In the discussion of the Bible of Christianity or the New

Testament, he has admirably traced the historic evolution of Christianity, in its various phases.

This work is possibly the best of its kind, because it is not only scholarly, but without any bias or prejudice; its style is simple and clear. It will be very helpful to those who are interested in promoting cultural co-operation among peoples of various religious faiths. This book can well be used as a reference book, if not one of the text books, in connection with the classes of History of Philosophy, Ethics and Comparative Religion in Universities; because it will enable young scholars to have a grasp of philosophical and ethical teachings, underlying the great religions of the world. It will help them to broaden their vision of other peoples' culture and religion. It is my conviction that a wide circulation of the book will aid the cause of human brotherhood.

AVASTHATRAYA

(A unique feature of Vedānta)

By V. SUBRAHMANYA IYER, B.A.

(Concluded from the last issue)

(b) REALITY OF IDEAS

Have ideas themselves any reality which they seem to possess? Even from the times of the predecessors of Plato up to the present many philosophers of Europe, as well as of India, have held that ideas possess reality, or at least a degree of reality. This view they base upon the data of the waking state only. But the Vedāntin's solution is based on the third state of deep sleep which has to be investigated next. While making

this enquiry, it will be well to bear in one's mind some of the results of the study of the two states of waking and dream.

(1) Unsophisticated minds like those of very young children often make no distinction between the waking and the dream-world objects. They consider both of them real. Minds weak or primitive in character believe that they actually see real ghosts, spirits, and God or Gods in dreams. But enquiring and developed minds find both experiences to

yield only unreal, *i.e.*, mental (ideal, *Mānasa*) objects. And those who are midway who rely only upon appearances but not upon essence, take the waking objects to be differently constituted from those of the dream ones.

(2) In each state the objects, though only ideas, are as *real* as the "I" or the ego.

(3) Time, space, causation, which always accompany objective reality, both in the waking and in the dream world are no more than ideas which vary with individuals. And these notions of each state contradict those of the other. They are "relative," to use a modern term.

(4) Dream experiences help us to evaluate waking experience and *vice versa*.

Let us now turn to deep sleep. I find that I was not conscious of anything in it. I perceived then no objects as in the waking or in the dream state. Nor was I aware of thoughts or feelings or of any kind of activity in my mind. When I am conscious of any of these, I know either that I am in the waking or that I was in the dream state. Where then do ideas (including thoughts, feelings, etc.) go or disappear during sleep? Reserving for consideration at a later stage, the guesses or the hypotheses of modern philosophers and scientists in regard to this question, in as much as they confine themselves to their standpoint of the waking state, we may forthwith state the Vedāntin's view. He holds that all suppositions or inference as to the whereabouts of ideas in deep sleep are futile. The indisputable fact is that the mind is not aware of their existence anywhere. There is, then, for the sleeper, not even his ego or "I," which appears with the world of ideas and disappears with it. And it cannot be said that the world goes into the "I" or the ego or "my" mind. For none of these is known as existing

then. Further, the "I" belongs to the cognized world and therefore cannot create or wipe out the world of which it is a part, a feat that some philosophers in India and Europe have vainly sought to perform. If everything disappears, wherefrom do ideas or the world come, when we again wake up? Ideas cannot be conceived as existing without a basis or support, which is generally called mind. Whatever kind of existence ideas may have, so long as they are known to exist they cannot be the effects of non-existence. To argue analogically, the absence of objects cannot prove the absence of the light that illumines them. Similarly, the absence of percept or cognitions cannot establish the absence of the perceiver or the cognizer. Above all, to say that nothing exists, one must be aware of non-existence, which necessarily implies the existence of what becomes aware of such thinking. Above all, the inconceivability of the opposite of the non-existence of one's own awareness which bears witness to all, proves the untenability of Nihilism (*Sūnyavāda*) or absolute non-existence. What then exists cannot be "I" or "my" mind but that into which these merge. It may be called pure mind or the mind in itself or spirit. Vedānta denotes it by the word "Prajñā."

WHAT IS THE NATURE OF IDEAS?

"Idea" as distinguished from "reality" means that which is mental, unsubstantial, that which appears and disappears in less than a second, without any trace of its whereabouts. If when they appear they are known to exist in the mind, and if they are known to disappear there, the only inference is that they resolve themselves into the substance or the stuff of mind, *i.e.*, as Vedānta puts it, they become indis-

tinguishable as do the waves when they sink back into the calm sea. In deep sleep, therefore, the mind is said to be in its undifferentiated state, which Vedânta denotes by the word *Avyâkrta*.

Other schools of thought hold that ideas are created and held by God, or that they are eternally lodged in other spiritual entities, like the Absolute, or that ideas have permanence and reality, though not known to us. Some others assert that they lie dormant in a potential (seed) form in the mind itself. Such schools have their parallels in modern Europe also. But their reasoning is in every case vitiated by the defects due to its being confined solely to the waking standpoint. They, however, raise an objection against the Vedântin. If to be *aware* of its contents or at least its activities is the *chief* characteristic of the mind and if ideas appear and disappear in it, why is it not aware of their creation and dissolution? The Vedântin's reply is that this is due to want of enquiry, which is called *Nescience*, *Ajñāna* or *Avidyā*. With this concept we shall deal under Causality, with which it is directly connected.

Various Indian as well as European thinkers have attempted to explain the origin of the "many" from the "one" but they have all ended in mysticism or theology. And the scientists have given us their tentative or agnostic hypotheses. All these views are found to be inconclusive because they ignore the *totality* of life's data. The Vedântin's explanation needs an elucidation of his view of the causal relation, which subject has been deferred. One point may, however, be noted at this stage in this connection. In as much as the universe is a universe of ideas and ideas are in the mind, the universe is in the mind. And as I and my body are a part of the universe, I and my body

are in the mind. But the mind cannot be said to be within my body or within my ego, as unphilosophical men think, for, the mind has no limitations of space.

(c) REALITY OF AWARENESS

Deep sleep points to the existence of "Awareness," or, as some prefer to call it, "Contentless consciousness." The use of these terms is misleading; for, they are not free from ambiguity and they all imply something of which one is aware or conscious. Further, awareness or consciousness by itself looks like pure abstraction. But from it is said to spring this universe which we see and which has a substantial existence and a reality for us. A mere abstraction cannot produce anything substantial or real. Therefore, the words "Soul," "Spirit" and "Substance" have been substituted by some to avoid this difficulty. But even they connote some kind of personality or materiality which has been found to be unreal. Vedânta, however, says that this Awareness can only be of the nature of what is called mind, of the reality of which alone we have the most immediate knowledge.

Awareness or as Vedânta calls it *Sâksin* (witness), is never an object of thought. It is not the "I" or the ego which disappears in deep sleep, though when ideas are cognized the mind or *Sâksin* functions as the "I" and the "My" for the time being. Reality in the sense in which it is applied to objects or ideas is not a characteristic of the *Sâksin*, for it is never an object of thought. In this sense it is neither real nor unreal but supra-real. Time and space which condition the objects as in dream and waking experiences do not bind it. It is the only entity of whose non-existence it is impossible to conceive, and, therefore, of whose exist-

ence we have the highest or absolute certainty.

We have been all along thinking of this awareness or mind or Sâksin as the source of all ideas and consequently of this universe. As such cause it is only a relative conception. But when we ourselves are the sole entity that exists in deep sleep, and have no thought of the universe, which is indistinguishably dissolved in it, it cannot be, and is not, related to anything. The question, however, arises: How can we say or think that it alone exists, when we have thoughts of it or while we talk of it as a conceivable entity? This question demands an investigation into the meaning of relation, particularly the basic relation of cause and effect, a subject which, on account of its great importance in Vedânta, must be reserved for separate treatment. It will however suffice here to point out that while we speak of this entity "Sâksin" from the waking standpoint we cannot help using the language of Causality, which characterizes the whole of the waking world, especially the objects or thoughts.

A FEW DOUBTS

The philosophy of Avasthâtraya looks most absurd when it teaches that this actual universe of such huge suns and planets, mighty mountains and rivers, solid bodies, objects and men, things so near and true, disappear in deep sleep as though they were nothing. No science teaches the destructibility, and that every day, of all that is cognized, be it matter or energy. And no theology holds that human souls cease to exist at any time, nay, even after death. The Vedântin admits all these impressions to be true, perfectly true, so long as we confine ourselves to waking experience alone. When we open our eyes wider, we see, not the partial

or fractional, but the entire truth and realize that the world is only an idea, and none of the objects seen, such as suns and planets or our kith and kin and friends, nay, not even the minutest atom, though they all disappear in deep sleep, ceases to exist leaving a vacuum as it were behind. Owing to a wrong interpretation of Vedânta, many are led to think that in its view the world is a "Fata morgana." But *there is no non-existence anywhere of anything according to Vedânta*. Everything seen, felt or thought is the "one" entity, of whose non-existence it is impossible even to conceive.

Another doubt may arise. When every one every day passes through the three states, how could so many ignore the lessons taught by the states, pinning their faith on the waking state alone, if the waking were not the real or the most real? Vedânta says that the effects of Avasthâtraya are never lost. They remain accumulated in the mind and manifest themselves from time to time as intuitions, though mixed up with sense, feeling, emotion, intellect or other mental attitudes, till Reason, *i.e.*, the wisdom of Avasthâtraya asserts itself completely. These intuitions vary with men's enlightenment. Those in whom the results of the waking experience predominate are of a realistic or materialistic attitude. Those others in whom dream experiences play a dominant part are of idealistic, mystic, or spiritualistic tendencies. Those others in whom deep-sleep experiences are most effective have a nihilistic or an indifferent turn of mind. But such men as have all the three experiences more or less balanced and co-ordinated possess, like Parmenides, Vedântic intuitions.

The criticism that is most common comes from the side of Religion, which Avasthâtraya seems to throw over-

board. But, as has already been indicated, no part of man's experience is ignored by Avasthâtraya. It fully recognizes the indisputable fact that there exists what is known as religious experience. But it holds that this experience only points to the existence of the rock of that Super-Reality, higher than the "I," the ego and the world, all of which appear and disappear in it and that religion can do nothing more than point to it as from a distance till the Reason of Avasthâtraya enables us to reach that Reality.

What counts most in Religion is not "intellect" but "feeling," "sense," "inspiration," or "intuition," on which is made to depend the nature and existence of God. And it is these latter that appear most real—so real indeed that men have been seen from the dawn of human history to rely upon them absolutely and to prove the truth of their religion, either by taking the life of those that differ from them or by giving up their own. With the advance of Reason, however, these blood-stained proofs of truth are being replaced by "Wars of Words," each religion claiming superiority over others, forgetting all the while the lesson of Avasthâtraya that thought, feeling, sense or intuition and even intellect are all inadequate and defective as guides to the *Ultimate* existence, the Super-Reality though they are steps leading to it. For, they not only contradict and stultify each other in the different states, but disappear altogether in deep sleep. What the reason of Avasthâtraya recognizes is religion in so far as it leads to the realization of the rock of the universal and, therefore, non-controversial truth. What it repudiates is the *reality* of the *differences* in Religion, which multiply every day like black berries on account of the variations in men's emotions and intellects, which have no more than an

apparent or fictitious reality, though such differences are necessary as adaptations of the essence of Religion to different minds. Further, Religion raises its structure upon at least two beliefs or intuitions or inspirations : (1) One's own conception of God and (2) One's own hopes of achieving some object, such as, for instance, salvation by propitiating Him. In as much as these conceptions make men of different religions quarrel among themselves, each claiming to itself absolute infallibility or a higher degree of infallibility than others, their very contradictions and differences prove their *unreal* character. For, no two sane men have been seen to disagree and that so violently, in regard to anything *true* or *real*, such as that fire burns. The world has grown old enough to realize that belief* is no proof of truth.

This Vedântic principle of the states recognizes mysticism also but in a higher degree. Mysticism sees the futility of the distinctions of religions. And what is more, while Religion argues most from the data of waking experience, mysticism goes a step higher and co-ordinates with it dream experience, in that it perceives the fact that in dreams we see that the *one* mind manifests itself as the *many* of the dream universe. It subsequently realizes that the one existing entity of the waking world likewise manifests itself as the many of that state. But this experience is not the *whole* truth which, as has been shown, comprehends the three states.

If the contents of the dreams and the waking states be ideas only, why should the states themselves be considered as different? They are not the

* i.e., belief unchecked or untested by reason.

same in as much as each has its own time, space and cause orders. There is no continuity or uniformity in this respect. Then, could the states themselves be real while the contents are only ideas? When we speak of the three states, we rise to a point of view above the states, and see them coming and going, like ideas. The states themselves are, therefore, no better than their contents, all appearing real only for the time being.

The question may be asked, "If what we are aware of are only ideas and if ideas disappear in the undifferentiated mind or Super-Reality, how does it happen that these unreal existences are *felt to be real* and why should they appear at all?" The Vedântin's answer is that it is due to Avidyâ or Mâyâ than which no word in any human language appears to have been more misunderstood. What it means will be ascertained, as has been indicated already, under Causality. Under the same head has to be considered the question whether the states are related to each other as cause and effect.

Lastly, awareness is directly realized only as it exists in me and not as it exists in others or elsewhere. This Awareness functions as "I" or "Me," when the "I" or "Me" distinguishes itself from the rest of this world. And it is this same Awareness that knows the "I" or "Me" and the three states as ideas or objects to itself when it contemplates their appearance and disappearance. This Awareness, then called Atman, is said to be realized only as "I am Atman" or "Thou art Atman" and in no other way.

Now, is this Awareness or Atman the

same as God or Brahman, the cause, the creator, or the preserver of the universe? The answer to this question is also to be found in the explanation of the relation of cause and effect.

Since Avasthâtraya covers the whole of life, it aims at explaining the meaning or goal of all experience, *i.e.*, of all phenomena of this universe, such for instance, as those dealt with not only under religion or mysticism but also under ethics, aesthetics, politics, psychology, physiology, biology, physics and so forth. It attempts to answer the question : what is the significance, as a whole, of all the infinite processes of mind and matter?

Above all, the Vedântin himself advances the most powerful criticism against himself, on his own behalf and that of all his opponents. He asks : "How am I sure that this method of reasoning based on Avasthâtraya has not misled me, that under it does not lurk a fallacy which superior minds, now or in future, may detect; nay, how am I sure that this leads me to the final or absolute truth?" The Vedântin accordingly enquires into the Nature and Meaning of Truth, which forms a separate subject, not only discussing the third aspect of Reality, that of the satisfaction, joy, bliss, or blessedness of realizing the Truth, but also, revealing what may be termed the dialectic of Avasthâtraya—not that of the movement of the individual thoughts or ideas, as in Hegel and other European thinkers, which do not escape contradictions and which form but parts of a state: this is the dialectic of the movement of the states themselves, which, in fact, is the higher dialectic of the movement of life itself.

THE HUMAN AND THE DIVINE

BY ERIC HAMMOND

That the Divine and the human are closely interwoven, was long ago definitely pronounced as an article of faith. Proclaimed by philosophic and spiritual sages of old time, it has been cherished and held fast, through all changes and all chances, by those believers who have clung to "the faith once delivered to the saints." This proclamation, as avowed in India before Great Britain acquired the secret of civilisation, was emphasised by the Greeks in fine defence of their "worship of an unknown God." The same proclamation is being made clearly to-day, and that not only by some within the Churches but by many without them, including happily scientists of world-wide renown. The very terms of the avowal are as desirable as essential, now as at the moment when Paul of Tarsus exclaimed on Mars Hill in the hearing of the Athenians, "Whom therefore, ye, not knowing, do worship, I announce to you as God. He is not far from each one of us, for in Him we move and live and are." The inspired orator cunningly accentuated his assertion by quoting a Grecian poet, "for we also are His offspring." One of our own latter-day poets, Tennyson, like the Grecian, had ample authority for his affirmation when he wrote, "Closer is He than breathing, nearer than hands or feet." We may at least claim this, that there has always existed, one here, one there, by whom the sense of Oneness with the Father has been consistently maintained. Opposition has confirmed conviction; experience and enquiry have weighted that conviction with value and volume. As yet, the world of men generally perhaps partakes

more of the material than the mystical in the present stage of its consciousness, although a more complete awakening is becoming perceptible. This aspect of the Universe, some, as we have said, have always apprehended; He, the Creator, the In-Dweller, the Cause, the Effect, the Consummation. "I—in them; they—in me." Let this conception expand into consciousness, to the many as to the few, then the sense of separation ceases; separation between creed and creed, people and people, man and man.

Behind, beyond, within all, lies the Infinite; immanent because transcendent.

The finite is what we see and feel and touch here and now; unlasting; light to come and light to go; shadows at best of the Immovable Within, Who knows no change. So, meanwhile, the all-embracing, all-uniting Love shadows itself to us as word. We, shadows of that divine Love ourselves, can as yet discover that Love only in shadow form. Its manifestation becomes thus partially possible to our comprehension. The full light of the Lord of Love could not be borne as yet by merely mortal vision. We, now, can only see "as through a glass, darkly." In suitability with us and our surroundings, Love assumes human likeness. That surely, is the meaning of the wonderful phrase, "The Word was made flesh and dwelt among us." The Word put on the semblance of humanity. The unique Fact clothed itself with mortality. No fact of the crystal of truth is more fascinating, more helpful, more hopeful, than this. Nowhere is this Perpetual Presence of the In-Dweller more plainly demonstrat-

ed than in the religious philosophy which the world owes to India.

Here is one wording of it from that source :—"Find God in everything. Hold life as something Deified. Where else shall I go to find Him?" And again,—“In every work; in every feeling; in every thought; He is already there. Thus knowing we must live and work. Thus the effect of life will not bind us down. You will not be injured by their effects. False desires are the causes of misery and evil and suffering; but when desires are deified, purified, because of the acknowledged presence of God, then they bring no evil.” “Deify the world,” continues our Eastern Teacher, “it is God alone, whatever exists in the universe—whatever is—is to be covered with the Lord.” This does not mean that you are to abandon family ties, but that you are to see God in them. It does not mean that you are to neglect your duty to your neighbour, your work in the world, your attitude to education, to science or to art; but that in all these you are to see and serve God. You may possess properties, necessities, even so-called luxuries, but retain no pride of proprietorship in them. These are all His—He is all in all. See Him in trial and in privation. See Him in wealth and in exaltation. There is the real renunciation; the complete and conscious acceptance of the In-Dweller in the universe and the unit, I cling to nothing; for I have everything.

In these latter days it is especially encouraging to the Traveller in The Way to find that the note of the Divine Humanity is struck by many writers and speakers, many scientific seers. Here in the Western world where the Churches

have so often failed us yet, now, some of our most notable preachers are proclaiming it anew. Thus once again through the vision and voice of the East, that thought is wandering Westward and expressing itself through the lips and pens of poets, play-wrights, novelists and professors. Thus then we may begin to understand this;—that I am what I am; inheritor and holder of the Kingship; because of my suffering; because of my blossoming; because of my kinship with the Life Itself; because of my partnership in the ebb and flow of Life Eternal. The stars in their courses are no more paramount than the sparrows on the house-tops, and I, between them,—I, too, have a share in the order of events, I, as they, utter my note in the Great Swaying Song which rings out from the heart of the universe; the heart of the Father. So with the recognition of the In-Dweller. Was it not Boemen who wrote, “I am not collecting my Knowledge from books, but I have it within mine own self?”

Swinburne, master of verse, put it pithily in these words,

“I am in thee to save thee,
As my soul in thee saith.”

Elsewhere he wrote,

“The tree many-rooted
That swells to the sky,
With frondage red-fruited;—
The Life-tree am I;

In the buds of your lives is the sap
of my leaves;
Ye shall live and not die.”

May we not venture to hope that realisation of One-ness with the Over-Lord and the In-Dweller has become within nearer scope among the peoples of the world than many of them imagine?

GURU RAM DASS AND GURU ARJUN

BY PROF. TEJA SINGH, M.A.

GURU RAM DASS

(Service)

The Sikhs became fearless, as their Guru taught them :

“Get rid of all superstition and fear. There is nothing save God to inspire fear in us.”

“He alone fears who practises sin : the good man is ever happy. Why should we fear anybody, when we know that God is true and just?”

All superstition about inequalities and differences being removed, the disciples had acquired a character best fitted for entering on a career of Service. Guru Ram Dass (1534-1581), the fourth Guru, required his Sikhs to be always ready to do service to others. His special orders were to minister to the wants of wayfarers. Thus had Charity come out of home ! It became frequent to see Sikhs fanning and giving water to the wearied travellers. Bhai Gurdas says, “A Sikh enjoys supreme bliss in satisfying another’s wants.”¹ Again, a Sikh is one “who lives honestly and by his munificence confers favours on others.”² The fourth Guru himself says, “I’ll pull punkha and draw water, and eat whatever Thou shalt give me.”³ It became a custom among the Sikhs to spend as little as possible on themselves and bring all that was saved as a contribution to the free kitchen established by the Guru. This system of sacrificing something for the common good was further extended and organized by the fifth and sixth Gurus. Guru Arjun laid it down as a rule that every Sikh should set aside at

least one-tenth of his income for national purposes ; and the Guru himself set an excellent example. He lived a simple⁴ life and renounced his claim to the whole income derived from his landed property and house rents, and settled it on his enemy, Prithis, and saintly Mahadev. When Emperor Jehangir offered to complete the building of the Akal Takht at his own expense, Guru Hargobind thankfully declined the offer, saying :

“Let me and my Sikhs raise this throne of God with the labour of our own bodies and with the contributions from our own little resources. I want to make it a symbol of my Sikhs’ service and sacrifice, and not a monument to king’s generosity.”

GURU ARJUN

(Self-sacrifice)

At the same time, centres of commerce, like Amritsar, and Tarantaran, were being founded. In the search after purely religious matters, we often forget how much the Punjab owes to Guru Ram Dass and Guru Arjun (1563-1606) for advancing the trade and manufacture of the country. They felt that there could be no hope for the social and political regeneration of our nation, as long as it was composed mostly of unthinking labourers and cultivators of the field. The creation of an intelligent middle class was (as it still is) the crying need of the time. The society in India was so constituted as to give little scope to the development of arts and

¹ *Sri Rag*, IV.

² *Var 7*. ³ *Var 6*. ⁴ *Suhi*, IV.

⁴ See Khafi Khan who says, “The Guru lived like a Faqir.”

industries. The rigid caste rules had made it impossible for the men of higher castes to take part in the cultivation of arts and sciences. They stood aloof and left the sweating work to be done by the so-called lower castes. The latter did carry on the work,—and great honour to them that they did so, in spite of the fact that it was considered ignoble—but, being unhelped by the best brains of the community, they worked on the old conservative lines established by tradition, and had no aspirations, no knowledge, no incentive to make any improvements in the ways and means of their crafts.

This exclusion of our intelligentsia from the industrial domain was ruinous, not only to the national industries, but to the national character as well. The educated classes, being out of touch with the working classes, lost hold on the practical aspects of life, and gave themselves up to the luxury of contemplation or idle living at the expense of others. Many could not afford to be idle, but their character deteriorated on account of ignorance, and unenlightened drudgery which was looked upon by all as mean and worldly. All spiritually-minded persons would shun it, as it was supposed that the way of salvation was not the way of work. We cannot measure how great was the harm done by this pernicious belief to the character of our nation.

Our Gurus recognized that the reform of a nation means the reform of its masses. A nation, as President Wilson says, is as great, and only as great, as her rank and file. It is the

average man that counts, and it was with him that the Sikh work began.⁶ All classes were declared equal. All occupations that were honest were glorified as sacred. In the Holy Scripture, compiled by Guru Arjun, a most honoured place is given to the writings of several saints, Hindu and Mohammedan, who were noted as well for their keen interest in the worldly affairs as for their high flights in the spiritual domain. There is Kabir—a Mohammedan weaver, Nam Dev—a calico-printer, Sain—a barber, and Ravidas—a shoemaker. Beside these and others of the same class are found Pipa—a king, Jaidev—a Brahmin, Bhikhan—a learned Mohammedan, and Surdas—a provincial potentate.

The purport of the teaching itself, which was sung out daily before the congregations, had a direct bearing on the practical problems of life. The immediate effect of the teaching that religion could be best practised within the secular concerns of life was that all prejudices against honest labour and trade were removed, and the people began to take an active part in what were called the worldly affairs. Possession of wealth was no longer to be considered as Maya, but as a very salutary and helpful thing in the conduct of human affairs: "For a religious man, it is not unholy to get wealth, provided he spends it in God's way, and gives and lives in comfort."⁷ Henceforth we often hear of horse-dealing, banking, embroidery, and carpentry among the Sikhs. The Gurus patronized and encouraged them, as

⁶ Guru Nanak says: There are lowest men among the low classes. Nanak, I shall go with them. What have I got to do with the great? God's eye of mercy falls on those who take care of the lowly.—*Sri Rag*.

Guru Arjun also has said: He who lives in a ruined hut with all his clothes torn,

who has neither caste nor lineage, nor respect, who wanders in the wilderness, who has no friend or lover, who is without wealth or beauty, and who has no relation or kinsman, is yet the king of the whole world, if his heart is imbued with the love of God.—*Jaisri ki Var*.

⁷*Sarang ki War*, IV.

this was also one of the noblest ways of doing service to the country.

The movement of service became most active in the time of Guru Arjun. His was the ideal of service by suffering, which he had learnt from Bibi Bhani, his mother. His purpose was to show that whatever suffering one has to meet in doing good to others is not the outcome of one's sins, but a necessary correlative of virtue. The people had believed in a desperate spirit that all pain was the reward of previous sins, and that virtuous men would never suffer. They said that Dasrath, King Rama's father, suffered pain in the exile of his son, because he had caused the same kind of pain to the father of Sarvan. Similarly, Rama, Draupadi, and other famous heroes and heroines of ancient history had to undergo troubles only because they had previously done something wrong corresponding to each item of their suffering.

As there could be no pain without sin, all actions that involved pain began to be shunned. There was, therefore, no idea of self-sacrifice or patriotism left in India. Instead of that, the people had evolved lazy systems of belief which were calculated to make not the least demand upon conscience or human sympathies.

But we see that there can be no virtue without suffering, without sacrifice. Self-sacrifice is the foundation of all goodness. The mother has to sacrifice her beauty, in order to see her first-born. "The plant blossoms for the sake of fruit; when the fruit appears, the flower perishes."⁸ In another place, Ravdas says, "How can a man feel for others' pain, when he himself has tasted no troubles?"⁹

We often hear peace of mind being proclaimed as the greatest thing to be

desired in life. For this purpose different systems of philosophy and asceticism have been invented. Many intricate mental exercises have been laid down for getting a mysterious fluid, called nectar, which, they say, trickles down the brain and fills the body with joy. Others have been mystifying themselves in the hope of hearing a celestial harmony, produced by unbeaten strings of music. The East has racked its brain for centuries to devise some successful plan for the trammelling up of conscience, or annihilation of desire—which is simply impossible as long as man is man. We can kill our desires only by killing ourselves. A man, who enjoys a perfect peace of mind, must be either a dead man or a beast. He whose conscience is wide-awake, will never feel easy as long as there is sin and suffering in the world. Kabir says, "Those who know nothing, enjoy their sleep in comfort. But it goes hard indeed with us who have been given to understand something."¹⁰ It was because Guru Arjun suffered with those whom he saw suffering that he founded at Tarntaran an asylum for lepers, and, in the time of a famine, he moved Akbar to remit the land revenue of the Punjab for a year. In the same way he invited suffering on himself by refusing to pay the tax, unjustly imposed by Raja Birbar on the Khatri of Amritsar. If the Gurus had thought of the peace of mind as the highest object of life, they could surely have got it by a life of retirement and unfeeling ease, as so many persons had done in the past. There would have been no need of leading men and risking lives in checking tyrannies. There would have been no martyrs, no character, no nation of the Sikhs. If, therefore, the Sikh character has made a mark in the history of the world, it is because its

⁸ Bhairi, Ravdas.

⁹ Suhi.

¹⁰ Shlok, 181.

foundation was laid on suffering for the sake of Truth. It is suffering that has intensified the Sikh character; and it is in this sense that, in Sikh Scriptures Pain has been called a medicine,¹¹ and Hunger and Affliction a blessing.¹² The first thing needful for a follower of Guru Arjun was to "accept death and renounce all hopes of life."¹³ It was, however, in no ignominious or cowardly spirit that the Sikh was to offer himself for death, but he was to welcome it cheerfully as the privilege of a brave man living and dying for a righteous cause."

"Death is the privilege of brave men, provided they die for an approved cause."¹⁴

The Guru himself died a martyr,¹⁵ without complaining, singing in the midst of flames: "The egg of superstition has burst; the mind is illumined. The Master has cut the fetters off the feet and freed the captive." "Truth is my place, Truth my seat, and Truth I have made my special object."¹⁶ His cause was righteous, and bravely he

suffered for it. No martyr's lot was harder than Guru Arjun's and yet nobody has sung of life more cheerfully than he:

"Whatever Thou givest, I treat as happiness. Wherever Thou placest me, there shall be my heaven."¹⁷

Baba Farid had written in some pessimistic moment, "I had thought I alone was in trouble. No, the whole world is suffering. From my house-top I see that every house is burning with the same fire."¹⁸ The Guru when incorporating the Baba's writings in his Book, could not pass over this sickening remark; so he added his note to it: "Farid, the earth is beautiful, and in it there is a thorny garden. Those to whom the Master is kind, remain sound even in the midst of troubles. There are very few who love the Dear One; but those who do, find their lives beautiful and their bodies fair." To a man complaining of life-weariness, there is nothing so cheering, so invigorating as Guru Arjun's *Sukhmani*. It is a great *consoler of the mind*.

HINDU TEMPLE IN PROVIDENCE, U.S.A.

City Clergyman hails the movement as basis of understanding for religions

For some months passersby have noted the gradual transformation of the old Barstow residence into a typical Swami's House, with trim stucco exterior and temple-

like arches after the Hindu style of architecture over the doors.

The interior of the house has been completely remodelled. The lower floor contains a chapel for study and devotions, 41 by 16 feet, which has an altar space at one end, with a painted back-ground representing the

¹¹ *Asa di Var*, 12. ¹² *Japji*, 25. ¹³ *Maru Dakne*, V. ¹⁴ *Vadhans*, I. ¹⁵ That he suffered for his religion at the hands of Jehangir may be seen from the following words taken from the Emperor's own *Tauzak*: "So many of the simple-minded Hindus, nay, many foolish Moslems, too, had been fascinated by his ways and teachings. He was noised about as a great religious and worldly leader. They called him Guru, and from all directions

crowds of people would come to him and express great devotion to him. This busy traffic had been carried on for three or four generations. *For many years the thought had been presenting itself to my mind that either I should put an end to this false traffic, or that he should be brought within the fold of Islam.*"

¹⁶ *Maru*, V.

¹⁷ *Shlok*, 81.

¹⁸ *Majh*, V.

infinite ocean and the rising sun—signifying the dawn of knowledge and the dispelling of ignorance and darkness. John Hutchins Cady is the architect.

An altar in carved mahogany, with lotus design signifying devotion, is taken from School of Design sources and executed by Fred Pano, woodcarver, of this city. A profusion of flowers and potted plants bank the altar space.

Modernistic side-lights will illumine the symbols and sayings from the various world religions, as follows:

CHRIST: "The Kingdom of God is within you. Be ye perfect as your father which is in heaven is perfect. Ye love one another as I have loved you."

SRI RAMAKRISHNA: "There is but one God, but endless are His names and aspects in which He may be regarded. Call Him by any name and worship Him in any aspect that pleases you, you are sure to realize Him."

JUDAISM: "God created man in His image. The eternal God is thy refuge, and underneath are the everlasting arms."

BUDDHA: "Let a man overcome anger by love, let him overcome evil by good. Happy is he who has found Truth. There is no savior in the world except the Truth."

MOHAMMED: "Your God is one God; the merciful, the compassionate. He is the light of the heavens and the earth. Remember thy Lord within thyself humbly."

HINDUISM: "Truth is one, men call it by various names. There is one Supreme Being the soul of all beings, who makes His one form manifold; the wise who perceive Him as existing in their self to them belongs eternal bliss."

TAOISM:

"Always without desire we must be found
If its deep mystery we would sound
But if desire always within us be,
Its outer fringe is all that we shall see."

ZOROASTER: "And though he may bribe the judges with presents, he cannot bribe the ordeal and escape it. O youth of good thoughts, of good words, of good works, I declare unto thee, the holy Benediction of the Righteous shall not fail thee. Such an one shall reach God."

SOCIETY INCORPORATED

The Vedanta Society of Providence was incorporated according to the laws of Rhode Island, Jan. 30, this year. One of the sec-

tions of the charter describes its purpose as follows: "To explain through logic and reason the spiritual laws on which various sects and creeds of different religions have been founded; to propagate the principles taught by the great religious teachers of different countries and illustrated by their lives; to help mankind in the practical application of these principles, in their spiritual, moral, intellectual and physical needs; and to study and promote universal religion as propounded by Sri Ramakrishna and practically illustrated by his life and as harmonized by him."

Swami Akhilananda in a recent interview stated that the object of the society is to promote universal religion: to make a Christian a better Christian; a Hebrew a better follower of Judaism; a Hindu a better Hindu, etc.

"Our object is in no way to proselyte or to form a separate cult, but rather to make each one understand better and to follow more sincerely his own religion," he said, "I am not here to make Hindu out of Christians, but to increase the respect for all religions."

The movement began in this city three years ago and the society has about 100 members and friends. Already the Swami has received visitations from clergy and laity at the new house for the exchange of religious ideas, and he has been invited by the Universal Club, which meets at Brown University, to attend its next gathering. He has responded to several churches in this city, including the Trinity Union M. E. Church, Bell Street Chapel and others, to discuss the religious views of the East.

The Vedanta movement is an outgrowth of the visit of Swami Vivekananda to this country in 1893, when this religious leader addressed gatherings at Harvard University and other educational centres.

DEDICATION CEREMONY

The new centre of the Vedanta Society of Providence at 224 Angell street, which will serve as the meeting place for the study and practice of the universal aspects of religion, was dedicated with formal exercises last night. A gathering which filled the chapel and adjoining rooms witnessed the ceremonies, in which three Swamis, or teachers of Vedanta, and a Providence clergyman participated.

Swami Prabhavananda of Los Angeles and

Swami Bodhananda of New York were the two visiting Vedanta teachers who assisted Swami Akhilananda, local leader, in dedicating the chapel, together with Rev. Frederick A. Wilmot. Vocal solos of a devotional nature were sung by Mrs. Hazel Hyde, assisted by Miss L. Brooke.

The program was opened with an invocation by the local Vedanta leader, followed by an address in which he outlined the purposes of the movement, explained as one which would study and put into practice the universal truth of all religions. He said the movement did not represent an attempt to propagate new doctrine, but to emphasize the truths of existing religions, considered apart from "non-essentials" of strict dogma.

"All religions contain in the teachings of their great leaders the essentials of truth, and their common aim is the realization of God and the aspiration to live in His presence. This movement attempts to lead all persons to this realization of God by directing their lives in the fullest practice of the truths in which they are in possession."

Swami Bodhananda referred to the fitting

date of the dedication, on the anniversary of the birth of Sri Ramakrishna, who founded the Vedanta movement, and dwelt upon his teaching that "there is but one God, though His names and aspects are legion." The realization of God, under any of His manifestations, was the high call which he sounded to his hearers.

Swami Prabhavananda said that religious leaders had come forth in all ages to re-emphasize the constant truth of religion, and said that in this age the teachings of Vedanta were offering the means for a universal realization of these truths.

Rev. Mr. Wilmot saw in the new movement a common basis of understanding for all religions, and declared that it serves a needed purpose in cementing the ties of brotherhood in a world which is fast integrating except in its religious conceptions. He declared the movement brings from the East a depth of religious sentiment which combined with the dynamic personality of the West, should result in purposeful and spiritualized action.

—*Providence Journal*, 21st & 23rd Feb., 1931.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिण ।

धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥ ३६ ॥

विमूढः An ignorant person अभ्यासरूपिण in the form of practice कर्मणा by action मोक्ष liberation न not नाप्नोति attains धन्यः the blessed one विज्ञानमात्रेण by mere knowledge अविक्रियः immutable मुक्तः liberated तिष्ठति is.

36. An ignorant person does not attain liberation by repeated practice which is an activity. The blessed one, devoid¹ of all activities stands free through mere Knowledge.

[¹ Devoid etc.—When Self-knowledge is attained, all physical and mental activities come to an end, because they are the outcome of ignorance.]

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति ।

अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपमाह ॥ ३७ ॥

यतः As मूढः the ignorant person ब्रह्म Brahman भवितुं to become इच्छति desires (ततः so) तत् That न not नाप्नोति attains हि surely धीरः the wise one अनिच्छन् without

desiring अपि even परब्रह्मस्वरूपभाक् enjoying the nature of the Supreme Brahman (भवति becomes).

37. The ignorant person does not attain to Brahman because he desires to become It. The wise one surely realises the nature of the Supreme Brahman even without desiring it.

[The idea is: The desire to become Brahman grows out of a sense of separateness from It. It is a denial of the true nature of the Self as Brahman. As long as, therefore, this desire is, the consummation is not possible. One has to eradicate even the desire for freedom in order to attain freedom. We are bound simply because we think ourselves as such.]

निराधारा ग्रहव्यग्रा मूढाः संसारपोषकाः ।

एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥ ३८ ॥

निराधारा: Supportless ग्रहव्यग्रा: eager for attainment मूढाः the ignorant संसारपोषकाः sustainers of the world बुधैः by the wise अनर्थमूलस्य the root of misery एतस्य of this मूलच्छेदः cutting the root कृतः is done.

38. Without¹ any support and eager for the attainment (of freedom), the² ignorant only keep up the world. The wise cut the root³ of this (i.e., the world) which is the source of all misery.

[¹ Without etc.—Self-knowledge is the basis of our true being. The ignorant have it not, and hence they are so called.

² The ignorant etc.—by thinking of and behaving with the world as real and so trying to get rid of it. The world is real simply because we think it as such. When our view of it is changed and we look upon it as non-different from the Self, it ceases to bind us.

³ Root etc.—i.e., ignorance.]

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।

धीरस्तत्तुं विनिश्चित्य सर्वदा शान्तमानसः ॥ ३९ ॥

यतः As मूढः the fool शान्तिं to be calm इच्छति desires (ततः so) शान्तिं peace न not लभते attains धीरः the wise one तत्तुं Truth विनिश्चित्य ascertaining सर्वदा ever शान्तमानसः of peaceful mind (भवति becomes).

39. The fool¹ desires for peace and so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

[¹ Fool etc.—We do not find peace simply because we are ignorant of the true nature of the Self which is calmness itself. Desire for peace is the outcome of ignorance. As long as there is desire for peace, there must be ignorance, so peace cannot be attained.]

कात्मनो दर्शनं तस्य यद्द्रष्टुमवलम्बते ।

धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥ ४० ॥

यद्द्रष्टुं (यस्य दृष्ट) Whose knowledge (दृश्यं object) अवलम्बते depends on तस्य his आत्मानः of the Self दर्शनं knowledge क्व where धीराः the wise तं तं this and that न not पश्यन्ति see (किन्तु but) अव्ययं immutable आत्मानं Self पश्यन्ति see.

40. Where is Self-knowledge for him whose knowledge depends¹ on the object? The wise do² not see this and that but see the immutable Self.

[¹ *Depends etc.*—is relative and not absolute. Relative knowledge is dependent on three factors—the knower, the known and the knowing ; but this triad is lost in the Absolute Knowledge.

² *Do etc.*—Because they have transcended relativistic consciousness in which the manifold appears.]

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *Memoirs* shows what sweet relationship existed between Swami Vivekananda and his disciples. * * * Dr. C. G. Jung, whose *Spiritual Problem of Modern Man* we have the privilege to publish in this issue is himself 'the symbol of a new kind of modernist,' and his wide practice in psychiatry and psycho-therapeutics has acquainted him with the spiritual problems of hundreds of civilized men of many nations. The great doctor divides his time between attending his patients and trying to unravel the mystery of the unconscious. He is interested also in Oriental religions and philosophies. The present paper was read before the CONGRES DES UNIONS INTELLECTUELS, Prag, in 1928, and the English translation has come out now for the first time. * * *Adjustment of Social Institutions to Modern Conditions* formed the subject of a lecture delivered by Mr. K. P. Jayaswal at the Golden Jubilee celebration of His Highness Sir Sayajee Rao III, Gaekwar of Baroda, in March last * * Mr. Eric Hammond is an English disciple of Swami Vivekananda. The old readers of the *Prabuddha Bharata* must be familiar with him * * The extracts from an American paper quoted in this number indicate how at

least a section of the American public view the establishment of *Hindu Temple* in their country. It may be mentioned here that the first Hindu Temple in the Western world was built in San Francisco in the year 1905.

THE GOVERNMENT'S SHARE OF RESPONSIBILITY

Patanjali says that for self-culture we should welcome good thoughts and be indifferent to those evil. The more we take recognition of things evil, the more they thrive. If we emphasize only on good points and altogether can ignore the existence of evil things, the latter will die simply of inanition, just as a guest does not think of making his re-appearance in a house where he has once received a cold welcome.

Those who want to convince us that the future of India is doomed, argue amongst other things that this vast country is divided against itself, owing to the existence of innumerable conflicting castes,—the number according to one authority being even as large as 8,000. We were wondering if this were a fact. Some idea as to how this high figure could be arrived at, may be had from the following :

Mr. Middleton, who worked as a Census Officer in the Punjab in the

census of 1921 observed : "I have intended pointing out that there is a wide revolt against the classification of occupational castes ; that these castes have been largely manufactured and almost entirely preserved as separate castes by the British Government. Our land records and official documents added iron hands on the old rigidity of caste. Caste in itself was rigid amongst the higher castes but malleable amongst the lower. We pigeon-holed every one by castes, and if we could not find a low caste for them, labelled them with the name of an hereditary occupation. We deplore the caste-system and its effects on social and economic problems, but we are largely responsible for the system we deplore. Left to themselves, such castes as Sunar, Turkahan and Lohar would rapidly disappear and no one would suffer.

"The larger number of people who have refused to record any caste at this census is a sign of progress and the breaking of customary bonds ; it is no reflection on the administration of the census. Personally, I am very strongly in favour of all caste statistics being abandoned at the next census, though in this, I probably go further than most Europeans. Government passion for labels and pigeon-holes has led to a crystallisation of the caste-system, which, except amongst the aristocratic castes, was really very fluid under indigenous rule."

Do we not thus let an evil thrive by too much recognition?

DR. C. G. JUNG AND EASTERN THOUGHT

In the article published in this issue Dr. Jung, an eminent Physician and one of the most renowned Psychologists of modern times, has attempted to bring to light the nature of "the spiritual

problem" of "the modern man." By "modern man" he means "the man of the immediate present"—"the man most completely conscious of the present." Such a man is necessarily 'lonely' and 'unhistorical,' estranging himself as he does from the masses who live only in traditional ideas. Yet "he must be *upright* in the highest degree, for being unhistorical is merely faithlessness to the past, if it is not supplanted by creative capacity on the other side." Now such a modern man is rudely shocked at the outlook of modern civilization, hoary with age-long traditions and ideals—a great "disappointment of thousands-of-years hopes and illusions !" "Nearly two thousand years of Christian history, and instead of Paradise and life everlasting, we have the World War of Christian nations with barbed wire entanglements and poisonous gases—what a debacle in heaven and on earth !" And as remedies out of such catastrophe, "neither the Christian Church, the brotherhood of man, international social Democracy, nor the solidarity of economic interests has withstood the fire-test of reality."

Is there no way out of it? At this critical juncture Dr. Jung hails with delight the recent discovery of new Psychology together with its doctrine of the subconscious and the unconscious, the Freudian Psycho-Analysis which aims at bringing to light the hidden psychical forces working subconsciously in the deeper region of the soul and which are the mainspring of most of our activities on the conscious level, both normal and abnormal,—the so-called 'complexes.' Some of those revelations are most startling, being rather very ugly. It is these subterranean and unconscious tendencies that are mainly responsible for most of the maddening pursuits of the present-day civilized people. Dr. Jung suggests that if you

can trace these under-current tendencies inherent in human soul, you may effectively deal with them so as to lay axe at the very root of the matter. That is the sure remedy of all the evils of the so-called modern civilization. And herein lies the spiritual problem of the modern man. The soul's hankering after some sort of 'quietism' out of the mad and incessant pursuits after lust and greed could be satisfied in that way alone. It is a happy sign of the day that in recent times so much interest is being taken not only in Freudian Psychology but also in Theosophy and Anthroposophy, all of which are based on the doctrine of the subconscious.

Dr. Jung gives a compliment to the ancient thinkers of the East, who long long before these modern psychological movements in the West, admitted the doctrine of the subconscious or rather the unconscious psychical tendencies in the Law of the Karma and the Kundalini Shakti of the Yoga, in the ancient Indian systems. It may be of some interest to note here that while in the West these subconscious psychical forces are regarded as 'instincts,' both creative and self-preserving on the biological plane, in the East they are partly the cosmic creative energy of the Kundalini when directed outwardly in the centrifugal direction and partly the fruits of the Karma of previous births in the form of the 'Samskaras.' It is these which lying latent in the subconscious region go to determine the character and activity of our individual lives. And if they are not properly dealt with, they will go on giving rise to new births in succession. But the Hindu way of dealing with them in order to attain a stage of 'quietism' out of this unhappy succession of life after life full of woes and miseries, may be broadly classified under three heads : there is first the Vaishnava way of transforming and transmuting

them towards the realization of spiritual ideals, turning them upward in the direction of God through its characteristic line of Sadhana. Then there is the method of killing them outright by the Yoga practices and turning the direction of the Kundalini from the centrifugal to the centripetal—from the creative dynamic process to the original static condition which is a state of 'quietness;' and thirdly, there is the method of *Knowledge*, realizing that the *Atman* is merely a *Sâkshi*—a perceiver, and in itself is not at all affected by the operations of the *Mâyâ* through which the illusion was produced that it was the *Bhoktâ* or enjoyer, as in the Advaita Vedânta of Samkara, or discriminating that the Self or Purusha is entirely different from Prakriti through whose activity the world process is going on, as in the Sâmkhya System of Kapila; or lastly, perceiving that there is no such thing as a soul, a permanent reality, but only a succession of impermanent experiences going on in the spatio-temporal-causal order, so that there is none to feel the miseries and sufferings concomitant to the world-process, as in the Buddhistic system of Nâgârjuna.

Referring to the unconscious forces which thus go to determine the life-activities of the individuals from within the soul Dr. Jung sometimes describes them as 'magic.' But it should be noted that the term should not be understood in its literal sense. For the East did not call them 'magic' but rather treated them as truly *scientific*.

CALCUTTA UNIVERSITY'S APATHY FOR SANSKRIT

The proposal of Sanskrit as an optional subject in the Matriculation Examination appears to be a very unsound view expressed by the Syndicate of the Calcutta University. It is a pity

that Sanskrit, the ancient classical language of India in which are embedded the noblest achievements of the Hindu genius in various branches of human knowledge should be treated as an optional subject for Hindu boys and girls. We do not find sufficient reason for the proposal. It is imperatively necessary for the Hindu boys and girls to acquire some workable knowledge of Sanskrit, so that they may, to some extent, be acquainted with the richest gems of human thought as expressed in the immortal treatises like the Gita, the Upanishads, etc. If Sanskrit be made optional, at least a section of Hindu boys and girls will remain in the dark about them, unless and until they study Sanskrit independently some time in their life. Not to speak of the proud legacy that the Hindus have inherited through Sanskrit in the fields of Mathematics, Astronomy, Philosophy, literature, and so on, a little knowledge of Sanskrit is so essential even in the daily life of the Hindus.

Indian culture speaks mainly through Sanskrit. Its spirit can hardly be understood with no knowledge of Sanskrit. In these days when the revival of Indian culture is so much talked of, it is deplorable that our boys and girls should be given an opportunity for neglecting the medium of the same.

Sanskrit words and their intonation have a sacred and wonderful effect on the Hindu mind. Our boys and girls are born and bred in and through the Sanskritic culture. Dreams and ideals of the Hindu society and religion are mostly represented in Sanskrit. Hindu rites and rituals are all done in the same language. However ignorant of Sanskrit our youths may remain, they have to do some solemn affairs of their life in Sanskrit. Under these circumstances, Sanskrit should by no means be made an optional subject for our young boys

and girls. The argument that the language is difficult is no plea for making the change. Moreover, the plea is unpardonable on the part of the Hindus.

The question of scientific studies in favour of the proposal is also groundless. Because, training in Science has nothing to do with the point at issue. Rather, it is desirable that scientific study and a knowledge of Sanskritic culture should go side by side, so that our boys and girls may develop a synthetic outlook and vision.

THE POPE AND SOCIALISM

The Pope has issued recently a new Encyclical, defining the attitude of his Church towards certain social questions. In it His Holiness strongly condemns socialism and asks the sons of the Roman Church who have strayed away to return to the Church. He says, "No one can be at one and the same time a good Catholic and a true socialist." Reading between the lines we find the Pope anxious, evidently because he is not able to keep the masses within the fold of the Roman Catholic Church, supporting as he does the present capitalistic system of society, which though he would like to reform a little, would leave fundamentally unchanged in principle. Though the Roman Church is against socialism yet the various other Christian Churches do not seem to be against some sort of mitigated socialism. But as regards communism, its recent offshoot, the whole of Christendom is opposed to it, for it is thought, communism cannot be reconciled in any way to any Church doctrine. So it is banned.

The Churches forget that human spirit cannot be kept under bondage indefinitely, for its very nature is freedom. So when the oppression is brought to a breaking point, as it is the

case in modern society, it rebels and throws overboard all institutions that have been contriving to keep it under subjection. The masses have had no voice in the fashioning of modern society which cares little for their needs and necessities. The whole social fabric is so cleverly adjusted that a few wealthy people have become all-powerful at the cost of the poor who work for them. That is why the masses in every country are up, to reform society. The Churches have allied themselves with the powers that be in trying to keep the masses in abject slavery. In Russia the masses hate religion because of its historic association with the oppression of the past. The same is the reason for the attack on the Jesuits in Spain during the recent revolution.

The result of this oppression has been that "Gods and kings are in exile : men and women know that their rulers are men and women like themselves and they are in a mood to force them to acknowledge their responsibility, not to any imagined power or majesty but to the immediate and real authority of humanity. There can be no rest till the principle is established, that the doles taken from the daily toil of humanity shall be used to lighten its physical toil that it may be free for spiritual effort." That seems to be the endeavour of humanity. The working classes care little for the Christ of the dogma and the rituals preached by the various Churches of Christendom. They are interested in Christ, as the lover of the poor and the down-trodden, and one who stood against all kinds of tyranny. They have no need of a God who can give them salvation in the life to come but cannot be relied for a piece of bread in the present world.

Commenting on the criticism levelled against communism by Christian Churches, an American writer says in

the *Atlantic Monthly* for April, 1981 : "But it must be admitted that there is more than a touch of hypocrisy in most of the criticisms which Western Christendom levels at communism. The manners and *mores* of the Western world have been fashioned in part by Christianity, but the democratic and the pacifistic elements in a truly Christian ethic have been more of a façade than a foundation for Western Christianity. Behind it has been hid, only slightly obscured, a world in which greed, the lust for power, and, whenever necessary, violence have operated. While it professed brotherhood, Christianity became the handmaiden of feudal slaveholders, and, more lately of industrial overlords, who for all their ethical and religious pretensions, did not abate any of their claims to privilege and power. The Christian religion has, furthermore, blessed international conflicts as brutal as any which communism contemplates and, in many respects more meaningless. Very frequently it has made loyalty to the national group as much a *summum bonum* as loyalty to the class group is for communism. Communism is more frank both in its vices and in its virtues than Western Christianity. It wants an egalitarian society and it proposes to construct it by force. The Christian world had also professed the democratic ideal, but has not been very passionate about it and has frequently used force to maintain inequalities in the economic and the social structure." Can humanity have any regard for such a religion? Communism and socialism are determined to change the nature of the existing society and along with it also to destroy the *existing* religious belief which is one of the principal elements that make such a society possible. The real difficulty is that the Christian Churches have drifted far

away from the teachings of the Founder which are now hidden under Church dogmas. Churches will have to revert once more to the ethical life of Jesus, if they want to give a religion to the future generations in the West.

Christ wanted that his followers should treat their neighbours as they themselves would wish to be treated by others. If they put this into actual practice, they will soon have to surrender their property and reduce themselves to the same level as their penniless neighbours. As a matter of fact, however, they are not doing this, nor are they in a mood to do this. But then they must at least have the courage to confess their weakness and not take shelter behind sophistry. If only the Christian world was conscious of having so much to reform itself, then

it would not have sent out Missions to evangelize and "save the heathens," when their work was so badly needed at home. Our influence on others depends not so much on what we preach as on what we are. If only the Westerners could develop a real Christian attitude towards their fellow-men, towards other races, then the Kingdom of Heaven would in no time be established on this earth. That would be a more direct method than evangelization. It is the duty of all Churches which wish to be true to the spirit of Jesus to support any movement which is intended to bring economic and political salvation to the oppressed classes and races of the world. Can it be said of the Christian Churches and Missions in various parts of the world that they are true to the spirit of Jesus in this respect?

REVIEW

HEART OF ASIA. By *Nicholas Roerich*. *Roerich Museum Press, New York.* 171 pp. (Price not given).

The present book deals specially with Central Asia and aims to review within a short compass the contemporary situation of the land and to glance at the monuments of its heroic past as well as its untold riches. It bears the mark of a deeply sympathetic study on the part of the author and is at the same time free from any traces of conventional sentimentality. The second part deals with legends and folk-lore that hang round the mysterious word "Shambhala"—believed in many Tibetan monasteries to be the coming King of the world. In this connection the author writes: "The Vedic traditions say that the time is near, when new energies, mostly Agni energies, energies of cosmic fire, will approach the earth and will create many new conditions of life. The date for these energies is calculated in the forties of our century. The Brahmacharyas of the Sri Ramakrishna and the Swami Vivekananda

Ashramas, confirmed this date to us as well as the whole tradition." We could not understand what the Professor means and also on what basis he brought in the Ramakrishna Order to support his statement.

RIGHT RESOLUTIONS. By *Swami Paramananda*. *Ananda Ashrama La Crescenta, Los Angeles, U.S.A.* 24 pp. Price 12 As.

This booklet contains a number of beautiful maxims in the form of resolutions on the part of any earnest soul who has sincerely taken to self-discipline. They are very aptly called by the author "Right Resolutions." The maxims do not contain anything new or original, for they are all quite old familiar things with every earnest person intent on self-discipline and moral culture. But the value of the booklet lies in their codification and systematization. They have been very beautifully classified under the three well-known heads—thoughts, words and deeds. The concluding portion is all the more significant where the author says, "I

know in my heart of hearts that no matter how determined and resolute I try to be, no real success can ever be mine without divine aid." We greatly commend the booklet to all sincere devotees of self-culture and self-purification. The book is very nicely got up in a pocket size.

U. G.

DARSANIKA MAHA PRAVACHANA.

By Swami Jnanananda with a Foreword by Prof. S. Radhakrishnan. Sri Narasimha Bhavanam, P.O. Ralangi, West Godavari. x+209 pp. Price Rs. 2-8.

The book embodies four lectures delivered by the author in Dresden, Germany in 1928. The first lecture defines the scope of the work, expounding the meaning of what he calls "Philosophic Religion," the second discusses the various means of attaining true philosophic knowledge and wisdom. The author recognizes the relative importance of all such means as 'sensuous cognition,' 'transcendental aesthetic forms of intuition,' 'inferential and comparative judgments,' 'subjective inherent form of light,' 'instinctive perception,' 'verbal testimony' and lastly 'mystic revelation,'—all these supplementing one another. The third lecture deals with certain modern scientific concepts and points out their limitations for an adequate comprehension of the Ultimate Reality, while the fourth gives us an insight into the stage of transcendence. The world of our knowledge as perceived through senses is not the real but is only the *apparent*, while the Real, the Homogeneous transcending all such representations shines in its oneness (Advaitism). And this distinction between the Real and the apparent and that insight into the pure oneness of the Real is a matter of mystic revelation. Now "in so far as this subject deals with the way and procedure of understanding the infallible revelations which embrace the different facts of Existence and their possibility as such in their relations to one another and in relation to the subject to which the facts and the related facts are the seeming factors of Existence, it is philosophy, and in so far as it expounds the laws of elimination of narrowed-down limits of "I-ness" and its inherent forms of the causal heterogeneity of the continuum to which time and space are the aspects from the view and thus expounds the ways of realizing the transcendental Divine-Existence, it is *religion*." Hence the

discourse is characterized by the author as 'Philosophic Religion.'

The author's philosophic view is thus a curious mixture of the ontology of Samkara and the epistemological doctrine of Kant, with a little sprinkling of some modern scientific concepts. One might have appreciated his attempt as laudable, if his approach to the subject were that of an earnest and sincere student—of a *seeker* after the Truth. But he claims much more than this. While explaining the meaning of the *Vedas* or Supreme Wisdom through revelations, he claims that similar wisdom has been vouchsafed to him by revelation through the mercy of his Master,—his Guru, at whose feet he had the privilege of sitting. He is thus a 'seer of the Truth' like the Rishis of old, or, as Prof. Radhakrishnan in the Foreword puts it, "in the line with the great thinkers of India." This is obviously claiming too much. Even the great Samkara, Ramanuja, Madhva and others did not perhaps claim so much—they were the great interpreters of the aphorisms or Sutras embodying the revealed wisdom in a concentrated form. But looked at from the standpoint of an honest *seeker* after the Truth, the attempt of the author is commendable, aiming as he does at some sort of reconciliation between the Western doctrine of the relative reality of the phenomenal world with the Absolute Reality of the Advaita Brahman of the Samkara Vedanta. The style of the book as will be seen from the quotations above is far from attractive.

U. G.

(SANSKRIT)

THE TWELVE PRINCIPAL UPANISHADS, VOL. I. *By Dr. E. Röer. Theosophical Publishing House, Adyar, Madras. 312 pp. Price, Board Rs. 4, Cloth Rs. 5.*

The volume contains Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taithtiriya, Aitereya, and Svetasvatara Upanishads. It has Text in Devanagari and Translation with notes in English from the commentaries of Sri Sankaracharya and the gloss of Anandagiri. Each of the Upanishads translated in the treatise contains also a suitable introduction. The translation has been made as far as possible literal and at the same time in keeping with the spirit of the original. The notes have been carefully chosen, and due consideration has been shown to the position

of particular commentators on a controversial point. The views of Western scholars have been here and there attended to. The paper, printing and get-up of the volume have all the more enhanced the merit of the volume. We shall welcome the two more companion volumes which are now in the press. The series, we hope, will be cordially received by the learned public.

(HINDI)

The Gita Press, Gorakhpur, which has already earned the gratitude of the Hindi-reading public by popularizing religious literature has recently brought out the following books:

SAPTA MAHAVRATA—Containing Mahatma Gandhi's discourses on the seven vows of the Sabarmati Ashrama. 29 pp. Price 1 Anna.

ACHARYAKA SADUPADESH—Some precepts which are likely to stimulate religious fervour. 22 pp. Price 1 Anna.

BHAJAN SANGRAHA Part II—A collection of 204 songs attributed to Dadu, Ruidas, Charandas, Guru Nanak and other popular saints of India. 207 pp. Price 2 As.

SRIMAD-BHAGAVAD GITAKA KOCH JANNE YOGYA VISHAY—Explanation of some important things in the Gita. 43 pp. Price 1 Anna 6 Pies.

GITAME BIAKTI YOGA—A discourse on the Twelfth Chapter of the Gita with an attempt to bring out the inner meaning of

the verses as well as their practical bearing on life. 100 pp. Price 5 As.

SRIMAD-BHAGAVAD GITA—Printed in bold type, giving short explanation of each verse. 296+16 pp. Price 8 As.

BHAKTA NARI—Biography of Sabari, Mirabai, Karamatibai, Janabai and Rabia. 50 pp. Price 5 As.

BHAGAVATRAJNA PRAHLAD—Life of Prahlad. 330 pp. Price Re. 1.

BHAKTA BALAK—Meant for boys. Illustrated. 80 pp. Price 5 As.

EK SANTKA ANUBHAV—Contains useful instruction for the guidance of religious life. 22 pp. Price 1 Anna.

SAMAJ SUDHAR—Gives hints for social reform. 40 pp. Price 1 Anna.

VEDANTA CHANDRAVALI—Deals with some aspects of the Vedanta in verses. 75 pp. Price 1 Anna 6 Pies.

SWAMI MAGANANDAJIKI JIVANI—Life and sayings of Swami Magananda. 20 pp. Price 1 Anna.

VINAY-PATRIKA (of Tulsidas) with easy and lucid explanations. The book is nicely got up, and contains six beautiful illustrations. 441 pp. Price Re. 1.

BHAKTA PANCHARATNA—Life of five devotees. Illustrated. 104 pp. Price 5 As.

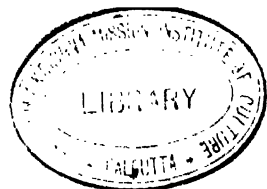
SHRUTI KI TER—Contains religious precepts in easy verses. The book will pay daily recitation. 149 pp. Price 4 As.

NEWS AND REPORTS

RAMAKRISHNA MATH AND SEVASRAMA, TANGAIL

The second annual report shows the gradual expansion of its activities. Occasional lectures were organized and discourses were held, especially during solemn ceremonies. A library was started for the benefit of the

public. A charitable dispensary served about 1,125 patients in the year under review, of whom 807 were cured, 13 died and the rest were given medicines. A free primary school was run temporarily and about 40 boys and girls received education. The Sevasrama nursed several helpless people and



undertook the charge of cremating some dead bodies.

INDIAN INSTITUTE OF DIE DEUTSCHE AKADEMY, MUNICH, GERMANY

The Secretary of the above Institute the object of which is to promote cultural relations and friendly understanding between Germany and India, announces that 20 stipends for the academic year of 1931-32 have been awarded to Indian graduate students to carry on higher studies in various German universities. There was a keen competition for them, and as many as 300 applications were received representing almost all the important Indian universities and colleges. There are already a few Indian scholars in Berlin and Munich. If the number of distinguished Indian scholars in German universities increase, it will greatly aid the cause of promotion of cultural co-operation between the great peoples of India and Germany.

It is pointed out that it will be more pro-

fitable and economical, if thoroughly qualified graduate students from Indian universities go to German universities for special research and higher studies, and that, before leaving India, they should acquire a fair knowledge of German.

THE RAMAKRISHNA SEVASRAMA, SHYAMALA TAL (DEORI), ALMORA

The report for 1930 gives the total number of cases treated in the year as 1,740, of which 115 were repeated cases.

Of the patients 1,540 were Hindus, and 63 were Mohammedans. Patients belonged to the districts of Almora, Nepal, Punjab, Kashmere, Godavari, etc.

The total receipts of subscriptions for the Sevasrama during the year were Rs. 1,262-1-3, of which Rs. 890 were for the Building Fund. The receipts for the Dispensary proper were Rs. 872-1-3. Last year's balance was Rs. 33-15-6. Expenditure being Rs. 370-1-3 in the year under review, the balance in hand was Rs. 35-15-6.

RAMAKRISHNA MISSION FAMINE RELIEF WORK

The Secretary of the Ramakrishna Mission has sent us the following appeal for publication :

We are glad to inform the public that the Aus crop being ready, our famine relief work in the Gaibanda Sub-division of the Rangpur District was closed on the 12th inst. In the last four weeks of the work we distributed from the Phulchari Centre 617 mds. 19 srs. of rice to 3,522 recipients belonging to 58 villages. We also distributed 1,415 pieces of cloth to the needy families.

But the cry for help from another quarter, the Kushtia Sub-division of the Nadia District, impelled us to send a representative to inspect the situation. He has reported to us that the condition is really grave, and that immediate steps should be taken to remove the misery of the people. Accordingly we have decided to open relief work in that Sub-division. Details of the work will be published in due course.

We are starting the work with the small balance at our disposal, relying on the sympathetic co-operation of the public. We sincerely hope that our appeal for funds in aid of the sufferers will meet with a ready response. Contribution, however small, will be thankfully received and acknowledged at the following addresses : (1) *The President, Ramakrishna Mission, Belur Math P.O., Dt. Howrah.* (2) *The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.* (3) *The Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.*

Prabuddha Bharata

VOL. XXXVI

SEPTEMBER, 1931

No. 9



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE*

SWAMI VIVEKANANDA'S WANDER-YEARS

Then he told of his life alone in the caves of the Himalayas trying to find the solution within. But he was not left in peace and undisturbed for long. The vicissitudes of life drove him forth once more to the deserts of Rajputana and the cities of Western India. During this time he had deliberately cut himself off from his brother disciples, for he felt a great need to be alone. Once after long search, one of them saw him driving in a carriage somewhere in the Bombay Presidency. “His face shone, he reported, like the face of a God. It was the face of a knower of Brahman.” This witness describes how he came before his adored brother disciple, but, although kindly received, was sent away again at once.

Vivekananda stopped for some time at

*All rights reserved.

Khetri, at the court of the Maharaja who became his disciple. One day while he was sitting in Durbar, a *nautch* girl made her appearance and was about to sing. He rose to leave the assembly. “Wait Swamiji,” the Maharaja said, “you will find nothing to offend you in the singing of this girl. On the contrary you will be pleased.” The Swami sat down and the *nautch* girl sang :

“O Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-sightedness,
Make of us both the same Brahman!

One piece of iron is in the Image in the
Temple,
And another the knife in the hand of the
butcher,
But when they touch the philosopher's
stone

Both alike turn to gold!

So, Lord, look not upon my evil qualities!
Thy name, etc.

be accounted for, and that the money will be spent to the best possible advantage.

It was while he was in the Bombay Presidency that the Swami perfected his knowledge of Sanskrit, paying particular attention to pronunciation. He considered the accent of the Deccan particularly good. From there he wandered on from place to place, staying a night here, a few weeks there, until he finally reached Madras, where he met the band of devoted young men who hailed him as a true Mahatma. These orthodox Brahmins accepted him as their Guru, feeling that he was one with authority from on high, which placed him beyond the limitations of caste or any human restrictions. Poor as they were, they raised a sum of money which was to help towards his passage to America.

Filled with the message that he had to give and the work he had set himself, his mind had turned to America. There he hoped to find the solution. There, in the richest country in the world, he hoped to find help for his needy people. "You cannot expect people to be spiritual," he said, "when they are hungry." Although he went with the purpose of asking help, yet when he found himself there, this royal soul could only give. What did he

give? A mendicant—what had he to give? He gave regally the most precious thing he possessed, the one priceless gift which India still has to offer the world—the teaching of the Atman.

Alone, unheralded, he went to that distant continent. In telling of his experience at the Parliament of Religions, he said: "I had never given a lecture before. True, I had spoken to small groups of people sitting around me, but in an informal way, usually only answering questions. Moreover I had not written out my speech as the others had done. I called upon my Master, and upon Saraswati, giver of Vâk, and stood upon my feet. I began: Sisters and Brothers of America,—but I got no further. I was stopped by thunders of applause." It seems the audience broke all bounds. He described the emotions which this amazing reception stirred in him—the thrill amounting to awe. He felt as never before the power behind him. From that time not a shadow of doubt assailed his mind as to his commission from on high. He was the pioneer, the first preacher of Vedanta. His spirituality caused astonishment. People began to ask: "Why send missionaries to a country which produces men like this?"

IN THE DOCK OF THE ACCUSED

BY THE EDITOR

I

None born of human womb has been subjected to so much criticism and at the same time to so much adoration as Sri Krishna. On the one hand he has

been charged with theft, craftiness, immorality; on the other hand he has been deified—he is believed to be the Incarnation in full as opposed to being partial. One thing is very strange. While most laborious research has been going

on to formulate a catalogue of charges against Sri Krishna, persons by worshipping and meditating on him have been metamorphosed into saints. Ramanuja and Madhvacharya in the South, Ramananda, Kabir, and Mirabai in the North, Chaitanya in the East and Vallabhacharya in the West have been devout worshippers of Sri Krishna, and they have been again the planks for thousands of persons to cross the ocean of Maya with. If the character of Sri Krishna was full of so much blemish, how could this happen? how could so many persons through thousands of years revolutionize their lives by thinking of him? This phenomenon itself ought to set those superficial people to thinking more seriously, who sneer at the very mention of "Krishna Cult."

Religious life of India has been so much interwoven with the figure of Sri Krishna from time immemorial that the history of Hinduism with Sri Krishna left out would be a great void. Sri Krishna in various aspects has found place in every Indian home; his songs reverberate our green meadows in the afternoon—his praise can be heard in the hushed silence of nights in long-drawn sweet melodies commingling with the low murmur of our rivers; 'hundred names' of Sri Krishna resound many houses in India throughout the day, while many festivals in honour of that 'cow-herd' God enliven the sweetness of Indian homes all round the year. What, could the entire race be worshipping an immoral person for ages long?

Life of Sri Krishna is enveloped in mystery, and real facts about him are buried in legends, mythologies and creations of poetic imagination. From them it is very difficult to find out what real Krishna was. Amongst our ancient literature even some Upanishads mention the name of Sri Krishna; the

majority of the Purāṇas describe his life-history emphasizing different aspects; the Mahabharata is interwoven with his activities, while there is the Gita which is a great monument to his wonderful personality. There are many other ancient books which are devoted to him; and up to the present a vast literature has grown round the centre of Sri Krishna's life, and the process is still going on. Amongst the ancient books which describe the life of Sri Krishna, there is so much divergence that some persons have raised doubt whether there were not more than one Sri Krishna rolled into one in process of time. This great stumbling block in the way of building up a genuine biography of Sri Krishna will remain insurmountable as ever. But our only request to those who seek pleasure in intellectualizing over the life of Sri Krishna will be, not to judge his personality by some stray incidents in stray volumes but always to try to find out how the character of that great Prophet has appealed to one of the most ancient races of the world whose life-current even to-day flows as strong as ever. Otherwise they will simply waste their breath, and spend themselves in criticizing a race and not come to any correct understanding of its religious life. When Mirabai in her madness of love for Sri Krishna defied the threat of her royal husband and scorning the comfort of a queen's life came out in the open street forlorn and bereft of all human help, she did not evaluate the life of Sri Krishna by the different incidents which were to be found in the extant literature about him. When Chaitanya would be overwhelmed with feelings at the very name of Sri Krishna—the sight of the azure sky, the blue ocean or anything having the least association with his Beloved throwing him into ecstasy—did he try

to consider whether this or that conduct of Sri Krishna could be justified or not? The whole personality of the Prophet appealed to them, and they lost themselves in their love of that.

It has been said that even if it can be unmistakably proved to-day that there was none born as Sri Krishna, still Sri Krishna will receive the same degree of homage from the Hindu race—still the faith of the people in him will not be shaken. For it is not the incidents in the life of Sri Krishna, but the *Krishna idea* that counts. We must see what vision is conjured up before the mind of the nation when the name of Sri Krishna is uttered. By Sri Krishna people mean God incarnated on earth, from whom their love will find the surest response—by Sri Krishna, they mean the Ocean of Love whom to touch is to fall into its great sweep and to lose oneself in Bliss which far transcends the limits of earthly joys or woes. The name of Sri Krishna has got a tremendous appeal to the emotion of the race. We do not know of any other Prophet who can appeal to all the emotional aspects of the people in the same way and to the same degree as he does. If human affections in the process of being transformed into Divine Love assume five forms, all those five different forms are applied by different individuals in the worship of Sri Krishna. Some worship him as a devotee, some as a humble servant, some look upon him as a dear friend, some in the ecstasy of their love treat him as a Divine Child, while there are others who go so far as to consider him as their Beloved. Why is it so? What is the reason behind it? The reason is that the Krishna idea brings out prominently the fact before our mind that to love him in any way is to feel a tremendous, infinitely tremendous attraction of Love from him, in

which we can set ourselves adrift easy—safe, simply to feel, to enjoy and to be lost in the Bliss Divine. It has been said that the path of Love is the easiest and most natural path for the realization of God. For, is not love ingrained in every human being? Is there even a villain, a miscreant—a blood-stained murderer who has not his love fixed on someone? One has to allow this acorn of love to grow and develop and has to direct it properly in order to realize God. This is the reason why Sri Krishna, the Prophet of Love, the Embodiment of Love has made an entire race mad with his name.

II

Nothing has been the subject of so much controversy in the life of Sri Krishna, as his relationship with the Gopis. Charges have been formulated against him for his unholy relationship with the Gopis and Sri Krishna has been put in the dock of the accused; whereas, on the other hand, persons have not been lacking to hold brief and find out justification for him. Some people, specially the moderns, sneer at the very name of Sri Krishna when anything about his life at Vrindavan is mentioned, whereas the devout lovers of Sri Krishna find the very episodes on the banks of the Jumna as the sweetest in the life of Sri Krishna. Descriptions differ as to the incidents of the life of Sri Krishna in Vrindavan, and as the books describing the life of Sri Krishna have been always the out-pouring of devout heart and not history in the strict sense of the term, poetic imagination and sentiments of different writers have gone a great way to colour the life of Sri Krishna that has come down to us. So it is preposterous to judge the Prophet from what has appeared about him in this or that book.

But triumphing over the heat and dust

of controversy that has centred round the pastoral life of Sri Krishna, how does the love episode of the Gopis appeal to the devout followers of Sri Krishna? It is the thought of the intense love of the Gopis for Sri Krishna which overpowers them. It is said that if our love for God is equal in intensity to three kinds of attraction put together—namely, the attraction of a miser for his money, of a mother for her child, of a wife for her husband, then we can realize God. But the intensity of love of the Gopis was a hundred times greater than what has been mentioned above as the pre-requisite for the realization of God. So great was this intensity that they forgot all about their family, society, children, sense of honour (the greatest treasure a woman may have) and were drawn to Sri Krishna as if caught by a strong current which sweeps everything away. It is said that God is the most jealous Being; He does not tolerate the bifurcation of love in His devotees—they must give themselves up to Him wholly or need not love Him at all. If that be so, the Gopis fulfilled that condition to the utmost. Sense of fear, shame, hatred—everything was swallowed up in their feelings of love for Sri Krishna. Prahlad said in a prayer to the Lord, “That intensity of love which the worldly people have for the sense-objects may be mine in my love for Thee.” Yes, the Gopis had that intensity and that thousandfold increased. It is why the love-episodes of the Gopis appeal so strongly to the minds of the devotees. They do not care about the details of incidents, they want to have the intensity of the Gopis in their love for God. And when they find how infinitesimal is their love for God in comparison with what the Gopis had for Sri Krishna, they cry in despair and bow down in adoration.

But love has its seat in the softer side of our nature. So long as love has not transformed our whole being, we are beset with many dangers and pitfalls unless we have got a very disciplined will. So when people become all emotion, they fall as quickly as they rise. On the wings of love we seek to reach the Beautitude: if we succeed, it is all right; but if we fail, we fail miserably unless we have got due discrimination and reasoning power to guide our course. With the sails unfurled, the boats run with the speed of lightning, but if the sails give way due to any defect in the arrangement, the poor boats run a very heavy risk. Fortunate are those people, in whom love has been its own guide, but for others love devoid of reason is an unsafe thing. When people become all emotion, they generally fall a prey to many kinds of weaknesses.

It is due to this fact that many people trying to incorporate in their life that intensity of love for God as the Gopis had for Sri Krishna, but not having proper previous training or discipline, had trodden dangerous ground and suffered miserable wreckage. It is this class of people who have thrown the greatest slur on the pastoral life of Sri Krishna and made it obnoxious. People in their covetousness want to rise all at once to the highest level and when they fall (as they are sure to fall) they fall miserably.

III

The personality of Sri Krishna is not made up only of his life at Vrindavan. It means a great deal more. But it is strange that only the emotional aspect in the life of Sri Krishna has mostly found expression in the devotees of Sri Krishna. Did he not talk of Jnana and Karma too? Did he not show in his own life how to put Jnana and Karma in to practice? Why has then only one aspect

of his life echoed down to the posterity? The reason might be sought in the fact that in giving a play to our emotion we find a repose, good or bad, which one has to seek in vain when giving oneself up to action or while trying to make philosophy the religion of life. The man who has suffered many reversals of fortune becomes a prey to his feelings—the nation which has become the subject of many vicissitudes tries to forget itself in the cultivation of emotion. But the time has come when India should try more to convert emotion into energy, and feelings into action. Does not the life of Sri Krishna supply us with a key to that?

Sri Krishna's life is found in three aspects. Sri Krishna living a pastoral life at Vrindavan; Sri Krishna living a worldly life; Sri Krishna as a teacher. If we set aside all the miracles and exaggerations that have been heaped upon him for ages past, still his is a wonderful personality in all the three above aspects. In Vrindavan he is the centre of supernatural attraction. His cow-boy friends, his mother, the Gopis—in fact all who have come in contact with him feel magnetically drawn towards him. Their love for him surpasses all earthly love and takes them away beyond the sense-world—as long as he stayed with them, they lived in continued ecstasy, not knowing what it was, until the spell was broken by the sudden departure of Sri Krishna for Mathura. Some of them recognized him as an Incarnation, some did not care to know anything more than that to live with him was to have super-sensuous joy. He was a mystery, an enigma to all. He kept all of them by magic charm, as it were, in a long dream of unearthly joy. But all the while he was unattached. It was all play to him. Everybody felt the magnetic attraction of his personality, and as in a speedy motion, we can-

not think of anything else, none could stop to think whether there was any conscious reciprocation of love from him. Theirs was a love for love's sake. They did not care to know whether their love brought love in return. Why? Well, their love for him brought them so much joy that in that all other considerations were drowned.

We find Sri Krishna in a new rôle as soon as he steps into the city of Mathura. Thenceforth he is a fighter, a statesman and a king-maker. One from a mysterious world, as if suddenly, enters into a world of facts and reality, but proves himself more than equal to the occasion. He is victorious in wrestling, in fighting, in diplomacy, in fact in all the virtues that a worldly man should possess. One who sometime back kept all people in a world of joy and bliss, does not hesitate to take the life of a man if need be. The mighty Kansa finds all his wiles frustrated by him and at last himself falls a victim to the hands of the young Sri Krishna. But Sri Krishna does not care for the royal throne. He rejects the throne in favour of Kansa's father. His life of activity was the living illustration of Karma Yoga such as he taught afterwards. He helps all who need help, but himself does not in the least covet the fruits of action. It is said that he repulsed the enemies who attacked Mathura as many as eighteen times. He afterwards built the new city of Dwaraka, and there also he led many victorious armies against the enemy, but himself did not care for the throne. He killed many demons and *asuras* for the peace and protection of others—there he did not in the least yield to any false sentiment, but himself craved not for any earthly enjoyment.

IV

Sri Krishna unfolds himself as a deliberate religious teacher first in the

battle-field of Kurukshetra and reveals his spiritual personality to his favourite Arjuna. Before that nobody approached him as a disciple to learn any spiritual truth from him. As has been said before, some he kept in magnetic charm—they did not feel the necessity of learning anything, for they found enough enjoyment in his very companionship—and others met him as a man to a man without caring whether anything could be learned from him. Arjuna for the first time implores him saying, 'With my nature overpowered by weak commiseration, with a mind in confusion about Dharma I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee.' There he first talks about the philosophy of life and gives out many spiritual truths, which have afterwards become the precious treasure of the posterity. But mere words—mere philosophy, cannot satisfy a person. There is a big gulf between philosophy and action how to cross that? We find insurmountable difficulties in putting theories—however perfect—into practice and are thrown into despair. Arjuna also is in that predicament. So Krishna from the position of a mere Guru gradually lifts himself up and reveals his identity as the Lord Himself. He clearly admits that He Himself is the cause of all delusion, that He is the Incarnation of God Himself and tells Arjuna : "Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt come to Me." But Arjuna is bewildered. Could one believe that one who was his friend, who in response to his love became his charioteer was God Himself? Arjuna is half in doubt, half convinced. He begins to pray to Sri Krishna as the Supreme

Deity but the next moment wants a fuller revelation. Then Sri Krishna reveals His Universal Form—how He is the All-pervasive Being, the Eternal Creator and Destroyer and how men are mere tools in His hand and shine only in reflected lights from Him. After that He takes up again the "gentle human form" and says that the Revelation which Arjuna had got was the despair even of gods—"Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifice can I be seen as thou hast seen Me." Why then this special case with Arjuna? It is the price of Arjuna's "single-pointed devotion"—no matter that he loved Sri Krishna only as a friend. Arjuna is at last convinced. He says that his delusion is destroyed, he has known the true nature of his Self, and consents : "I will do Thy word."

But even a favourite like Arjuna is not immune from work. He must do the duties of his position. So he leads the army in the fateful battle-field. Where Sri Krishna Himself is the guide, surely there is victory—there is prosperity, and Arjuna becomes victorious.

The Krishna of Vrindavan only should not receive homage from us but we must worship also the Krishna of the Gita and emulate his life of action as well. Otherwise we shall be no better than the superficial critics who spend themselves in accusing the Lord for this or that conduct attributed to Him. In fact we require more to worship the Sri Krishna of the Gita than the Sri Krishna of Vrindavan, steeped in Tamas as we are nowadays, to have self-purification through action. As a matter of fact, we shall understand the Sri Krishna of Vrindavan better, if we approach Him through His teachings in the Gita. It has been said that until one has complete self-purification the Gita is the best guide.

V

One thing very unusual we find in the life of Sri Krishna. In the life of all other Prophets of which history has any record, we find that they were in the beginning subjected to the woes and miseries of human life and passing through a period of sufferings and struggle reached a state from which they could stretch their helping hands to uplift humanity. But in Sri Krishna such a period is absent. Though some books refer to his practising Yoga sometime, we do not find it anywhere mentioned that he felt the pangs of separation from God and sought shelter in Him. From the beginning, as it were, he was "satisfied with the Self," and

"content in the Self;"—from his very birth, as if he was conscious of his identity with the Supreme. There is another factor to be found in his life. Other Prophets have been on earth as if to lead the way;—they have indicated in their lives or have said, "I am the *Way*." But Sri Krishna has clearly said, "Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise . . . Relinquishing all Dharmas take refuge in Me alone; I will liberate thee from all sins; grieve not."

Is it due to this that Sri Krishna is believed to be the fullest manifestation of the Divinity on earth, whereas the others are taken to be only partial?

TAT TWAM ASI

(*That Thou art*)

By DR. MAHENDRANATH SIRCAR, M.A., Ph.D.

The Upanisadic Mysticism does not leave the least distinction between the Cosmic Being without and the vivifying Self within. This is a bold conclusion which may appear repelling to some and which may be given a refusal by many; but the conclusion cannot be ignored. It is there. And in this we can understand the height of thought which the Upanisads reached.

The promise of elevating philosophy must lie in the assertion that the human spirit is one with the Divine, for mysticism and philosophy which cannot offer and establish this conclusion do not really meet the incessant demand of spirit for an expansive life. The urge in human life is always an urge to embrace more life, more light. This is the growing demand of our being, and nowhere

this yearning after the expanse is so well conceived and well described as in the Upanisads.

The finite is anxious to overcome its finitude. It is to get over the shortness of its being. It is a great revelation, that the spirit which shines in man is the spirit which illumines the Cosmos. And this revelation gives freedom. Freedom is the possession of Absolute, and unless man is installed thereto, his freedom is a shadow.

This consciousness is the "Paradise regained;" "the Paradise is lost" due to ignorance, to the spelling force that screens the Being in its transcendent identity and pristine purity. This identity allows no difference. Life is essentially creative and is indicative of an expressive necessity; but the Absolute

has no such necessity, and as long as life in us is expressive, it creates history, and more often this creativeness is thought to be our highest privilege. The Upanisads differ. They lift the Soul above creative urges and instal it to its nativistic identity.

Strange it may sound that the finite can feel its identity with the Infinite. But mysticism is nothing if it does not claim this simple truth, which appears strange because of its intimacy, new because of the familiarity. This truth is realized only when the depth of our being has been stirred and fathomed.

When the self is thus cut off from its finitude and finite hold, it may not have the wealth of experience, but surely it has the height of being. This being is not a mere potentiality, but is reality. Potentiality is the mark of finitude, but not of the Absolute. The Absolute is existence without inexhaustible potentiality and manifest actuality. It is being.

Analogy can be but an imperfect expression of this truth. "The stream lost in the Sea" is an inadequate description, for the finitude is more an accident than a reality. The immersing can hardly be an expression of the truth of identity. The identity is the supreme fact, it is not to be established. We have no fall from such a beatitude. It has been screened for the moment. This truth is momentarily lost and consequently we have to suffer from the sense of an "I" and lose ourselves in the mazes of attractions and distractions, and in the labyrinth of pleasures of a divided life.

Such an existence is a silent awakening. It is the complete destruction of illusion. It should be distinguished from the forms of oscillations often enjoyed in mystic life. The delicate urges felt in love and service and in the enjoyment are fine expressions of a heightened and

intensified life. The finite life is still active. The thread of division still runs. The siren song of life still deceives. And eloquent becomes the voice, when the approach is nearest the centre. Life entices the most when its spell is about to be completely dispelled, and it becomes restive to present all its sweetness and fragrance to mystify the vision that is clearing up.

Such experiences are infinitely sweet and immeasurably subtle, but still they belong to the life of expression and cannot compare to the impenetrable depth of the Calm. It surpasses the joy of creation, the quiet of absorption, the delight of concentration. Complete transcendence it is, full denial it is, of the mystic voices and mystic slumbering in the voiceless void.

IDENTITY AND CONTRADICTION

The Upanisads seem to lay more stress upon identity than upon contradiction. Spirit denies contradiction. Contradiction is the mark of finitude and illusoriness, but not of reality. Reality does not contradict itself. Contradiction may be consistent with immanent urge of growth and development. Growth implies the constant denial of previous stages, but surely this cannot be said of Reality. The mystic enjoys the life of contradiction, in the sense that the mystic life is infinitely elastic and does not bind itself to the rigidity and fixity of moral and intellectual conventions. This elasticity is the great promise of mysticism, and, therefore, it is supposed to be the dominating principle in the mystic consciousness. Contradiction can be a law of diffusion in mystic consciousness.

But must it be said that the identity in spiritual quiet is a distinct ideal, for the Upanisads have distinctly laid down the superiority of Absolute cons-

ciousness. The solitariness of the Absolute is the end of the quest. "Know that to be the great where nothing is seen, nothing known, nothing heard." "The Absolute is the vast, the Absolute is the immortal, the Absolute stands on Its own glory." (*Vide Chhandhogya Upanishada*—Seventh Chapter, 24th Part.)

The freedom from expansion and contradiction in the stillness of the Absolute is naturally the ideal, for contradiction and diffusion fit in with expression, but not with the Absolute. The Absolute is identity and denies contradiction. The Upanisads certainly do not emphasize the fellowship of spirits, they make the boldest assertion that the finality in mystic consciousness is reached in the denial of differences, for difference cannot be true of spirit. Spirit is all sameness, and however rich the life of expression may be, it cannot compare to the sameness of the Absolute. Such sameness is enjoyable by the contrast it offers to the diversity and the richness of mystic life in expression.

This transcendence can be distinguished from the fine urges of becoming only when a discriminating sense of the different forms of intuition is reared up, otherwise the danger of sleep in the joy of life and expression may form almost an insurmountable barrier to realization, and the seeker may have his progress held back. The Upanisads therefore lay down the desirability of transcending the experiences following the realization of Saguna (Apara) Brahman and appreciating the transcendent One.

Spirit has its analytic expression in the finite and its synthetic expression in the Infinite : and beyond the expression it enjoys an identity. Contradiction is the shadow of being and is true of expression. Contradiction plays an important part in the expression, but no part in the transcendent. Expression is not

possible without self-alienation, and as such contradiction or self-alienation holds true in expression.

The law of contradiction is the key to the understanding of the order of appearance and an appearance is not true in the same sense as reality, for appearance subsists by self-contradiction. It has in it the necessity of denying itself and passing through infinite phases. Such necessity is inherent in self-alienation. Unity runs through them, still this unity is possible because the self-alienating process has not totally cut itself off from the identity immanent in it.

This law is certainly true of mystic life, for the life in its immanence has the same law to hold on, be it in gross or fine expression. Mystic life is the constant denial of the finite since it is a constant aspiration towards the infinite life. The denial may be partial or complete, but there is no doubt, the elasticity in life is not possible, if there is not the incessant shifting of the immediate and the constant receptivity to the successive phases of life and experience. The law of contradiction in mystic life affords the enjoyment of life in different phases.

So long as the spiritual life is a life in expression, contradiction has value and importance; it brings out the full meaning of the concrete expression. Meaning follows upon contradiction, and so long as the spiritual life moves in contradiction we can find a meaning of it. Naturally contradiction is the law of concrete spiritual life. It finds its fullest expression in the life of love.

The Upanisads do not confine the spiritual life to expression, they lay more emphasis upon transcendence. And since contradiction is true of expression, it can be the best law of expression, but it cannot be reconciled to identity. The common tendency of synthesizing these aspects is erroneous, since

they are true in two different senses. Contradiction is true of spiritual becoming but the spiritual becoming is appearance, and not reality. Appearance endures in time, Reality transcends time. Hence the forms of apprehension also differ. And the timeless fact cannot be identical with the eternal duration. Therefore when the Upanisads lay down the truth of identity and the truth of contradiction in spiritual life, they do it in two distinct senses. If, therefore, there is a synthesis in spiritual life, it can be only in the life of immanence and not in transcendence. Identity is true of spiritual life in transcendence, synthesis is true of it in expression and immanence. Spiritual life in expression has a fundamental difference from the spiritual life in transcendence. The one always refers to the breaking of the hard crust of the finitude of the soul, the other refers to the complete denial.

The mystic life is rich in fine fruition and enjoyment, because it always brings a new vision, a new meaning, a new adjustment in experience: it reaches a fuller life through the constant unfolding of life and its meaning. It promises a fluidity of life.

Contradiction has a great force in the spiritual life. It sets aside the fixed ideas and formed habits of realistic consciousness, and creates in man the aspiration for the infinite life. The greatest drawback of the realistic logic is that it works under the pressure of hide-bound formulas, and does not see the value of elasticity following the constant shifting and denial of the finite references. Spiritual life always means transcendence and in fact is not possible unless the limiting references and restraining influences can be set aside. The finer meaning is conceived, the finer life is realized through the reception of the wider spirit and life by contradiction; and finally, the reception of the infinite

life is possible through the denial of the finite self, and in this self-denial the Truth of Tattwamasi emerges as the great truth in spiritual life.

Faced by the alternative of identity and contradiction, the Upanisads seem inclined to the former. The spring certainly is better than the fountain, and if pressed far, they would assert that the spring is the fountain, the difference is imposed by the intellect. The intellectual understanding of Truth necessitates a distinction between appearance and Reality, and between identity and contradiction, but in truth these distinctions do not arise, for Reality is the only fact, the only existence. The problem of appearance is a self-created problem of intellect, since intellect cannot see Reality, it raises the issues, which are no issues forthwith.

Contradiction gives us the flow and mobility of spiritual life and therefore mystic teacher like Ouspensky (*vide Tertium Organum*) has seen in it the true law of spiritual life, and this has led him to find the ultimate identity of man and God, for it is the contradiction that makes God to alienate Himself into man and urges man to deny himself to be a God again. Contradiction, the constant denial of position and negation, presents the spiritual life in its finest elasticity. It is hardly intelligible by the set categories.

Ouspensky sees in this unity of man and God, Tattwamasi, the highest essence of spiritual life, for the spiritual quest through constant denial establishes ultimately a unity between man and God, and unless this elasticity and urge is there, this possibility can hardly take place.

This is true of the concrete spiritual life where there is the constant interfusion in our beings, for the difference between the finite and the Infinite is not fixed and has been possible by con-

tradiction, and a further contradiction due to an elevation in spiritual insight can set aside the distinction and bring unto man the vision of God and his identity with God.

Contradiction illustrates the truth of inversion in spiritual life. The highest concrete spiritual experience is centred in the law of inversion. Man wants to resolve himself into God, God into man. Inversion displaces the fixed difference between the soul and God and establishes the fundamental unity which is the search and refuge of spiritual life. Spiritual life in its ordinary expression cannot rise above the truth of inversion. But this law holds true of the spirit in life of expression; and those who conceive the spiritual life as essentially dynamic cannot see further beyond inversion in mystic ascent.

The law of inversion is the law of contradiction in its application to spiritual life. Contradiction or inversion cannot be final, it is only an expression of a deep-seated unity underlying the spiritual life in its expression.

The Upanisads (in most cases) have seen far above the truth of contradiction and inversion in spiritual life and are bold enough to sacrifice contradiction to identity in spiritual life. The religious consciousness is moved by the contradiction, for it seeks to go beyond the finitude of spiritual life to embrace the expansive life, and the religious life is nothing, if it is not expansive. And the embracive life of spirit must not allow external or internal difference and must deny the limited experience of the finite. The mystics of all ages affirm the feelings of unbounded vision and being, and this speaks the truth more of identity than of difference. The denial of contradiction in the ascent establishes identity. The identity which Ouspensky speaks of is the identity in

the dynamic expression of spirit, or the identity of spirit in its dynamical conception. But the identity which the Upanisads establish is the identity of Essence, which is established by denying the contradiction of spiritual expression.

The former gives us the infinite possibilities of spiritual life in expansion, the latter, the unique experience of transcendence of spiritual life. This identity is a *fait accompli*, the supreme fact of existence.

Poussin said that the Indian teachers did not recognize fully the importance and value of contradiction in life and thought. The Upanisadic teachers find the value of contradiction more in immanent consciousness than in the transcendent. Identity is a unique presentation, which is nowhere experienced.

Contradiction has two forms:—(1) Contradiction in expression, (2) Contradiction of expression. The former is the incessant denial of the aspects of presentations and constant shifting of them. This is true of the phenomenal changes, for the changes, though they have a history and a duration, are really momentary phases of the flow of becoming. They are constantly denied to create a history, and the constant denial keeps up the flow. Reality is not constant with concentration, far less with constant denials which contradiction implies.

Even this law holds true of religious consciousness. Religious consciousness is not unoften identified with the delight of fellowship with the Divine, but in this fellowship there is the constant denial of the finitude, for the finite cannot experience far less embrace the Infinite, unless the finitude is surpassed. And this elasticity of life has been the secret of the drawing power of religion.

But this elasticity only proves that

the distinction of the finite and the Infinite is hardly tenable and religious consciousness embraces the identity of spirit and discards false divisions. Rare is the visitation of such experience, and so long as life has not it, it is impelled by the force of contradiction in spiritual life. The finite cannot be large enough to enclose Infinite in its bosom, and the fact that it has the experience of unbounded being and knowledge only proves that the finitude is only temporary phase of our life.

When contradiction ceases to impel spiritual life, identity is felt, but it requires a high mental preparation before contradiction can be got over. It requires a new understanding, a new penetration. The penetration is to find out a freedom from elastic or shrinking consciousness and to get rest in the waveless Calm. And here begins the contradiction of expression, the contradiction of the original analytic and synthetic concentration. The idea of simultaneity and succession—the space-sense and the time-sense—dies out. The absence of simultaneity and succession is incompatible with the ordinary notions of space and time. "To know in this manner is therefore to free ourselves from extension and duration, to prolong the perception of the present beyond every assignable limit, to enjoy an eternal now, to lose oneself in an immensity without bounds" (*Les Maladies du Sentiment Religieux*, pp. 61-62; quoted in *Pruitt's Religious Consciousness*, p. 415).

The charge of Poussin is partially true not that the Indian mind cannot see the value of contradiction in life, but that the Indian mind sees further and feels deeper. Contradiction cannot be the finality in the life of spiritual realization, contradiction implies self-alienation. In spiritual life self-alienation should be replaced by self-realization,

and therefore the Indian teachers see that if contradiction is involved in self-denial in creation or emanation, it cannot be the law of spiritual realization. Spiritual realization implies a drawing in, an immersing in the centre. In the process of drawing in there is a sort of contradiction, contradiction of our finite history and expression—the life of concentration. But this makes us ready for the final realization. The mystics all over the world will testify to the silence of spiritual life, where the identity is felt and realized.

The Indian mind, therefore, exhibits the correct religious attitude when it emphasizes identity more than contradiction in spiritual seeking. Strictly speaking contradiction has no place in spiritual life, for spiritual life is essentially an even life, the contradiction is true of appearance, but not of Reality. Reality denies self-contradiction. The play of contradiction in spirit to keep up the richness and variety in spiritual life is only a metaphor. This is explaining Reality in the terms of appearance. Contradiction can play its part in time, but Spirit is above and beyond time, and the law of the temporal cannot be the law of the spiritual. This is the implication of the spiritual life; and mysticism makes this implication very clear. If the spiritual life in its expression has its full charm, value and attraction mystics would have not voiced forth the plunge into the Deep and the fixity in the centre. Life, therefore, exhibits the greatest truth in its centre than at its surface. Mysticism in its call to return to centre presses upon us the correct significance of life.

ILLUSION OF TIME AND CHANGE

Spiritual life, to be of any consequence, must rise above the illusions of time, change and difference. The three

go together. The empirical mind is dominated by these categories, and it is natural for it to read events and relation in the terms either of time or change. The Spirit transcends them all : otherwise it cannot be unique, no difference would be left between the empirical and the spiritual. This is clearly indicated in the Upanisads in the axiom of identity. To deny difference is the beginning of the spiritual consciousness, to realize identity is its fruition. The distinctions of space and time cannot obtain in the spiritual life, for these distinctions, if ever they are there, cannot establish the identity which is the true seeking of spiritual life. Spiritual consciousness differs from the sense of empirical consciousness in this that it installs identity in the place of the divisions of the latter. Spirit gazes beyond space and time.

The mystic consciousness has this superiority to the empirical consciousness that it is freed from the rigidity of the latter imposed by the conditions of space and time and their distinctions. Science and philosophy labour under the limitation of empiric or rational mind, mysticism breaks the limitation and apprehends the Great Beyond. What, therefore, is to a mystic consciousness an axiomatic truth, takes long to establish itself in science and philosophy. The Katha Upanisad says that the wise forsake the name and form and cross the sins and the miseries of the flesh and become freed from the knots of divided existence.

Spiritual life cannot seriously begin if the spirit cannot rise above the idea of development and history in time. A finite being can grow, it has a history. Spirit is eternally perfect, it cannot grow, but this idea is so foreign to us and seems to be so much opposed to our experience that in spite of all its simplicity, it takes long to realize its

truth and implication fully. And therefore, the transition from the realistic attitude to the transcendent consciousness appears so great that sometimes initiates fight shy of such an ideal. Hence it is often a perplexity and appears as a void because the wealth of life and experience is withdrawn.

The search for the Reality has passed various stages and phases, until it has got its rest in the bold conclusion—Tattwamasi—Thou art That. In the dialogue in Br. Ar. 2. 1 and Kausitaki, 4, it is accepted that Brahman is the essence of being not only of the cosmic phenomena, but also of the inner vital and psychic functions. The vision of the cosmic person of Rik. V, 10, 90, is displaced by the vision of the Atman in the Upanisads, and therefore the spirit of the latter is quite different from the former. The former sees the all-pervading existence in the external forces. The vision of the animated nature is different from the intuition of Self as the finest essence of existence.

The Brihadaranyaka gives also a picture of such a cosmic person. So also Chhandogya in some places—3.18. Such a vision has an importance, for it really dis-establishes the realistic viewpoint and stirs our psychic being with animation and inspiration. But still the vision is of the immanent. Being cannot give us that intuitive outlook which sees the identity of being irrespective of all differences. The former inspires a pantheistic or panentheistic conception of life. The mysticism, it induces, is nature mysticism which may pass into spiritual mysticism of the theistic type. Ramanuja and the Vaishnavic teachers are of this persuasion, and to them the nature mysticism of the Vedas is to be synthesized with the spiritual mysticism of the Upanisads to indicate their fundamental unity. The nature mysticism gives us the vision

of the cosmic person through the powers and the forces of nature; the spiritual mysticism is the vision of the cosmic person active in us and holding moral and spiritual fellowship with mankind. The former gives the idea of God in relation to nature, the latter gives the idea of God in relation to soul.

There is a distinction between the intuition of a cosmic person and the intuition of Atman. The cosmic person and Atman are not the same kind of reality, and their experiences are not identical. The former is an elevated feeling and inspiration, the latter, intuition. Feeling and intuition differ. Feeling or sentience is a kind of psychism, a finer working and stimulation of our mental being, intuition implies no psychism, it really transcends it. It is illumination without any stir on the inner dynamism. It is unique and unanalysable and no experience can compare to it, for it is an immediacy peculiar to itself in the sense of a non-relational experience. The immediacy of feeling is the immediacy below relations, the immediacy of intuition is the immediacy transcending relations. The former presents a unity, the latter an identity. The former idealizes life and its relations, the latter denies and transcends them. The former gives a fine feeling and exaltation, the latter calm.

There are texts which present side by side the cosmic person and the individual self and their identity. In Ch. V. Chap. (B, II. 14) VI, 1, 2, 9, 10, 12, 13.

These texts first give us the experience of the cosmic being and the individual being, the immanent principles underlying the cosmos and the psychic processes and then by a fine perception rise to the conception of the integrity of being. The idea of a unity of being does not inspire, for the texts are clear and positive about the identity of being.

In spiritual life the idea of a cosmic person meeting us all round is not thought enough, the texts are cautious to add that the vivifying principle which underlies nature is also the vivifying principle which underlies the vital-mental complex. These texts, should it be remembered, present the absolute truth of identity, for the spiritual life aspires to get over the falsity of division, and it is not clear how immortality can be realized if the sense of division still persists. The community of spirits maintains the distinctness of them, but the Upanisads plainly tell us that the Atman is Brahman, not in the sense of community, but in the sense of identity. No doubt, the cosmic being or force can inspire us, can widen our vision, can make our being more elastic, but this elasticity is still confined to the rhythm of the life immanent in spatial and temporal order and cannot rise to that vision which sees the identity behind space and time. If the rigidity of crude realistic consciousness has a rude shock in the rhythmic expansion of being, how can the process of expansion stop unless the finality is reached in the Absolute? The expanse felt in rhythm is the expanse of dynamic being. It is psychic expansion, as distinguished from the expansion beyond space, beyond psychism. The psychic expansion is of the mental-vital self, it can ultimately lead us to feel, enjoy and live the Cosmic Self. It can give us the cosmic consciousness—the Immense of the Spiritual Space, still such an existence cannot be said to be the ideal of the Upanisads. Though there are indications of such a life here and there in the Upanisads, still such a possibility cannot give the promise of identity. The expansion is still confined, though it can widen the range of our experience from pure sensitivity to highly spiritualized mentality. This expansion and elasticity do

not offer a quite new experience, though they open new channels of perception and new fields of vision. But they are still empirical, and impress the finer sensibilities and finer feelings. They do not and cannot deny mentation, the new meanings and values they present are implication of the old ones in a new setting of a delicate and refined sensibi-

lity. They may give ease and repose of the cosmic life, the fluidity of the higher planes of existence, but still they cannot penetrate the Calm which transcends the dance of life in the all-pervading space. The Upanisads are quite alive to it, in the emphasis they lay on the identity of being beyond divisions of space and time.

(To be continued)

GURU HARGOVIND AND GURU HAR RAI

BY PROF. TEJA SINGH, M.A.

GURU HARGOVIND

(Justice)

Enlightened, not passive, suffering was the rule under Guru Arjun. It was a very useful lesson which the nation learnt while on the road to responsibility. But it was not sufficient. To suffer patiently in defence of your cause is very noble; but until you have learnt to suffer for others' rights, you have not learnt much of responsibility. When does the spirit of democracy enter into the character of a nation? Not when it has learnt to cry up its rights in the face of other nations. Not when it has learnt to collect votes and decide by majorities. But only when its individuals have learnt to respect and fight for the rights of their neighbours.

This public spirit and fellow-feeling was the characteristic mark of the Sikhs of Guru Hargovind's (1595-1644) time. The Guru himself was, of course, an example of this character. When founding the cities of Hargovindpur and Kiratpur, he had the liberality to build mosques at his own expense for the use of Mohammedans. When he got released

from the fort of Gwalior, where he had been sent before any differences had arisen between him and the Emperor, his first thought was not to get away himself, but to get the same deliverance for the numerous Rajahs who had been co-prisoners with him in the fort. He is still remembered there as the Bandichhor Baba, or Holy Liberator. On another occasion, the Guru refused to partake of the honey which had been first demanded by and refused to Kattu Shah, a Sikh in Kashmir. The story of Bhais Sadhu and Rupa, who, even when most thirsty, would not drink cool water because somebody else deserved it more, shows how effectively the Sikhs had learnt to sacrifice their own interests for those of others. By the time of the sixth Guru, it had become an established custom that if anybody desired a gift from Heaven he would mention it before a company of Sikhs, who would come together and pray for him, the Guru himself joining in the service. According to the *Dabistan-i-Mazahib*, even the Guru in his own case would request his followers gathered in a meeting to pray for

him. There began our congregational prayers, which, beside increasing religious fervour, strengthened the spirit of co-operation and unity.

The Sikh nation at that time was numerically small, but spiritually great. It had acquired an intensity of character, which steeled it against all tyranny and corruption. "The order of the Merciful has gone forth that no one shall molest another."¹ And the Sikhs had been sufficiently prepared to understand what that order meant for them. The forces of good had been organized, and were now to be put in action against the forces of evil. The weak must not be allowed to be trampled under foot by the tyrannous. Justice must be secured even to the poorest. For, "nobody was without some worth."²

This was the vocation of the Sikhs under the sixth Guru.³ They were no less saintly than before, but they were brave withal, and we never hear of their being defeated even once by the overwhelming numbers of the enemy. They had become a nation of heroes. Greatness had come and did not find them unprepared. They met it without flinching, without lowering themselves, knowing what the fourth Guru had said, "Those whom God gives greatness, receive homage from the world. Why should we fear it coming, when we do nothing in selfishness? It is only God's glory that increases thus."⁴

GURU HAR RAI

(*Mercy*)

But "the abuse of greatness is, when it disjoins remorse from power." The

¹ *Sri Rag*, V.

² *Gauri Guareri*, V.

³ Bhai Gurdas says about him: "The breaker of enemy's ranks, the brave, heroic Guru is yet a philanthropist."

⁴ *Gauri ki Var*, IV.

Sikhs had learnt to fight for Justice: but, when the struggle was long continued, there was a danger of their becoming harsh in character. The sternness of Justice must be tempered with Mercy. "He who the sword of heaven will bear, should be as holy as severe." Guru Har Rai's (1630-1661) motto was: Be tender to all things—even flowers. One day, in his childhood, while passing through a garden, his loose, flowing robe broke away some flowers and scattered their petals on the ground. The sight was too much for him, and brought tears to his eyes. Thenceforward he always walked with his skirts tucked up, and resolved for the future not to harm anything in the world.

When he grew up, he carried the same heart with him. He was very fond of quoting Farid's lines:

"All men's hearts are jewels: it is wicked to distress them. If you desire to see the Beloved, grieve no man's heart."

He said, "The temple and the mosque may be repaired or renewed, but not a broken heart."

He would always question his visitors as to whether they kept free kitchens and shared their food with others; and nothing would please him better than to confer benefits. It was from him that the ancestors of the rulers of Patiala, Nabha and Jind received the blessing of royalty. They had come as beggars, and went away with the promise of kingship.

Guru Har Rai was the most magnanimous of men: and yet we must not forget that he was a soldier, a strong, self-respecting man. By way of protesting against the tyrannies of Aurangzeb, he vowed never to see his face, and, even when summoned, he totally refused to appear before him. The quality of mercy is most genuine, when

it is practised by a man who feels his strength, and yet suppresses himself, and is tender. "Nanak, life is most fruitful when we meet with those who practise humility and gentleness, even

when they are strong."⁵ It was well ordained that the teaching of Mercy should come after the teaching of Courage. For a coward is often the cruellest of men.

THE SPIRITUAL PROBLEM OF MODERN MAN

By C. G. JUNG

(Concluded from the last issue)

NEW OUTLOOK OF RELIGION

I have not gone too far when I assert that modern consciousness in contrast to the nineteenth century, now turns with its most treasured and deepest expectations to the soul and not in any recognized traditional way of faith, but in the Gnostic sense. That all these movements give themselves a scientific character, is not merely grotesque nor just a mask as I indicated above, but a positive sign that they mean "science," i.e., knowledge, and mean it in strict contrast to the essence of Western forms of religion, namely faith. Modern consciousness has a horror of faith in dogmatic postulates, and also of religions based on them. It accepts them only in so far as their knowledge-content apparently harmonizes with the subconscious phenomena that have been experienced. It wants to know, that is, to have basic experience. As you have perhaps read, Dean Inge of St. Paul's has recently called attention to a similar movement in the Anglican Church.

The age of discoveries, whose close we have perhaps reached with the complete investigation of the earth, no longer wants to believe that the Hyperboreans dwell in a happy land of sunshine, or something of the sort, but it wants to know, and to have seen for itself what

existed beyond the boundaries of the known world. Apparently our age sets itself the task of discovering what are the psychical facts beyond consciousness. The question of every spiritistic circle is: What takes place when the medium has lost consciousness? The question put by every theosophist is: What will I become on higher levels of consciousness, that is, beyond my present consciousness? The question of every astrologer is: What are the effective forces and determinants of my fate over and beyond my conscious view? The question of every psycho-analyst is: What are the unconscious mainsprings of the neurosis?

The age wants to experience the soul itself. It seeks original experience and therefore sets aside all pre-suppositions, and at the same time makes use of all existing suppositions as a means to the end, and thus it uses recognized religions and science. Formerly, a slight shudder ran down a European's back if he looked a little more deeply into these pursuits, for not only did the objects of this so-called investigation seem dark and uncanny to him, but the methods appeared to him as a shocking misuse of his finest spiritual achievements. What does the technical astronomer

⁵ Sri Rag, I.

say, for example, to the fact that today at least thousands more horoscopes are made than three hundred years ago? What does the philosophical interpreter and teacher say to the fact that the modern world, in comparison to the antique, is not poorer by one superstition? Even Freud, the founder of psycho-analysis, has taken the utmost pains to bring out into garish light the dirt and darkness and evil of the sub-conscious mind, and to show that the world should give up any pleasure in seeking there anything other than nonsense and trash. He has failed in the attempt, and it has even happened that the warning has had the opposite effect, and has caused wonderment at the filth, a phenomenon in, and for itself, perverse and inexplicable, were it not that for these people too, the secret fascination of the soul lies behind it all.

There can be no doubt but that since the beginning of the nineteenth century, since the memorable period of the French Revolution, things pertaining to the psyche have gradually, and with ever-increasing power of attraction pressed to the fore-ground of the general consciousness. That symbolical gesture of the enthronement of the goddess Reason in Notre-Dame seems to have meant to the Western world something similar to the hewing down of Wotan's oak by the missionaries, for then as now, no avenging lightning struck down the transgressor.

LIGHT FROM THE EAST

It is indeed more than a mere jest of world-history that just at that time, a Frenchman, Anquetil du Perron, was living in India, and at the beginning of the nineteenth century brought back a translation of the *Oupnek'hat*, a collection of fifty *Upanishads* which gave the West its first glimpse into the mysterious

spirit of the East. For the historian this is an accident independent of any historical causality nexus. My judgment as a physician however, can see nothing accidental in it for it all happened according to the psychological rule that is of unfailing validity in personal life: For every important element that is robbed of its value in the conscious, and is therefore lost, a compensation arises in the unconscious. This occurs according to the law of the conservation of energy, for our psychical processes are also energetic phenomena. No psychical value can disappear without being replaced by its equivalent. This is the heuristic, fundamental principle in daily psychotherapeutic practice, never failing and repeatedly confirmed. The physician in me finds it impossible to look on the psychical life of a people as being outside fundamental psychological rules. To him, the soul of the people is merely a somewhat more complex structure than the soul of the individual. And moreover, looking at it from the other side, does not a poet speak of the "peoples" of his soul? Quite correctly as it seems to me, because our soul contains something that is not the individual, but the mass, collectivity, humanity in fact. Somewhere or other, we are part of a single great soul, a single great man, to speak in Swedenborg's terms, and just as the dark thing in me an individual calls out what is light, so too does it happen in the psychical life of the people. The dark nameless force that streamed together destructively in Notre-Dame commanded the individual also; it struck Anquetil du Perron, in whom it provoked an answer that became part of world history. From him has come the yet incalculable spiritual influence of the East. Let us beware of underestimating this influence! We see little of it on the intellectual surface

of Europe, a pair of philosophy professors, some somber celebrities like Madam Blavatsky and Annie Besant with her Krishnamurti. These influences seem to be separate little islands rising above the sea of the masses, but in reality they are the peaks of important, under-sea mountain-ranges. The Philistine of culture believed till quite lately that he could smile down on astrology as something long since exploded, but now coming up from below, it stands to-day close to the doors of universities from which it was withdrawn three hundred years ago. The same holds true of the ideas of the East. They gain a foothold in the masses below, and grow gradually up to the top. Whence came the five or six million Swiss francs for the anthroposophic temple in Dornach? Certainly not from an individual. Unfortunately there are no statistics which could show accurately how many confessed and silent theosophists there are to-day. What is certain only is that the number reaches several millions. To this are to be added several million spiritualists of Christian and theosophical denomination.

RENEWALS FROM BELOW

Great renewals never come from above, but always from below, just as trees never grow down from heaven, but always up from the earth, even if their seeds once did fall from above. The upheaval of our world, and the upheaval of our consciousness, are one and the same thing. Everything becomes relative and therefore questionable. While the conscious hesitatingly and doubtfully looks at this dubious world, where there are rumblings about peace-and-friendship-pacts, about Democracy and Dictatorship, Capitalism and Bolshevism, the soul yearns for an answer to the turmoil of doubt and

uncertainties. Those who have most given themselves up to the urge of the soul come from the more obscure strata of society. They are the much derided silent people, less infected by academic prejudices than the more brilliant leaders. Looked at from above, the urge is often a disappointing or laughable comedy, but it is significantly simple, simple like those once called blessed. For example is it not moving to see even the most patent psychical nonsense gathered together in foot-thick archives? The most inadequate stammerings, the silliest actions, the emptiest flights of phantasy have been brought together as Anthropophyteia with scrupulous scientific conscientiousness by Havelock Ellis and the Freudians. They have been collected in serious treatises and accorded all scientific honours, and their reading public spreads over the whole circle of white culture. Whence this zeal, this almost fanatical honouring of things beyond the pale of good taste? It is because they are psychological, they are soul-substance, and therefore as precious as handwriting-fragments rescued from ancient ruins. Even what is hidden and evil-smelling in the soul is valuable to the modern because it serves him towards a goal—To what goal?

Freud has given in his *Interpretation of Dreams* the motto: *Flectere si nequeo superos, Acheronta movebo*. If I cannot bend Olympus, I will at least set Acheron in an uproar—to what purpose indeed?

THE GOAL

Our gods are the idols and values of our conscious world that have to be dethroned. Nothing so discredited the ancient gods as their scandals. History repeats itself: we dig into the mistrusted background of brilliant virtues and incomparable ideals, with the

triumphant cry : These are your gods, a false front made by mortal hand, and defiled by human depravity ; a whited sepulchre, full of carrion and filth. A long familiar note is sounded, and there come again to life words one never digested when being prepared for confirmation.

I am of the earnest conviction that these are not accidental analogies. There are too many men to whom Freudian psychology is dearer than the Bible, and to whom Bolshevism means more than civic virtue. And yet all these people are our brothers, and in each of us there is at least one voice that agrees with them, for in the last analysis we are all parts of one soul.

The unexpected result of this spiritual tendency is that an uglier face is put upon the world so that no-one can love it any more, nor can we any longer love ourselves, and finally there is nothing more in the outer world to entice us away from our own souls. Taken in the deepest sense this indeed is the result that was aimed at. What else does theosophy mean with its doctrine of Karma and reincarnation except that this world of appearance is nothing but a transitory, moral, health-resort for the immature ? True it makes the immanent meaning of the present-day world relative by a different technic, in that it promises other higher worlds without making ugly the world as it is, but the result remains the same.

All these ideas, judged by established rules, are extremely unacademic, but they seize modern consciousness from below. Is it again an accident of analogy that Einstein's relativity theory, and the newest atomic theory, bordering on super-causality and invisibility, become the possessions of our thought ? Even physics flees our material world. It is no wonder, I think, if modern man falls back inevit-

ably upon his psychical reality, and expects from it the security the world denies him.

SELF-DECEPTION OF THE WEST

But with the soul of the West things are precarious, all the more precarious in that we still prefer the illusion of our inner beauty to the unvarnished truth. The Westerner lives in a veritable cloud of self-deception, which is designed to veil his real face. But what are we to peoples of a different colour ? What do China and India think of us ? What does the black man think of us or those whom we have destroyed with brandy, venereal diseases and general land robbery ?

I have an Indian friend who is a Pueblo Chief. We were once speaking confidentially about white men, when he said : "We don't understand the whites ; they are always wanting something ; they are always restless, always seeking something. What are they hunting for ? We don't know. We cannot understand them. They have such sharp noses, such thin cruel lips, such lines on their faces. We think they are all crazy."

My friend had recognized, without being able to name it, the Aryan bird of prey and his insatiable lust for booty, the thing that takes him all over the world, into countries that concern him not at all. The Indian had moreover noted our insanity which, for instance, flatters itself that Christianity is the only truth, the white Christ the only Redeemer. We even send missionaries to China after we have set the whole East at loggerheads by our science and technic and then forced tribute out of them. The stamping out of polygamy by the missions has developed prostitution in Africa to such an extent that in Uganda alone twenty thousand pounds

yearly are expended on anti-venereal measures, and furthermore the campaign has had the worst possible moral consequences. The good European pays missionaries for these refreshing results. Shall we mention the really frightful tale of sorrows of the Polynesians and the blessings of the opium trade?

Thus does the European appear outside his moral smoke-screen. It is small wonder that the digging out of our soul is at first almost like undertaking excavations for a canal. Only a great idealist like Freud could devote a whole life-work to this unclean task. In our psychology, then, acquaintance with the real soul begins to all intents and purposes with the most repellant end, namely, with the things we do not wish to see.

LIGHT OUT OF NIGHT

But if our soul consisted only of things evil and useless, a normal man could not by any power in the world be induced to find anything attractive in it. This is why people who can see in theosophy nothing but a lamentable intellectual superficiality, and in Freudianism nothing but lust for sensation, prophesy a rapid and inglorious end to these movements. But they overlook the fact that at the base of these movements is a passion, namely the fascination of the soul which will hold to these forms of expression until they are surpassed by something better. Superstition and perversity are fundamentally the same. They are transition forms of an embryonic nature out of which new, more mature forms, will develop.

The spectacle of the Western subconscious mind is little inviting either from an intellectual, a moral or an aesthetic standpoint. With unrivalled passion we have built up a monumental

world about us, but just because it is everywhere so tremendous, all that is great lies outside, and on the other hand, what we find in the depths of the soul must necessarily be as it is, namely, impoverished and inadequate.

I realize that I have gone beyond collective consciousness in what I say. The insight into these psychological facts has not yet become a common possession. The Western public is only on its way to this point of view, against which one rebels violently for reasons readily understood. We have been impressed by Spengler's pessimism, but the impression is chiefly felt in pleasant, circumscribed academic circles. Psychological insight, on the other hand, touches on what is painfully personal and therefore comes up against personal resistances and denials. I am far from considering these resistances as meaningless. Far from that, they appear to me as a healthy reaction against something destructive. All relativism when taken as the superior and final principle works destructively. Therefore, if I call attention to the dismal aspect of the subconscious mind, it is not in order to lift a warning finger of pessimism, it is rather that I point to the fact that the unconscious, irrespective of its terrifying aspect, exerts a powerful attraction, and not only on diseased natures, but upon healthy positive spirits. The background of the mind is nature and nature is creative life. It is true that nature tears down what she builds up, but she builds it again. What the modern relativism destroys in values in the visible world will be given us again by the soul. At first we see only the descent into what is dark and ugly, but whoever cannot bear this sight will never create what is brilliant and beautiful. Light is always born out of night, and no sun ever remained standing in heaven be-

cause an anxious, human longing clung to it. Has not Anquetil du Perron's example shown us how the soul drives away again its own darkness? China certainly does not believe that it will be destroyed by European science and technic. Why should we believe that the secret spiritual influence of the East should destroy us?

THE EAST LIKELY TO OVERWHELM THE WEST

But I forget that apparently we do not yet realize that while we can shake to its foundations the material world of the East with our superior technical ability, the East with its superior spiritual ability can bring confusion to our spiritual world. The idea has never come to us that while we are overwhelming the East from without it can seize us within. Such an idea seems almost insane to us because we can only think of causal connections, when we cannot see our way to making a Max Müller, an Oldenberg, a Neumann, a Deussen, or a Wilhelm responsible for the confusion of our spiritual midway position. But what does the example of Imperial Rome teach us? With the conquest of Asia Minor, Rome became Asiatic, Europe in fact became infected by Asia and is still to-day. Out of Cilicia came the Roman military religion, the Mithra cult, which reached from Egypt to cloudy Britain, and out of Asia came Christianity also.

We have not yet quite realized that Western theosophy is a dilettante imitation of the East. Astrology, the daily bread of the East, we are just taking up again. Sexual investigation, begun for us in Vienna and England, has excellent Hindu fore-runners. Thousand-year-old texts from there instruct us in philosophical relativity, and the summation of Chinese wisdom is based

exclusively on a supercausal standpoint only just divined by us. And even certain complicated new discoveries of our psychology are to be found recognizably described in ancient Chinese texts, as Professor Wilhelm himself has lately shown me. What we hold to be a specific Western discovery, that is, psycho-analysis and the trends of thought stimulated by it, is only a beginner's effort in comparison with what in the East is a practised art. It should be mentioned that the book drawing the parallelism between psycho-analysis and Yoga has already been written by Oscar A. H. Schmitz.

The theosophists have an amusing concept of Mahatmas who are sitting somewhere or other in the Himalayas or Thibet and from thence inspire and lead the spirits of the whole world. In fact so strong is the influence of the Eastern attitude toward magic that mentally normal Europeans have assured me the good part of what I say is inspired by the Mahatmas, without my knowledge, and that my own personality counts for nothing. This mythology, widely spread and firmly believed in the East, is like all mythology, far from being nonsense, but is a very important psychological truth. The East seems in reality to be active in the cause of our present spiritual transformation. But this East is not any Thibetan Mahatma monastery, it is chiefly within us. It is our own soul that is at work to create new spiritual forms, forms containing spiritual realities which must put a wholesome damper on the Aryan man's limitless lust for gain. There is indicated something of that limitation of life which in the East has developed into a questionable quietism, something perhaps, of that stability of existence which necessarily ensues when the demands of the soul become just as pressing as the

needs of external social life. Yet in this age of Americanism we are still far removed from anything of the sort, and stand, as it seems to me, only at the beginning of a new culture. I would not like to assume the role of prophet, but one cannot try to sketch the spiritual problem of modern man without mentioning the yearning for rest bred out of the condition of unrest, the longing for security in the midst of insecurity. Out of wants and necessities grow new forms of existence, and not out of ideal demands or mere wishes.

A SIGNIFICANT PHENOMENON

In the fascination the soul has for modern consciousness I find the kernel of the present spiritual problem. Looked at pessimistically, it is a phenomenon of decay, on the other hand looked at optimistically, it is the hopeful germ of a possibly deep change of the Western spiritual attitude. In any case it is a phenomenon of great significance, all the more worthy of attention in that it is rooted in wide reaches of society, and all the more important since it stirs those irrational, and, as history proves, immeasurable instincts of the mind which transforms the life of peoples and cultures in unforeseen and secret ways. It is these forces, to many people still invisible to-day, which lie behind the psychological interests of our time. The fascination the soul exerts is fundamentally not an abnormal perversity, but so powerful an attraction that it cannot be frightened even by things offensive to good taste.

Along the great thoroughfares of the world everything seems withered and wasted; therefore the searching instinct leaves the well-trodden ways and turns to the bye-paths, just as the man of antiquity freed himself from his Olympian world of gods, and ferreted

out the Asiatic mysteries. Our secret instinct seeks this hidden thing outside, in that it takes up Eastern theosophy and Eastern magics, but it also seeks it within in that it looks reflectively upon the background of the soul. It does this with the same scepticism and the same radicalism with which a Buddha, in order to attain the uniquely convincing primordial experience, put aside his two million gods as irrelevant.

AN OPTICAL ILLUSION?

And now we come to the last question: Is what I have said of modern men really true? Or is it perhaps an optical illusion? Without a doubt to the minds of millions of Westerners the facts cited by me are quite unimportant accidents, and for very many highly cultured people they are only lamentable mistakes. What, for instance, did a cultured Roman think of Christianity which spread first among the lower levels of the people? To many, the Western God is personally just as living as is Allah beyond the Mediterranean Sea, and the one believer holds the other for an inferior heretic to be endured sympathetically for lack of any other course of action. A clever European is moreover of the opinion that religion and the like is quite suitable for the people and for the feminine feelings, but is to remain absolutely in the background when compared with immediate economic and political questions.

Thus all along the line I am given the lie, like one who, out of a cloudless sky prophesies a thunderstorm. Perhaps a thunderstorm is below the horizon—perhaps it will never overtake us. But the questions of the soul always lie below the horizon of consciousness, and when we speak of spiritual problems, we are really talking about things on the borderline of

visibility, of most intimate and delicate things, of flowers that open only in the night. By day everything is clear and tangible, but the night is as long as the day and we live in the night also. There are people who have bad dreams that even spoil the day for them. And the life of the day is for many people so bad a dream that they long for the night when the soul awakes. It seems to me indeed as though there are especially many people like that to-day, wherefore I think the modern spiritual problem is conditioned as I have described it. I must reproach myself with one-sidedness in that I pass by in silence the soul of our temporal world of which most people speak. I do so because it is an open book to all. It expresses itself in inter-or super-national ideals embodied in Leagues of Nations and the like, as well as in sport and finally in a telling way in the cinema and in jazz. These are characteristic symptoms of our time which unmistakably extend the humanitarian ideal to the body. Thus sport means an unusual valuation of the body, which is still more emphasized by the modern dance. The cinema on the other hand, like the detective novel, makes possible a harmless experiencing of all those excitements, passions and phantasies, which in a humane decade must of necessity be repressed. It is not difficult to see how these symptoms hang together with the psychic situation. The fascination of the soul is nothing other than a new self-consciousness, a retrospective view of fundamental human nature. It is no wonder that at the same time the body, which for so long suffered depreciation in contrast to the spirit, has again been discovered. At times one feels almost tempted to speak of the vengeance of the body at the cost of the spirit. When Keyserling in a grotesque way denounces the chauffeur

as the culture-hero of our time, he has not by any means shot beside the mark. The body raises its claim to equal recognition, indeed it exerts a fascination like that of the soul. If one is still caught by the old idea of the opposition between mind and matter, this condition means a split, an unbearable contradiction. But if we can reconcile ourselves to the mystery whereby the soul is the inner life of the body, and the body is the outwardly revealed life of the soul, the two being really a unity, then we can also understand how the struggle to transcend the present level of consciousness leads through the unconscious to the body, and conversely, how the belief in the body can only subscribe to a philosophy which does not deny the body in favour of pure spirit. This prominence of psychical and bodily demands in contrast to a former time when they were not so emphasized, although apparently like a phenomenon of disintegration, may also mean a rejuvenation, for as Hölderlin says :

“Wo Gefahr ist
Wächst das Rettende auch”*

And we actually see how the Western world begins to strike a much more rapid tempo, the opposite of quietism and world-fleeing resignation. In extreme contrast begins to form a tension between outer and inner, or better, between objective and subjective, perhaps a last race between aging Europe and youthful America, perhaps a healthy or dubious effort to flee the power of darker laws of nature, and to conquer a yet greater, yet more heroic victory of awareness over sleep.

A question which history will answer.

After all these audacities let me return to my original promise of not

*“Where there is danger
The saving thing also grows.”

wanting to forsake modesty. My voice is only one voice, my experience only a drop in the sea, and my knowledge no greater than the limits of a micros-

copic field of vision; my spiritual eye is a tiny mirror that reflects one of the smallest corners of the world, and finally my idea—a subjective confession.

A LETTER TO THE EDITOR

BY DR. TARAKNATH DAS, M.A., PH.D.

To

The Editor of the *Prabuddha Bharata*,
Mayavati, Almora, Himalayas.

My dear Swamiji,

I read with great interest the article on "Worse Than the Battle of Plassey," published in the *Prabuddha Bharata* of June, 1931. There is no doubt that when English was introduced as the medium of education (especially higher education) in India, it was a great defeat for Indian cultural life. But this was possible, because at that time Indian life as a whole was bankrupt. Indian people should not place all the blame on the shoulders of British officials for this calamity; on the contrary they should apply the teachings (of self-examination) of the Bhagavat Gita and recognize the fact that the utter lack of honesty in leaders and flagrant treachery and hypocrisy on their part, brought about India's political and cultural downfall. Recognizing the sad truth, Indians, like the *Vishad Yogi* of the Bhagavat Gita, should acquire new power to "*make a victory out of this defeat*." This can be achieved through the application of the teachings of the Bhagavat Gita in the field of cultural regeneration of India.

Yes, intellectual slavery of the people of India is no less heart-rending than

her political condition. But the change can be brought about through the application of the teachings of the Vedanta in practical life. Indian scholars cannot think of boycotting English, German or other languages of great culture; but what they can do is to assimilate the best in the various fields of cultural life of other nations whose tongue is foreign to the people of India. Along with it, they should do their share in augmenting the output of Indian literature of value. It means that they will have to write books in Indian languages; and they will have to concentrate in creating conditions which will enable them to impart higher education through the medium of Indian vernaculars. Several centuries ago, many Chinese scholars came to India to acquire all that was best in Indian culture. They on their return to their native land translated many Indian works and enriched Chinese culture. During the last fifty years the Japanese have enriched their culture by translating all the good books published in Western countries. The great Western nations are anxious to assimilate all that is best in the East. Swami Ashokananda's essay on *The Influence of Indian Thought on the Thought of the West*, shows that the Western scholars were willing to accept the best of Indian thought and spread it through

their own works. Let this be acknowledged that there is a decided lack on the part of Indian educators and cultural leaders to assimilate the best of the West and incorporate that in Indian literature. In the case of the Ramakrishna Mission, it has done considerable work in spreading Indian thought before the English-speaking world. The Theosophical Society and other organizations have done the same. But the time has come for Indians to make a systematic effort to increase the value of Indian literature.

Regarding the low ebb of spiritual life in India, the blame lies with Indian leaders—her supposed spiritual leaders—who hugged “Tamasic life” and talked of Mukti and Nirvana. They tried to ease their conscience by speaking of lack of spirituality in the West. Let us face facts. The curse of *untouchability* which might be regarded as a negation of the dignity of life, still retains the privileged position among a certain section of Hindus. They even try to invoke the great humbug of “spiritual interpretation” of this accursed outlook of life. Western culture has not imported “untouchability” in Hindu social life. It is the spiritual degradation of the Hindus which made it possible for untouchability to acquire a significant position in Hindu social life. Swami Vivekananda in his memorable speeches—*From Colombo to Almora*—denounced this cancer in Hindu spiritual life. For spiritual and cultural regeneration of India, every man and woman who believes in “God-in-man” should try to eradicate the curse of untouchability which is a terrible hindrance to true spiritual life.

Some Indian teachers see lack of spiritual life in every expression of material progress. But this attitude is wrong even if it comes from a Mahatma.

Narrow puritanism, like sectarianism had no place in the spiritual life which was the ideal of the sages of India. They did not preach of mere ascetism; but they upheld Dharma, Artha, Kâma and Moksha. They pointed out that the great Janaka was a Râjarshi; and it required greater spirituality to become a Râjarshi than to be a mendicant.

I hold that in the days of real spiritual ascendancy of India, there was Indian supremacy in the field of science and material prosperity. In the new dawn of Indian awakening, there are signs of real rejuvenation. In Acharya P. C. Ray we see an example. He lives the simple life of a sage, but as the founder of the new school of Indian Chemists, he is ever active in spreading scientific knowledge; the Bengal Chemical and Pharmaceutical Works and other industrial enterprises sponsored by him are aiding the people to solve the problem of poverty. Acharya Ray is a real sage because of his lofty personal life. He is a sage because he is endeavouring to spread “knowledge.” He is a sage because he is anxious to ameliorate human misery by reducing poverty. India needs more of this type of spiritual leaders.

India’s degradation came as the result of the awful Karma of the nation. A Vedantist never acknowledges defeat; he is never a pessimist. He believes in making “victory out of defeat,” through true “Purushakar,” i.e., conscious efforts for creating better conditions. Away with the filth of degradation in Hindu society and let us all work to bring about that change which will be a great heritage for Humanity.

TARAKNATH DAS,
Baden-Baden, Germany.

June 23, 1931.

AFTER THREE YEARS' STAY IN INDIA

BY MADELINE R. HARDING

At the end of nearly three years in India it is good to look back and consider how far one's present view on certain matters harmonize with those formed before leaving England. So often when one becomes personally familiar with scenes and conditions, which previously were looked at from a view-point of thousands of miles away, one is apt to lose some of the enthusiasm, some of the idealism with which one had surrounded people and things. There are many matters which might be briefly reviewed—for instance, the poverty of India. In England one could never have visualized such a condition of poverty and disease as exists. But it is not these negative conditions and their apparent causes upon which one would like to dwell, but upon the positive views formed and the ideals entertained, particularly with reference to the religious life of India.

Several years ago, before ever the thought of leaving England would have seemed at all possible, a definite conclusion had been come to that the one great need of England was an understanding of the broad basis of the Advaita Vedanta teaching and that only in that understanding could she find her own soul; that only in that understanding could the misery and discord of the world be helped; that only in that understanding could there be a true bond of fellowship between England and India and the world.

The extraordinary ignorance of Western people generally on most matters relating to India, particularly on the subject of religion—the phase which had become so dear after coming

into touch with Swami Vivekananda's works, struck one with wonder. How could missionaries, to take only one class of persons, have been living in India and travelling backwards and forwards for a century or so, and yet the British people remain adamant in the belief that India was one of the heathen nations to be included in our missionary hymns and prayers and appeals? With what gusto one used to sing those missionary hymns and with what gusto thousands sing them to-day, firmly believing that

“They call us to deliver
Their land from error's chain.”

One now longs that these Christians, many of them truly earnest souls, could know something of the wonderful spiritual teaching of India and get some realization of what they could learn of her.

Church dogmas are surely largely responsible for the misunderstanding which exists between East and West. The doctrine of the Atonement made by Jesus the Christ is perhaps the greatest stumbling block. According to Christian teaching all men must believe in this in order to obtain salvation. They must believe, too, that God looks upon all the righteousness of man, no matter how holy and self-sacrificing a man's life may be, as “filthy rags.” They must believe that God can behold man only when washed in the blood of Jesus Christ, who on the Cross shed that blood for the remission of the sins of the world. And yet Jesus himself made no such claim. He said, “I can of mine own self do no-

thing." And He said, "Call me not good, there is none good but one and that is God." If ever there was a true Advaita Vedantist, it was Jesus the Christ! If only Christians would preach the *At-one-ment* which Jesus came to manifest to mankind and not atone-ment!

Another point which has been emphasized since coming to this country has been that, if only missionaries had some knowledge of the spiritual life of India and a little realization of the ignorance of the ordinary Britisher in matters concerning India, they would surely, make a point of not perpetuating the blunder of Christopher Columbus. So much misunderstanding of India would be avoided if missionaries from the interior of South America, for instance, where they have been working amongst the most uncivilized tribes, when speaking to large congregations in the Churches in England, would not refer to these tribes as *Indians*. On several occasions one has felt absolutely convinced that only a handful of people have distinguished them from the real Indo-Aryan. The name Indian meant just one and the same thing to them. After one such address it was impossible to refrain from remonstrating with the preacher and to say that, considering the ignorance which existed about India, it was only right that they should refer to such people as such and such a tribe in Central South America. He agreed it might be better.

Is it any wonder that the writer was once asked whether the Indian people are very wild now! or that a doctor in big practice was surprised to learn that any Indian could read or write!

At the end of three years here one finds that the views formed on the important question of religion are greatly emphasized. As one has be-

come more closely acquainted with even a small part of the spiritual knowledge of India, and as, on the other side, the instances of ignorance have been multiplied, the more one feels certain of the view formed long ago, that the great need of the present time, is propaganda work in England (not political, there are plenty of people to talk politics) but propaganda work dealing with Indian civilization and her spiritual understanding.

England may be material in her outlook but all the same she is greatly influenced by her religious leaders. Men who have no religious convictions are largely led by Church teaching, without thinking for themselves. Only a little while ago in Calcutta an English business friend expressed horror when told that another had not been Christened as a baby, according to the Church of England rites. The conversation passed on to other matters, when something being said about life after death aroused the greatest indignation in this same man, who said, "I don't want to hear that nonsense; at death all is ended." Yet this man was horrified that his friend had not received Christian baptism!

These people are, of course, to a great extent, a class by themselves—those who appear to look upon the Church as a respectable social organization. They respect and outwardly follow its commands. They will even take upon themselves vows of *renunciation* on behalf of an infant about to be baptized. In reply to the solemn question asked by the priest, "Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?" they boldly answer, "I renounce them all." Imme-

diately afterwards this renunciation is frequently celebrated by drinking alcohol, dancing and feasting. How different from the renunciation one has personally beheld in India! At this same baptismal ceremony these sponsors have to confess their faith in many things, even in the impossible. They are asked, "Dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the *Resurrection of the flesh*; and everlasting life after death?" And they boldly reply, "All this I steadfastly believe."

But notwithstanding those to whom religion is more or less merely a respectable form because they have no personal experience of anything higher, there is a great community in England who, although holding what many of us look upon as mere creeds and dogmas, try to put into practice Christian teaching as they have been taught to look at it. They earnestly believe that there is no salvation for anyone who does not accept Jesus as the only Saviour, and that only by an act of faith in believing in His atonement can man be saved. These people, except in rare instances, have no knowledge of any religion but their own and, of course, India being a heathen nation, it would never have occurred to them that she had any contribution to make! Missionaries have told them all that is necessary to know about India! These people earnestly believe that it is a God-given commission to help to convert India by giving their money and sympathy to missionary work, if not by personal effort, so convinced are they that the Christian religion is the only revelation of God. They are also firm believers in the absolute justice and righteousness of their own country in her relations with all other nations, particularly those

ruled by her. If one tells them some incident about certain conditions existing in India, they reply, "England would never allow such a thing as that," and they have to be convinced by proof that such a thing really does exist. Many of this class of people in the same way as they have taken their religion by proxy, have formed their outlook on other conditions also. Good people most of them, but needing to be shown the other side. It has never occurred to them that there is any other side but their own!

And so during these three years here the conviction has become stronger and stronger that what is needed to bring about an understanding between the people of India and England is propaganda work on these questions. To the so-called Christians—those who merely label themselves as such because England is called "Christian England," as well as to the earnest believers, it would be a marvellous revelation if the broad basis of Advaita Vedanta were placed before them, in simple form, through the medium of meetings in Church halls and other places. By the broad basis it is meant the world-embracing truth that every man and woman the world over is inherently Divine, the Divinity being hidden only by mists of ignorance. The Christian Bible too says, "A mist came up and watered the whole face of the earth." This caused the Apostle Paul to say centuries afterwards, "Now we see through a glass darkly."

Sometimes in England when the writer spoke to people on this Vedanta it was a revelation to them that, after all, they may not be condemned sinners lying under a curse brought upon them by the first man Adam, each with a separate soul to be lost or saved according to their acceptance or not of the atoning work done by Jesus Christ on

the Cross; but that the One Life, the One Self is *already* the Life and the Self of all men of every race and colour and creed.

Such propaganda work one cannot but believe would have great results, perhaps not in the deeply spiritual sense, but in the matter of the attitude taken up towards India and her people, and would bring nearer an understanding of what brotherhood means in its deepest sense. It would also bring an acceptable spiritual understanding to many who now fight shy of religious organizations based on dogmas; and they being the thinking ones, might indeed prove to be the nucleus of a great movement. Propaganda of this nature, one feels, needs to be undertaken primarily by a few English people who have some knowledge of these truths, however good it would be for an Indian teacher to carry it further and to be prepared to explain points and answer questions. This is, of course, altogether apart from the desirability of a Vedanta Society which might not appeal to the bulk of the English people but only to those of deeper spirituality. A series of meetings throughout England during the Round Table Conference would bear a lot of weight and, being based on a religious aspect, would create a better feeling and have a wonderful effect on the attitude of the English people towards India. Even Indian students in England would be helped and encouraged, particularly now that so much is being written and spoken on the "Colour Bar."

Once when mentioning the need of such a propaganda to a prominent Indian friend, he replied, "Yes, it would be good but India is now averse to begging any further of England." But this is not a question of begging; it is a matter of putting right many misunderstandings. This it is necessary to

do from all standpoints. When India gains her freedom it will be just as necessary that England and other countries should understand something of the outlook of the people who have been so much before the eyes of the whole world during their bondage.

England is very small geographically and the expenses needed for such an undertaking are proportionately small. But as usual it is often the people who could best do such work who are held back for the need of necessary funds for expenses. A small sum would be sufficient to reach all the chief centres of England. Also such meetings would answer the oft-repeated question, why missionary work has not been successful in India (and incidentally never will be) among the educated classes, or among those who already hold the deep, satisfying, all-embracing Vedantic truths.

Truth, too, has been often distorted both here and in England as to what the Hindus believe. As a particular woman after visiting this country generalized the very worst social conditions, so some religious superstitions have been generalized by others. Once when listening to an address in the United Provinces on "What the Hindus believe," given by a Christian missionary who had been here twenty years, one felt alternate surprise and indignation, and yet a certain amount of sympathy for him in his ignorance. Among many other things we were told that the Hindu knows nothing of a God of Love; that he would laugh if you spoke to him about a God of Love and would say, "We believe only in Gods to fear who can do us harm; that is why we worship them. If He is a God of Love there would be no need to worship Him." Just two paragraphs only taken from Swami Vivekananda's *Bhakti or Devotion* from among

many other passages, were sufficient to contradict in the papers the following day the whole of these statements. Many other amazing things we were told. They appeared to be related in good faith and not with any vindictiveness. Is it surprising, in face of such ignorance, that England should look upon India as heathen? This is the sort of stuff too often dished up in England to large congregations of interested persons, who would be just as interested to learn the truth, if put before them intelligently.

And so since coming to India the need of the West, and England in particular, to be given some light on the Advaita Vedanta has been tremendously emphasized, for one has now seen personally the wonderful influence it brings to bear on its followers and how ignorant the great Western Nations are of these truths.

Another conclusion arrived at since coming to this country is that here can be found Christians in a degree rarely found in the countries called Christian. Here it is not a matter of dogma or creed but, in innumerable instances, one has seen exemplified the very life one has at times idealized as to what a real Christian should be, according to the simple teaching of Jesus the Christ. Here one sees literally carried out the truth, "Ye cannot serve God and Mammon." Here can be seen *renunciation* to a degree one would never have deemed possible, and this among men of education, learning and intellectuality, who couple with it the greatest activity for the welfare of their fellow beings. Sometimes, when material comforts make an extra appeal, one has wondered whether these things have lost their temptation for them. But all one can see is the carrying out of the command of Jesus, "Be ye in the

world but not of it." They seem to have passed the rubicon, or in other words they seem to have had the God-realization for which they strive and the lower things have become unattractive to them, more unattractive than the underworld of our great cities would be to the ordinary nice-minded, good-living person. It is only when being brought into contact with them that one can understand how in India people will worship a great soul as God; one often feels inclined to do so oneself. Here only has one seen the command of Jesus, "Love the Lord, thy God with all thy heart and thy neighbour as thyself," carried out in its fulness. Here one can learn that the Sermon on the Mount is not an impossible ideal and the question need not be discussed, as has been done so often in the West, whether those priceless Beatitudes were not intended to remain in abeyance until the reign of Jesus Christ upon earth, an event which so many earnest Christians are awaiting. Years ago Sister Nivedita wrote, "The outstanding impression that I have gathered is that this is a people with a curious habit of producing great men. . . . Of such India has more than her share numerically. . . . In Renunciation, in Devotion India stands supreme."

In England people will often reject Christianity because they do not see much resemblance to what they understand should be a Christlike life. Could they but come here they would see that the ideals Jesus set before the world are essentially based on Eastern culture and that whether we call those who carry them out Hindus or Christians matters not. The chief difference is that here they are free of all dogmas which have been such a stumbling block to many in Christian countries. If any of one's own country-people should read these impressions and ask wherein the

difference lies, one would answer it is in *Renunciation*, the true meaning of which is understood in India. In England we all try to hold on to our material comforts and possessions so far as possible. We try to save up for the "rainy day," in spite of the injunction, "Take no thought for the morrow what ye shall eat or wherewithal shall ye be clothed, for your Heavenly Father knoweth ye have need of all these things." As one looks at the devoted lives here one cannot but see that great Swami Vivekananda was right when he said, "Renunciation, and renunciation alone, is the real secret of all Realisation."

One other point that strikes one is that in spite of this renunciation one looks in vain to see any austerity, self-righteousness or air of superiority among those who have made that renunciation. True humility, love and understanding loom big in their lives. One never feels repelled but always attracted and left with a yearning to learn their secret oneself and the hope that one day our Western people will be attracted by this simplicity and beauty of life. For three years one has watched this flow of spirituality without ever an ebb, and as one looks it seems becoming such a mighty current that it must irresistibly carry myriads of souls along with it.

IN A PHILOSOPHICAL MOOD

BY PROF. M. H. SYED, M.A., L.T.

With regard to the Absolute Reality beyond reverently averring and stating Its undoubted existence nothing more is said by the ancient philosophical thinkers of India. It is generally mentioned as "That;" or "Not This, Not This." Unless a man, in the course of his aeons of evolutions, becomes "as perfect as his Father in Heaven," nay, attains the stage of Ishvara, it is not possible for him to know anything about It. It was therefore that Herbert Spencer also termed It as unknowable, and so it is for human beings. But this does not mean that the human desires and aspirations regarding Divine wisdom will ever remain unfulfilled and totally unsatisfied. In the Para-Brahma a centre of consciousness is formed which is designated as Ishvara. This conditioned Brahman, Logos of the soul, is the only Supreme Reality for the embodied

beings. "By devotion alone He is known as He is."

"The difficulty of those whose mind is set on the Unmanifested is greater, for the path of the Unmanifested is hard for the embodied to reach," says Sri Krishna. The 'embodied beings,' can only rise to Him through the beneficent guidance and gracious help of their Elder Brothers of humanity who have had considerable experience of the path and who have perfected themselves by a long and tortuous course of evolution. The Endless, the Limitless has to limit Itself in order to be able to manifest Itself to the limited human beings. What a tremendous sacrifice is made for our sake!!

The fully liberated and completely perfected beings have no necessity of keeping themselves in touch with the earth under the dominance of the Good

Law, and yet in their deep compassion and incomparable love they joyfully and most willingly keep a link between them and this world. They are ever ready to help their servants and true devotees. Nothing is wanting on their side, the difficulty lies on our part. We do not make sufficient and strenuous effort to raise ourselves to their level. An Indian poet has tersely put this idea in his own language. He says, "Without being utterly devoted to a divine-man it is not possible to attain the Divine Being."

* *

No one is admitted into a refined polished society unless he has some refinement and polish in him. No cultured gentleman ever likes to associate himself with an uncouth and coarse type of man. Even on humanitarian ground this social rule cannot be taken exception to, if the people of the superior social rank treat their less fortunate brethren with tenderness and consideration and not with contempt and ridicule. Practically all the world-religions have emphatically enjoined on their followers that they should lead pure, unselfish lives and try to cultivate necessary moral virtues and attain necessary qualifications before they can be fit to learn divine wisdom and "take refuge in the company of the holy ones" as a Buddhist would put it.

That is one of the reasons why Lord Gautama Buddha never indulged in any metaphysical polemic, nor did he ever preach to the people anything about God or soul—things that are more understood by Self-realization than by verbal discourse and hair-splitting controversy. When the preliminary conditions, namely the acquisition of virtues and cultivation of moral and spiritual qualifications, are fulfilled to the letter, the mind is controlled, desire

is pacified, the eye of the Soul that vouchsafes this light, does not remain long fast-sealed.

The necessity of the application of this simple but fundamental principle is obvious. Every one wants gold but dreads digging. The gold of spiritual enlightenment is within every body's reach, provided we do not shirk the pains needed in its digging. In the long run when we reach our goal we shall be truly surprised to find that we ourselves were the object of our search and the light we were seeking was hidden within the innermost recesses of our own heart. The mystic poet Hafiz says, "For years together my heart longed for the precious cup of King Jamshed, but found out later on that it aspired for something that it already had."

* *

The millennium is yet to come for every one of us, severally and individually. According to Hindu tradition collectively it might have come and gone for the race in the past; but according to the immutable law of evolution, growth and development, in the long run every one of us, without any exception, is destined to enjoy its blessings.

The four Yugas are daily repeated in our life. There is a period of blissful innocence, adolescence, old age, decay and darkness, coming one after the other. In the course of a day also the four Yugas are repeated. The morning hours may be truly called Satya-yuga when everything is so calm, quiet and peaceful. The midday may be taken for the Tretá, the afternoon for the Dwapara, and the night for the Kali-yuga. Every soul has to pass through all these periodical stages before it enters Nirvana and puts an end to the round of birth and death. The Cycle of good and evil is ever revolving

like a wheel. Sometimes one is predominating, sometimes another. In the end the whirling, moving, ever-revolving wheel of life and death, good and evil, sorrow and joy ceases to move. It is then that a man is said to rise beyond good and evil, and attains the peace that passeth all understanding.

* *

The inward thoughts and feelings, images and impressions that are formed within our heart and mind, are as shifting, varying and changing and therefore unsubstantial, totally unreliable, as any outer phenomena. Our opinion about others and others' impressions and views about us which make us so touchy and sensitive, and at times worry and wear us out to no little extent, have no intrinsic value in themselves, and therefore they do not matter much. More than half of our mental suffering is entirely due to this lack of understanding of the valuelessness of what others think of us. The word 'others' implies various types and grades of people. A moment's reflection will convince any thoughtful man that most people are not sufficiently sensible and in general intelligence they are yet like children. They do not know how to form opinions and hence their opinions and views do not count for much. We do not get ruffled if a child does something wrong, even if it abuses us we do not mind it. Why? Because we are fully convinced that the child has not sense enough to understand things properly. In the same way we should not take to heart if we are harassed and bullied by men of small intelligence and little sense. They are no better than children.

* *

Complete renunciation of earthly desire and everything material is absolutely necessary ere we can get a glimpse of things spiritual. The condition is logical. If we have the slightest desire for any earthly object, we shall be dragged to the earth in spite of ourselves. Therefore we should make ceaseless efforts to root out from our heart every kind of longing and desire. Nothing but "the disembodied, the eternal can help us."

* *

The spiritual man by virtue of his higher life is more enlightened and wise than the worldly man in whom animal instincts still have predominance. In many ways he is helpless, weak and dependent. Every one works according to his nature, his inborn characteristic. So the man of Knowledge (Gnan) should treat the worldly-minded man with pity and compassion and not with contempt. It is on this principle that the golden rule of returning good for evil is enjoined by some religions. If an ignorant man behaves in conformity with his own nature, why should the wise not act in conformity with his?

So long as a man is conscious of his spiritual life, none of the pairs of opposites, such as honour and dishonour, success and failure, gain and loss, joy and sorrow can possibly affect him. These pairs belong to the region of materiality which he has transcended. How can they sway him any more? The Spirit in man is wholly free from decay and death. It is ever the same. It can neither be elevated nor degraded. Having understood its inherent nature one should not feel insulted or dishonoured.

A PAGE FROM MY DIARY

By SRIMATI BHAGIRATHI

29th June, 1929. Visit to Pudupatti.

Reached the place at 9-30 a.m. I sat on the front *pial* of the village headman's house. Since the people had not known of my arrival, for ten minutes nobody came. The headman was away. The women of his house did not welcome me. Then I asked some passers-by, if there was nobody in the house. Then the woman of the house came out and asked me to be seated. I asked her if the people would have then any leisure and if she was free. She said, "People would have leisure. But they do not know of your arrival. Please sit down. I shall arrange to inform them and call them here." I told her to gather the women, and went meanwhile to visit the school.

* * *

The teachers were not present. The headman said that one of the teachers had gone to Srirangam and the other would be coming shortly. I said to the boys, "You are all Reddis and therefore Vaishnavas. Please recite Theruvaimoly, or the story of Dhruva or Prahlada." The headman also approved. The boys recited Theruvaimoly, but it was without music or rhythm. Then I told them how sweet it would be if sung properly, and demonstrated it in *Raga Bhupal* and in *Raga Bhuvri Kalyani*. They liked it immensely and prayed to be taught. I taught them the song. Then I said to them, "You should remember that life's purpose is to reach God. You should not think that the lessons of this school are the be-all and end-all of life. You should learn of our Dharma." Then I told them of the true purpose of

study and also taught them songs of patriotism and of love to animals. They wrote them down eagerly. The headman wished me to visit again some other day. I promised and came away.

* * *

Meanwhile the women had gathered. But none would come near me. I felt sorry for them. I then turned to the men and asked, "Is this the nature of your women?" I then said to the women :

"Am I a ferocious animal? I am also a woman like you. Why are you keeping yourselves off from me and standing aloof? Why do you fear? Why so much shyness? In useful and beautiful matters you feel such hesitation and shyness. Well, I will just remind you of how you behave on other occasions. Listen to it and then tell me whether your present shyness is right? Suppose a snake bites someone. Would you not then rush there even elbowing a crowd of men, and not minding even your clothes and hair? Where is your fear then and where is your shyness? Besides, when a quarrel arises, you forget who is around and fight furiously. You then seem to be possessed." When I said so, all laughed. "So," I said, "come near me." Ten of them came and sat near me. Then I said to the others, "Now that these have come, can you also not come? But I think I know your reason. You think you can later on mock at these ten women for sitting down in the presence of men; and you are unwilling to lose the advantage by joining them in their error! I quite appreciate your motive." "Amma (the lady) hits us

hard all round ! Well ! Amma ! please begin your talk. We shall listen," said one of them. "I have not come here for fun," said I, "It is my purpose to remove this blunt obstinacy from you all." They stood silent. Then I stood up and said, "Well ! then I shall come and stand with you amidst the prickly peas, and say what I have to say. One who wishes to serve people must not fear suffering. It is said that Mahomed, the great Prophet, asked people to come and listen to his words of joy : but the people did not respond. Then he said, 'If mountain will not come to Mahomed, Mahomed will go to the mountain,' and himself went among the people. He loved and served them undergoing great suffering. If he had not undergone such suffering, would we have got such great saints as Kabir, Ramdass, Mathan Sahib ? So a worker must adjust : only then will your hearts be moved, and give response." I said that and moved to go and sit among them, near the prickly peas. When I did this, they all came and joined me where I was.

* * *

At this time the people began talking among themselves about me, thinking that I did not hear. What they were saying was this : "Why does this woman come here all alone ? Is she a woman ? Has she been expelled from the Brahmin community for immorality ? Else why should a Brahmin woman come amongst us, poor up-country folk ? Besides they say that she teaches songs to people without asking for remuneration. How can this be ! Surely there must be some deceitful motive behind." I watched and listened while I sang. For I did not want to waste God's words on an unwilling or suspicious audience. So I told them, "Please ask openly about what you are discussing. It will clear

up misunderstanding. Openness is always good. I shall also be pleased if you treat me candidly." Some said, "How can we say ? We feel afraid and also shy to speak out what is in our mind." "You have no shyness or fear when thinking, and talking ill of others among yourselves behind their back. You keep then no restraint on your words and thoughts ; your shyness is only in getting the matter cleared up ; that shows you love to spread scandal and not to stop it. You are content to eat and drink and live an animal life without any thought of God, spending time in idleness and by slandering others. For this kind of life you do not feel ashamed. You are shy only to ask me anything openly." I said these words with a loving smile and without any anger. At this Ramaswami Reddiar, *Pannai*, or chiefman of the village said to the women, "You were not ashamed when you were talking scandal among yourselves. Then why feel you shy to tell the lady and get everything cleared ? Speak out ; the lady is loving and kind. We should not wrong her." Then I said, "You need not speak out from fear of him as he is the chiefman. Speak out if you feel it right to do so and not otherwise." One of the women was named Chittu. She turned to one of the women who were talking scandal and said, "The lady (mother) has stopped the story, she was relating to us all, and is asking you so lovingly and earnestly. Can you not answer her for the sake of us all ?" That woman said, "Let Amma (the lady) say what I was speaking. Then I shall state yes or no." Then I said to her, "You said, 'This lady has come alone !' I do not want to repeat the rest of what you said. I am not angry with you. I am only sorry and feel pity for you. God once came to the world as a man, called Jesus Christ.

People nailed him to a Cross : and yet he did not get angry with the people but only prayed for them. His memory helps me to have sympathy for your faults and ignorance and to pray for you. But Thiruvallwar, the great Tamil saint has said, 'A wound caused by fire heals up, not so a wound caused by an evil tongue.' I am not offended at your talk, but it will affect you adversely. For words do us good or harm according to how we employ them. Let me explain the matter to you." Then I quoted the following verses from the Srimad Bhagavatam singing them with feelings and explained the meaning in detail.

मनसो वृत्तयो नः सुतः कृष्णपादाब्जजाययाः ।

वाचीऽभिधायिनीर्नामां कायस्तत्प्रह्लादादिषु ॥

May the motions of our mind have Krishna's lotus feet as their hold; may our speech be of Him, and our body in His service.

वाणी गणानुकथने श्रवणौ कथायां

हृत्तौ च कर्मसु मनः स्व पादयोर्नः ।

श्रुत्यां शिरस्तव निवासजगत्प्रवासि

दृष्टिः सतां दर्शनेऽस्तु भवत्तन्मम् ॥

May our speech be ever engaged in speaking of Thy graces; our ear, in listening to the talk of Thee; our hands, in deed of service, our mind, in Thy feet; our head in bowing down to the world which is Thy abode; our sight in seeing the holy men who are Thy embodied forms.

अयं त्वत्कथामुष्टयौषधनयां

मनोवारणः क्लेशदायादिदग्धः ।

दशार्त्तविनाशो न सखार दाव

न निष्कामसि ब्रह्मसंपन्नवन्नः ॥

This, our mind-elephant scorched by the wild fire of sorrow, oppressed with thirst, had a plunge into the sweet nectar stream of Thy talk. At once it forgot all idea of the wild fire, and does

not come out: like one who has reached Brahman.

When I had finished explanation, the women said, "Now we know what is good and what is bad, and what are our duties. Nobody has explained these matters to us before. Without being told and taught all these, what can we do but talk scandal or only about our maize fields? Even our men do not know all this. Just ask them. Do not you see them sitting and listening quite as much awe-struck as we are?" Then one of the women said to me, "Mother! Now just tell us how we should behave with our husbands."

"As to your duties as wives," said I, "first, see the premises of your house. Are they fit for people to come and sit on? Look at the betel-juice-spittings all about! You wash your legs and vessels just in front of your house and make it dirty and wet. You keep the water for the cattle uncovered and unclean and leave it to rot for three or four days. Mosquitoes and flies breed there in plenty. The cattle drink this water. Their milk gets impure and causes disease. From the spittings and the dung, and rotten water all about, and from your habit of using house precincts as lavatory many serious diseases are caused that become ravaging. Our houses and precincts must first be kept clean, neat and beautiful.

"Next, look at the front space. Prickly peas, wild bushes and thorns greet your eyes. They seem to be an emblem of what your heart will look like. Now, some ten of you at least must with one mind keep your houses, premises, and front space clean and inviting. If you can do so, your husbands will get drawn to you and your homes.

"Then see also your hair, there is no trace of its being oiled and cleaned. Your hair is wild and dirty. You don't

clean and wash it daily. So a stink of perspiration comes from it. It is full of lice. Your clothes too are dirty. The dust of the maize fields and of the threshed corn has coated your bodies, mixed with the dirt of the perspiration. All these make you unhealthy and dirty. In all this you must be clean and nice.

"Again, look at the vessels in your homes; how dirty and rusted they are and how repulsive !

"When your husbands come, you are often found in other houses talking scandal. You should keep all things clean, keep water, etc., ready and await the arrival of the men after their work. When they come home you should not assail them with tales of your troubles or needs, but greet them cheerfully. After they have had their meal and rested, then you may relate those matters, with love and with a sense of responsibility.

"Besides, women are like flowers. Like flowers you must be sweet and nice, and should cheer the hearts of people and lift them to God. It is because women are not really like flowers, that children are born with demoniacal nature, people in the land develop beastly tendencies and live like beasts. Nay, they are worse than beasts : for the beasts do not drink and quarrel, and make mischief.

"If we reflect for a while, we can come to know of many of our defects and form resolutions to remove them : even this little opportunity we do not give to our soul. Not only do we deem this needless, but some of us do really kill our souls."

One of the women was named Viranimat. She said, "What you say is quite true and we also wish to be so. But first listen to the conditions in this village and then tell us how to do all that here."

"Relate your circumstances; then we shall see," said I.

"Mother !" said she, "suppose I clean my body, clothes, and do my hair and appear neat, do you know what my neighbours will say? They will criticise me as given to foppery. What shall I say to them?"

I replied, "Are you concerned with your husbands or with the village women ! Whose opinion and happiness should you really mind?"

Ramaswami Reddiar said, "Well said, mother ! They only try to find excuses."

Then I said to the women, "Will not one or two of you at least, for the sake of the earnest appeal I make, be clean, pure and mindful of your husbands rather than of the scandal-mongering village women? I am deeply pained at this your state." One of the women called Muthu rose and said, "Mother ! Here I am, ready to respond to your appeal. I at least shall carry out all that you say. Please come here after a week and see what at least some of us have done."

Then I passed on to another point. I said, "You are all Reddis. Sri Krishna is your favourite Deity. I shall tell you something of Him, listen."

"Who is Krishna?" said they. "Except that some of us wear *Namams* on our forehead we do not know much of Krishna. Do tell us of Him."

I began, "He who made us all is Krishna. The sun and the moon, the rain and the wind serve us at His command. If we really love Him and serve Him by being kind and loving to all beings, He will bless us and give us real happiness. If we do not serve Him thus, then there is famine and pestilence in the land and we suffer. So, however much we suffer, we must have a firm hold on God and persevere on the path of God. Only then can we prosper, and get his Grace."

Then I described Krishna's birthday. All enjoyed it. After this I went to the school. There they requested me to sing again the songs and *Slokas* which I sang to the women. For the sake of the boys, I sang songs of devotion to the Motherland. I then told them the story of 'The old man, the bundle of sticks and his sons,' and also the story of 'The dove king and the fowler's net,' and impressed on them the need of co-operation. One of the children asked me to sing again the song of the Motherland. I then told them the story of Prahlada. Some of the boys said, "When we read the self-same story, mother, it is not half so interesting."

Meanwhile some of the men said to me, "Mother! we have to work all day long. How can we love and pray to God as did Prahlada?" I said, "It is not necessary to sit in a holy place to think of God. You may be thinking of

Him all the time you are doing your work. You will then find your work also prospering." "Very well," said they, "we shall try this method."

Then I took leave of them as it was getting late. Before I came, I asked Ramaswami Reddiar to persuade at least 25 girls to attend the school. He promised to do so and requested me to give some more words of advice to the women. But as it was late and I had to go four miles off and then cook my food, I could no longer wait. I promised that if they carried out at least one of the suggestions I had made, I would, if necessary come there daily and speak to them. They all agreed. Before taking leave, I again urged them to do all things for the sake of God, and to be fearless in doing what was right. And singing some songs of prayer I came away.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1930

The Charitable Dispensary has been doing its humble work of service among the hill people for the last 27 years through its Outdoor and Indoor Departments. The institution is proving more and more useful to the people with the lapse of years. The Dispensary is within the precincts of Advaita Ashrama and is conducted with great efficiency under the charge of a monastic member of the Ashrama, whose knowledge of Medical Science qualifies him for this work. Patients come to the Dispensary from far and near. The Doctor also goes round the villages to render service

to such patients as are not able to come to the Indoor Hospital. Service is rendered to all irrespective of caste, creed or sex.

The total number of patients relieved during the year at the Outdoor Dispensary was 5,014, of which 4,010 were new cases and 1,004 repeated cases. Of these new cases 1,965 were men, 921 women and 1,124 children. In the Indoor Hospital the total number treated was 203, of which 173 were discharged cured, 24 left treatment, 5 died and 1 was in the Hospital at the end of the year.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	...	...	108	Syphilis	...	...	76
Enteric Fever	...	...	8	Malarial Fever	...	...	78
Gonococcal Infection	...	...	40	Influenza	...	...	21

Pneumonia	12	Diseases of the Stomach	229
Relapsing Fever	10	Diseases of the Intestines	99
Pyrexia of Uncertain Origin	495	Diseases of the Liver	21
Rheumatic Fever	50	All other Diseases of the Digestive System	241
Small-Pox	10	Acute Inflammation of the Lymphatic Glands	53
Worms	79	Diseases of the Urinary System	84
All other Infective Diseases	9	Diseases of the Generative System	25
Anæmia	76	Diseases of the Organs of Locomotion	11
Diseases due to Disorders of Nutrition and Metabolism	131	Inflammation (ulcerative)	42
All other General Diseases	78	Other Diseases of the Skin	297
Diseases of the Nervous System	152	All other Local Diseases	122
Diseases of the Eye	847	Injuries (Local and General)	93
Diseases of the Ear	106	Tumour	1
Diseases of the Nose	6	Operations	58
Diseases of the Circulatory System	8		
All Diseases of the Respiratory System except Pneumonia and Tuberculosis	492	TOTAL	4,213

SUMMARY OF ACCOUNTS FOR 1930

RECEIPTS				EXPENDITURE			
		Rs.	A. P.			Rs.	A. P.
Last Year's Balance	1,670	13	7	Medicines and Diet	296	10	6
Subscriptions and Donations	1,512	0	0	Instruments and Equipments	13	8	0
Endowments	1,500	0	0	Establishment	12	0	0
Interest	125	0	0	Doctor's Maintenance and Travelling	885	9	3
				Miscellaneous including repairs	80	7	0
				TOTAL	788	2	9
TOTAL	4,807	13	7	BALANCE	4,019	10	10

AN APPEAL

We cordially thank all our donors who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to Babu Brijnandan Prasad, Advocate, Moradabad for an endowment of Rs. 1,500, for one bed in memory of his wife, Sm. Chandi; to a friend who likes to remain incognito for a donation of Rs. 200, for the purchase of medicines; to His Highness the Maharaja of Morvi for his yearly donation of Rs. 350 and to Mr. M. Billimoria, Bombay, for a donation of Rs. 100.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital, a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 8 beds with all accessories, which means an expenditure of at least Rs. 15,000, an amount which the Dispensary cannot afford at

present. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the maintenance of the Dispensary and its Indoor Hospital of 12 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors desirous of perpetuating the memory of their departed friends or relatives may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA
President, Advaita Ashrama,
P.O. Mayavati,
Dt. Almora, U.P.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

क निरोधो विमूढस्य यो निर्बन्धं करोति वै ।

स्वामस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥ ४१ ॥

यः Who वै (expletive) निर्बन्धं करोति strives (तस्य that) विमूढस्य of the deluded one क where निरोधः suppression स्वामस्य who delights in Self धीरस्य of the wise one चसौ that सर्वदा always कृत्रिमः spontaneous एव surely.

41. Where¹ is control (of mind) for the deluded one who strives for it? It² is indeed always natural with the wise one who delights in Self.

[¹ Where etc.—Perfect control of mind springs from complete detachment from body, mind, etc. It, therefore, negates all forms of activity, which presuppose identification of ourselves with them.

² It—control of mind.]

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोऽपरः ।

उभयाभावकः कश्चिदेवमेव निराकुलः ॥ ४२ ॥

कश्चित् Someone भावस्य of existence भावकः one who thinks अपरः someone else न किञ्चिद्भावकः one who thinks that nothing is कश्चित् एव rarely one उभयाभावकः one who thinks neither एव thus निराकुलः free from distraction.

42. Someone thinks that existence is and someone else, that nothing is. Rare¹ is the one who thinks neither and is thus calm.

[¹ Rare etc.—When one realises the Self, he attains Unity. No thought whatsoever is possible for him as to the reality or unreality of the world. He is, therefore, perfectly calm and peaceful.]

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।

न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥ ४३ ॥

कुबुद्धयः Men of bad intellect आत्मानं the Self शुद्धं pure अद्वयं one without a second भावयन्ति think तु but संमोहात् owing to delusion न न जानन्ति know (अतः so) यावज्जीवं as long as they live अनिर्वृताः unhappy (सन्ति are).

43. Men of bad intellect think that the Atman is pure and one without a second but do¹ not know It through delusion, and are unhappy as long as they live.

[¹ Do etc.—Because the thoughts of purity, unity and Self are inevitably associated with the thoughts of impurity, variety and non-Self. The Absolute is beyond relative knowledge.]

मुमुक्षोर्बुद्धिरालम्ब्यमन्तरेण न विद्यते ।

निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥ ४४ ॥

मुमुक्षुः Of one longing for liberation बुद्धिः intellect बालम् support चक्षरेण without न not विद्यते remains मुक्तस्य of the liberated one बुद्धिः intellect सर्वदा ever निरात्म्या without support निष्कामा free from desire (विद्यते remains) एव surely.

44. The intellect of one who longs for liberation is not non-dependent'; (but) the intellect of the liberated one is indeed ever self-dependent and free from desire.

['Non-dependent etc.—See note 1, verse 40 of the present chapter.]

विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।

विशन्ति भट्टिति क्रोडं निरोधेकाग्रसिद्धये ॥ ४५ ॥

विषयद्वीपिनः The tigers of sense-objects वीक्ष्य seeing चकिताः the frightened शरणार्थिनः seeking refuge निरोधेकाग्रसिद्धये for attaining control and concentration भट्टिति at once क्रोडं cave विशन्ति enter.

45. Seeing the tigers of sense-objects the frightened ones, seeking refuge, at once enter the cave for the attainment of control and concentration.

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of this issue indicates how intimate was Swami Vivekananda's knowledge of Indian affairs, gathered in his wanderings from one end of the country to the other and how deeply he was feeling for the radical solution of diverse Indian problems . . . *Tat Tvam Asi* is a chapter from the writer's contemplated book, *Mysticism in the Upanisads*. It may be known to many of our readers that Dr. Mahendranath Sircar, M.A. Ph.D. is the author, among several other books, of *Mysticism in Bhagavat Gita*, which has been warmly received both in the East and the West. In the present article Dr. Sircar very closely analyzes the experience of the soul in its pilgrimage to the Infinite. . . . Dr. Taraknath Das's letter raises some very important issues. Yes, the East cannot afford to

reject the West; as a matter of fact, in modern times different countries have been so much knit together that it is possible for no country to isolate itself from the influence of the others. The wisest course should be to try to profit by one another's experience. But here one should be cautious in discriminating what is worthy of emulation and what should be discarded as poison . . . It will be interesting to know from *After Three years' stay in India* what an English lady feels about the country. What a great contrast indeed with what another Western lady knew about India from a flying visit and confidently gave out to the world as gospel truths. The external universe is but the reflection of our inner world. Mrs. Madeline R. Harding is greatly in love with India. We hope to publish more of her writings in future. . . Prof. M. H. Syed's article, we have no doubt, will be found

stimulating. There is an undertone of deeply religious fervour in the present article as was also in the one we published in April last from his pen. . . . Srimati Bhagirathi is an orthodox Brahmin widow of Madras. For some time past she has been working among the so-called untouchables. In the beginning she had to meet with difficulties which would scare away any person with less grit and determination. We publish her experience of a day with the idea that it will serve as an eye-opener to those who talk of obstacles in the way of doing social service.

MARSHAL FOCH AND KARMA-YOGA

There is nothing so incompatible as religion and military life. But history does not fail to supply instances of great generals who were withal deeply imbued with religious spirit. It is said by an intimate friend of Marshal Foch that faith and prayer played a great part in the formation of his character. Marshal Foch had an intense conviction that God as a supreme master controls the course of all events. When he was once praised for his military genius, he promptly protested and said, "No, no, genius has nothing to do with it. I have thought, planned and reflected. But when everything had been considered, I have never seen the way to solution. Finally, when the 'Yes' had to be given on which thousands of lives were going to depend, *I felt myself to be the blind instrument of Providence.*"

The idea that it was God who was working through him and he was simply a tool in the hands of God had been reiterated by him on more than one occasion. Yet he did not fail to exert himself to the utmost to snatch victory from his foes. Belief in God did not make him inert and idle. On this point

he once said, "There is no need to confuse the miraculous with the providential. Strictly, it is not proper to speak of the miracle of Marne, or the miracle of the Yser . . . the miracle of victory. This would be to disparage the tremendous part played by our troops. As far as I am concerned, when at an historic moment a clear vision is given to a man and the event proves that this clear vision has determined movements of enormous consequence, in an important war, I hold that this clear view (such as I think I had at Marne, at the Yser . . .) comes from a providential influence in the hands of which man is an instrument, and that the triumphal decision is brought from on high by a will superior and divine."

This sounds like the talk of a Karma-Yogin who finds inaction in action, and fights the enemies on the conviction of the truth of the saying, "Verily, by Myself have they been already slain; be thou merely an apparent cause . . ."

Amongst those two or three books which nourished the religious life of the great Marshal, *Imitation of Jesus Christ* was one.

DR. TARAKNATH DAS'S LETTER

Dr. Taraknath Das deserves great thanks for taking so much interest in the welfare of his Motherland, though he has to live far away. In his letter, which we are glad to publish elsewhere, we find one thing very striking. Unlike some of the impatient idealists, who in their anxiety to see India prosper politically and economically betray a great religious phobia, Dr. Das recognizes the place of religion in national life: he is for "the application of the teachings of the Vedanta in practical life;" working like a "Vedantist" against all discouraging circumstances, he wants to bring about "that change

which will be a great heritage for humanity." But he is up against that mentality which encourages inertia in the name of religion. "In the days of real spiritual ascendancy of India, there was Indian supremacy in the field of science and material prosperity." That indicates that spirituality may live side by side with the national prosperity and that religion is not synonymous with poverty and misery. Poverty should not be held up as an ideal before the nation, and it is only in a healthy, prosperous nation that real religion can thrive just as it requires a strong physique to practise *Tapasya* for realizing Truth. But this is also certain that those who want God and nothing else will give up all other hankerings; for God and mammon cannot go together. That is however an ideal only for the few; and for that why should the rest build a philosophy of their poverty?

No use quarrelling over whether Rajarshi Janaka or the sage Sukadeva was better—no use also being busy making research as to how far, if at all, religion is the cause of the present downfall of India. The urgent need of the hour is to devise means as to how to uplift India from the mire of the present degradation and misery and to make a strong effort to make her healthy, strong and prosperous in every respect—all the while not forgetting that after all the end of life is to realize Truth, an example of which India has so clearly shown in her past history.

ENTHRONING NEW GODS

Children are not so much afraid of ghosts and hobgoblins as the modern people are of superstitions and orthodoxies. The modern mind revels in being able to free itself more and more from the shackles of superstitious traditions and old beliefs. But such is the irony of fate, it has simply substi-

tuted a fresh set of superstitions in place of those which it dreaded. If people will scrutinize the religious beliefs of their forefathers to see if they can stand the test of reason, they will swallow anything that comes from the political demagogues. If the people nowadays are trying to shake off all superstitions and meaningless customs of the society and the old generation, they are lending themselves to the influence of the superstitions of the print, superstitions of science and so on. They will not believe what is said in the scripture, though it may contain many things that are based on experience, but they will take to be true all that comes out in the morning newspaper. If they will think it as derogatory to their self-respect as a rational being to believe anything said by an old teacher, hoary with experiences, they will be easily moved by the harangue of their party leaders. If they will throw aside the teachings of the Prophets of religion, they will enthrone in stead Prophets of science. Any word from a scientist will be taken as a gospel truth. From the beginning of the present century Einstein has been ruling the field of science with his theory which is said to be intelligible to a number of persons, who can be counted on the fingers. Recently at a meeting of the German Physical Society the Professor announces that all that he has said so long might not be true. With regard to this the *Manchester Guardian* says: "The present age is reputed to be sceptical and incredulous, but that is true only of its attitude to religious doctrine. To scientific and quasi-scientific theory it turns a gaping receptivity. On that side it revels in the incomprehensible. Professor Einstein's theory of relativity is understood by few; but it has been accepted in blind faith by the multitude. Now Einstein

himself shakes the foundation of their faith. . . . Einstein announced that 'a certain modification of the general theory of relativity might be needed as a result of Dr. Freundlich's observations.' To most of us the modification will be as elusive as the main theory, but we shall believe in it none the less, just as there are said to be people with an imperturbable faith in the Thirty-nine Articles." The fact is unless man

realizes the final Truth, he must stumble from error to error. There is however this difference between religion and science: Beliefs in religion affect life much more vitally than those in science. And science has shown greater capacity to shake off-old worn-out theories than many religions have given examples of their power to free themselves from dogmas, even when found harmful.

REVIEW

MY CREED. *By Swami Paramananda. Ananda Ashrama, La Crescenta, Los Angeles, Calif, U.S.A. 112 pp. Price Rs. 2/8.*

Swami Paramananda who has already received appreciation for his poetical gifts has brought out another book of poems. In it as in his previous ones, he reveals an experience, which is likely to be a solace, comfort and guidance to many who are on a pilgrimage to reach the Divine.

Are you so much flushed with success that you are going to forget the real purpose of life? Are you so much overwhelmed with despair and despondency that your eyes seem to be blinded? Then you hear the Great Call:

"Think on Me
When thou hast reached glory's heights.
When thou hast fallen to misery's utter-
most depths.
Think on Me
When thou hast spoke or done aught to
wound thy brother.
Think on Me, O think on Me
When thou art drowned in despair.
I will purge thy heart of grief;
I will heal thy wounded soul
And plant a new seed of life to redeem
thy dead hope.
Why dost thou wander away from Me?
Why dost thou shut thy door and brood
in darkness?
O come to Me with guileless heart.
I will not fail thee;
I will grant thee peace,"

Are you so much entangled in the meshes of life that you do not know how to come out? Do you feel as if your life has come to a standstill and you do not see the way to proceed? Then the voice of the Gita echoes down to you:

"Work without fear, work without greed,
What recompense wilt thou have?
What reward will suffice thee
Save to win His pleasure through thy
service?
Work without fear, work without greed.
Look not to praise nor be hindered by
blame,
But work without fear and work with-
out greed."

There is a ring of sincerity in the poems which will compel response from the heart of a reader, and an air of guileless simplicity pervading through them is likely to make their value all the more great to those who will turn to them for spiritual sustenance.

Above all, the highest realization of a man is to feel the Divine Presence everywhere. So the Author says about his "Creed"—

"Now I bow before Thee neither to the
east nor to the west,
Neither to the north nor to the south;
But to all quarters I make my obeisance,
For I see Thee in all."

FOUNDATIONS OF BUDDHISM. *By Natalie Rokotoff. New Era Library, Roerich Museum Press, New York. 137 pp. Price not mentioned,*

The book gives a beautiful collection of Buddha's teachings in a very simple and attractive style. The author at the very outset observes: "The Great Gotama gave to the world a complete Teaching of the perfect construction of life. Each attempt to make a God of the great evolutionist, leads to absurdity." The book is based upon the direct teachings of Gotama. The attempt is praiseworthy. The get-up and printing are excellent.

THE FUNDAMENTAL OF HINDU SOCIOLOGY. By *Aksaya Kumari Devi*. *Vijaya Krishna Brothers, 5, Manicktolla Spur, Calcutta. 66 pp. Price Six Annas.*

The book attempts to show in a nutshell the main features of Hindu Sociology. It describes under various headings the details of Hindu Social Organization, e.g., administrative system, caste, clothing, ethical principle, food, marriage, etc. The author has tried to prove that the Hindu Society has never been in static condition. To support this, various scriptures have been quoted.

FEMALE SEERS OF ANCIENT INDIA.

By *Aksaya Kumari Devi*. *Vijaya Krishna Brothers, 5, Manicktolla Spur, Calcutta. 44 pages. Price Five Annas.*

The brochure gives an account of nine female seers of ancient India. Some of them are Gargi, Maitreyi, Ghosa, Surya, Madalasa and Yami. It is an interesting study and more so in these days of insurgent feminism.

ESSENTIALS OF HINDU PHILOSOPHY.

By *Aksaya Kumari Devi*. *Vijaya Krishna Brothers, 5 Vivekananda Road, Calcutta. 48 pp. Price Six Annas.*

It gives a digest of the essential principles of the six systems of Hindu Philosophy, Gita and Charvaka. Within such a small compass, there are copious quotations from the original texts. It has made the book cumbersome in its style. Otherwise the book will be helpful to the beginners of Hindu Philosophy.

QUINTESENCE OF THE UPANISHADS.

By *Aksaya Kumari Devi*. *Vijaya Krishna Brothers, 5 Manicktolla Spur, Calcutta. 32 pp. Price Four Annas.*

It contains some ideas on Upanishadic Pantheism, Monism, Monotheism, Mysticism

and Agnosticism. It lacks the best and fundamental ideas of the Upanishads. The quotations are too heavy for the brochure.

THE SCOUT'S RED BOOK OF "GOOD TURNS." By an *Obscure Scout*. *The India Sunday School Union, Coonoor, South India. 36 pp. Price Four Annas.*

The small volume is written in the form of several letters. The Obscure Scout wants to emphasize the subject of service for Scouts as of great importance in these days. The letters are inspiring and suggestive. The import of the instructions is greatly enhanced by illustrations in the pages. Every Scout ought to have a copy of the volume.

PRINCESS KALYANI. By *Mrs. S. Ghosal*. Published by *Ganesh & Co., Madras. 223 pp. Price Rs. 2.*

The volume is a delightful drama in three acts. It depicts the eternal truths in the garb of a fascinating story. The style is simple and charming. The get-up of the book is beautiful.

(BENGALI)

ADVAITA SIDDHI, Vol. I. Translated by *Pandit Yogendranath Tarka-Samkhya-Vedantatirtha of Sanskrit College, Calcutta, and edited by Pandit Rajendranath Ghose*. Published by *Kshetrapal Ghose, 6, Parsi Bagan Lane, Calcutta. 850 pp. Price Rs. 8.*

Sri Madhusudana Sarasvati is the famous author of *Advaita Siddhi*. It is the most renowned work on the defence of the Advaita philosophy against the violent attack of the Madhva School. It has several commentaries and sub-commentaries. In this edition, Pandit Yogendranath has given a new commentary of his own, called "Balabodhini." In the book he has first given the faithful translation of the original, then he has added his own commentary, after which he has made a clear exposition of the whole thing. The translation and exposition are done in an elegant and lucid Bengali. The commentary is written in an easy, fluent Sanskrit. Pandit Yogendranath has exhibited in the book his complete mastery over the subject. It is undoubtedly a successful endeavour. Those who are lovers of the Advaita Philosophy will find the book very useful. To the original text is appended the text of *Nyāyāmrita* of Vyāsātirtha, a well-known work of the Madhva school, Pandit Yogendranath

has given a lucid translation of the same in Bengali. This has made the book all the more valuable. The present edition is a unique and admirable enterprise in the Bengali Literature.

The book contains a comprehensive introduction by Pandit Rajendranath Ghosh who has got a reputation for scholarship and erudition in the Vedanta Philosophy. He has given a systematic history of the Advaita system and with it an account of Madhu-

sudan's life and his place in the development of Advaita thought in all nicety and detail. A special chapter on the Nyâya system forms a valuable part of the introduction.

The book is full of varied information on the Vedanta Philosophy. We congratulate the editor and the publisher on their unique achievement. We look forward to the second volume which, we hope, will come out with equal success.

NEWS AND REPORTS

RAMAKRISHNA MISSION'S FAMINE RELIEF WORK

Swami Suddhananda, Secretary, Ramakrishna Mission, sends us the following communication dated 20-8-1931:

Readers of newspapers are aware of the unprecedented floods in North and East Bengal. The Ramakrishna Mission sent its workers to Sirajganj, in the Pabna District, to organise relief measures. Since other relief parties were at work there, our workers went towards Salap, in the Ullapara Thana, and inspected a good many villages by boat. The spectacle of woe which met their eyes was heart-rending. They saw that even the houses at the highest levels had four feet of water in them, and the ground was under 12 or 13 feet of water. Even well-to-do people were found starving. The cattle were in a worse condition, having no fodder and no place to stand on. In some places they had been kept afloat by banana trees being passed under them. Now water is subsiding by inches. Both rice and jute crops have been irreparably damaged.

We have started the relief work with Salap as our first centre, from which we distributed in the 2nd and 3rd weeks of August 92 mds. 11 srs. of rice to 1128 helpless people belonging to 28 villages. A subsequent inspection in the Chauhali Thana has revealed a still worse condition, and a second centre has been opened at Sthal to cope with the situation.

The harvesting of rice crops having begun, we have closed our famine relief work in the Kushtia sub-division of the Nadia

District. In three weeks commencing from the 25th July we distributed from our Haludbaria and Chamna centres 292 mds. 19½ srs. of rice and 508 pieces of cloth to 2270 recipients belonging to 42 villages.

The floods of this year have been so devastating in their nature that it will require millions of rupees to relieve the distress caused by them. We are only trying to do what little our very limited means will allow. Our funds, however, are almost exhausted. We appeal to all generous hearts to come forward in aid of these unhappy sufferers. Contributions, however small, will be thankfully received and acknowledged at the following addresses:— (1) *The President, Ramakrishna Mission, Belur Math P.O. Howrah Dt.* (2) *The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.* (3) *The Manager, Udbodhan, 1, Mukherjee Lane, Baghbazar, Calcutta.*

SWAMI NIKHILANANDA EN ROUTE TO AMERICA

Swami Nikhilananda left Calcutta on Aug. 24 last for Colombo *en route* to Providence (Rhode Island, U.S.A) where he goes to take charge of the Hindu Temple opened in last February, of which our readers are already aware. Many of the friends, both lay and monastic, of the Swami gathered at the Howrah Station to give him a hearty send-off. The Swami sails from Colombo on Sep. 2.

Swami Nikhilananda joined the Order at its Mayavati Branch in 1921, where his literary abilities were of great service to

the Publication Department till 1930, when he left for South India. The Swami has been mainly responsible for bringing out the first English version of the Life of Sri Ramakrishna which was brought out from this Ashrama in 1925, thus laying the English-knowing public under a deep debt of gratitude. He has a good grasp of the Vedanta philosophy and also of other systems of Hindu thought. He has recently brought out the English translation with comments of two standard works on Vedanta, viz. *Vedanta Sara* and *Drik Drishya Viveka*.

The Swami was on an extensive tour in 1925 through various parts of Rajputana, Gujrat and Kathiawar. During this tour he was received warmly and with marked kindness by the Ruling Chiefs of various States, like Alwar, Jodhpur, Jaipur, Porbandar, Palanpur, Morvi, etc. He was able to make them interested in Vedanta and the ideals of the Ramakrishna Vivekananda movement. The Swami delivered lectures at many of these as also at other places, on religious subjects, which were well attended. His clearness of thought and simplicity of diction gave great satisfaction to his audiences at every place.

From April 1930 the Swami had been at Mysore, where soon he won a large circle of friends by his religious earnestness and unselfish character. He held some classes on Vedanta in the Ashrama and in the University, which were attended also by some of the professors. The influence he had created there can be well imagined from the following report we have received of a meeting which his friends and admirers organized on the eve of his departure from Mysore:

"On the 18th of July the devotees and friends of the local Ramakrishna Ashrama gave a public send-off to Swami Nikhilananda. Over a thousand people collected in the Rangacharlu Memorial Hall. Prof. Jagadisan M. Kumarappa presided. An address printed on silk and enclosed in a fine sandal-wood casket was presented to the Swami. One of the leading lawyers, Mr. M. Lakshminarayana Rao, read the address. The Swami gave a nice speech in reply. The function came to a close with a vote of thanks to the chair by Mr. K. Sankara Narayana Rao, District and Sessions Judge of Mysore, who wished the Swami a *bon voyage* on behalf of the people assembled there."

Swami Nikhilananda's pretty long experience as a Sannyasin, his scholarship, his sympathetic heart and his social nature which brings in an atmosphere of brightness wherever he goes, will, we are sure, be able to help many a weary soul in the West who may come to him for guidance. We wish the Swami every success in his new field of activity.

RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

The report for 1930 shows that the Home has completed the twelfth year of its existence. The Ramakrishna Mission has secured a fairly big plot of suitable land in a quiet suburban area for the permanent residence of the Home. The area measures nearly 84 Bighas 4 Kathas, i.e., about 28 Acres and it is situated close to the Jessore Road about 9 miles off from the Government House. Towards the beginning of the year under review as soon as the Home came in possession of the land, a *Jheel* 1,100 feet by 100 feet was re-excavated and surrounding low lands were filled up. A strong fencing of angle-iron posts and cage-wire was then set up round this plot. Yet there remain about 25 bighas of land to be filled up. Half the necessary expenses in this connection have been covered by a donation of Rs. 5,000.

The Home is at present situated in a three-storied rented house, which cannot accommodate more than 25 students. The funds at the disposal can hardly permit it to raise the number of free boarders and concession-holders above 20. At the beginning of the year there were altogether 24 students, of whom, 16 were free, 6 concession-holders, and 2 paying. During the year 8 students left the Home and 10 new students were admitted. At the end of the year there were 26 students, of whom 15 were free, 6 concession-holders and 5 paying.

Nine students sat for different University Examinations, and all except a paying student came out successful. One graduated in Science and one in Arts; two passed the Intermediate Examination in Science and two in Arts and all of them were placed high in the first division. One passed the Second M. B. Examination and one passed the P.Sc. M. B. Examination from the Calcutta Medical College. Of the graduates one got a Second Class Honours.

Regular classes were held thrice every week for the exposition of the Upanishads

and the Gita. There were altogether about 165 sittings during the year. A monthly manuscript Magazine was conducted by the students. Saturday classes were held when the students met to discuss socio-religious topics and read papers on varied subjects. All household duties (except cooking)—namely, sweeping, scouring utensils, marketing, cleansing, keeping accounts, etc., were managed by the students and the duties were distributed every month by a representative of the students.

The farm at Gouripore for the vocational education of the students has proved to be a splendid success. A small plot of land close by, measuring nearly 12 Kathas was purchased during the year.

The Home has been licensed by the Calcutta University as a non-collegiate hostel for the Session 1930-31. The Home, as the report shows, is steadily advancing towards its long-cherished goal. Such a useful institution in the metropolis of Calcutta should receive due attention of the enlightened public for its further development.

RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

The annual report for 1930 gives a brief sketch of its activities together with its prospectus as well as rules for admission and general guidance. It shows the Vidyapith has considerably progressed during the year under review. Apart from the monastic teachers, a few self-sacrificing graduates have volunteered to serve the institution in an absolutely honorary capacity or on a nominal pay. There were enough qualified teachers numbering in all about 16. The number of students on the roll was on the average 77. This was about the maximum that the Vidyapith could conveniently accommodate in the year.

Three boys appeared in the Matriculation Examination of the Calcutta University, and all of them passed. Several new and old books were added to the library during the year. Some kind-hearted gentlemen have made grants of about Rs. 225 towards the improvement of the library. A temporary shed has been constructed in order to serve the purpose of a dining hall. The health of the boys during the year was quite up to the mark. Two meals and two tiffins were daily served to the boys. Care was taken to see that the quality and variety of the

food might not fall below the requirements of dietetics. About Rs. 150 per month were spent for the purposes of charity to poor and deserving students.

The recurring expenditure of the institution was met from students' fees and public contribution; but expenses for buildings and other constructions were met from funds specially raised for the purpose. In the general fund the year opened with last year's balance of Rs. 509-12-2 (exclusive of $3\frac{1}{2}\%$ G. P. Notes of the face value of Rs. 3,100 deposited with the Ramakrishna Mission Head Quarters, Belur). The receipts by subscriptions, donations, paying Boarders' fees amounted to Rs. 16,895-15-4. Out of the advance of Rs. 1,000 to the Building Fund Rs. 510 was recovered during the year. These receipts including the last year's balance amounted to Rs. 17,915-11-6. The upkeep of the institution entailed an expenditure of Rs. 15,843-0-6 which together with the advance of Rs. 300 made during the year to the Building Fund amounted to Rs. 16,143-0-6 and left a closing balance of Rs. 1,772-11-0.

The special needs of the Vidyapith are:—

- (1) A building for Library, Lecture-hall and Office;
- (2) A Segregation-ward;
- (3) One more dormitory for the boys;
- (4) A Gymnasium;
- (5) A Cow-shed and some cows;
- (6) A Fencing round the Vidyapith boundary to protect the kitchen-garden, orchards and flower beds from the cattle;
- (7) A Fund for the maintenance of deserving indigent students;
- (8) A Fund for the maintenance of a number of paid teachers with special qualifications;
- (9) Some up-to-date educational equipments.

We hope that the generous public will come forward to further the cause of such a useful institution.

SRI RAMAKRISHNA ASRAMA, MYSORE

The report for 1925-1930 shows that the Asrama has, during the period under review, striven, with the hearty co-operation of all sections of the Mysore public, to spread the strength-giving truths of religion and the ideals of renunciation and service. The activities of the Asrama may be classified as below;

(1) Scriptural Classes

Every Sunday, the teachings of Sri Ramakrishna were expounded in the Asrama premises and scriptural classes, too, were held from time to time. The Swamis used to hold weekly classes in several High Schools, Hostels and in the Central Jail, Mysore.

(2) Bhajan

Every evening the children of the locality numbering more than one hundred used to join in the Sandhya Arati Stotras. Special Bhajan was held every Ekadasi day. Every Sunday, a party of labourers employed in the Railway Workshop conducted Bhajan at the Asrama.

(3) Occasional Lectures

During the period under review, a good many lectures were delivered on Vedanta and allied subjects. These lectures were all well attended, and created much interest in the study of Vedanta.

(4) Birthday Celebrations

The birthdays of Sri Ramakrishna, Swami Vivekananda, Buddha, Mahomed as well as of other great Acharyas were duly celebrated at the Asrama.

(5) Educational

The Asrama was able to arrange free coaching classes for poor students of the S.S.L.C. and University Entrance classes who were unable to join institutions, paying tuition fees. Out of the "Poor Feeding Fund" the Asrama sought to occasionally relieve a few poor students. In 1927, a short vacation course of studies in Modern Educational Methods was arranged for the benefit of Primary and Middle School Teachers.

(6) Reading Room and Library

Books and periodicals of interest to the students of religion and philosophy were available for the public.

(7) Publications

The Asrama published during the period: (1) "Selections from the sayings of Swami Vivekananda;" (2) A booklet, "Swami Vivekananda, the Patriot Monk of Modern India;" (3) A brochure, "Consolations."

(8) Philanthropic Works

The members of the Vivekananda Rover Troop collected funds for the feeding of the poor and volunteered services during epidemics, fire and cyclone reliefs.

The Asrama has, for want of funds, postponed the completion of its important buildings. Any contribution may be forwarded to the President, Sri Ramakrishna Asrama, Mysore.

RAMAKRISHNA MISSION SEVASRAMA, BRINDABAN

The Sevasrama completed its twenty-fourth year of existence at the end of 1930. During the year under review, the number of both indoor and outdoor patients was greater than that of the previous year.

Indoor Hospital

There were 303 patients as against 274 in the previous year, of whom 254 were cured, 40 passed away, 4 left treatment and 5 remained in the hospital till the end of the year.

Outdoor Hospital

It treated 37,160 patients as against 31,671 in the previous year. Of them 12,735 were fresh cases and 24,425 repetitions of the same.

Financial Assistance

Besides the medical relief, the Sevasrama rendered help to some extreme cases of privation. The total sum disbursed on this account came up to Rs. 175-1-0.

Finance

The total income of the Sevasrama during the year, derived from subscriptions, donations and interest on the permanent endowments was Rs. 7,094-0-6, and total expenditure came to Rs. 5,911-6-9, leaving a balance of Rs. 1,182-9-9.

The immediate needs of the Sevasrama are a general ward for male patients, an outdoor dispensary, a guest house, a bathing ghat on the Jumna and an embankment. Besides these, a permanent fund is required for the insecure financial status of the Sevasrama. Contributions, however small, will be thankfully received by the Secretary, Ramakrishna Mission Sevasrama, Brindaban, Muttra.

Prabuddha Bharata

VOL. XXXVI

OCTOBER, 1931

No. 10



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE*

SOME *ipse-dixits**

Some great ideas stand out, not because they are the most important, but rather because they are new and startling. As when Swamiji told the story of Yajnavalkya and Maitreyi and ended with: “Verily it is not the husband who is loved, but the Self who is loved in the husband.”

LOVE. It was a new idea that all love is one; that we love child, father, mother, husband, wife, friend, because in them we see the Self. It is the bliss shining through. The mother feels the divinity in her child, the wife sees it in the husband, and so in all other relations. We have put it into compartments and called it: mother’s love, child’s love, friend’s love, lover’s love,

as if they were different kinds of love instead of one love manifesting in various forms.

BLISS—JOY. “In joy were we born, in joy do we live, and unto joy do we return.” Not born and conceived in sin, but in joy. Joy is our nature, not something to be attained or acquired. “Thou art That.” In the midst of sorrow, of tragedy, still it is true; still I must say: “I am the Blissful One, I am the Radiant One. It depends upon nothing. Nothing depends on It.” It is at once a terrible and a beautiful Truth.

GROWTH. Hitherto we had believed that final emancipation and enlightenment were a matter of growth, a gradual advance toward something higher and better, until at last the goal

* All rights reserved.

was reached. But from this great Master of the Ancient Wisdom we learnt that the process is not one of growth but of uncovering, or realization. The real nature of man is perfection, divinity, *now*. Nothing to be attained. The Truth is only to be realized. It is an hallucination to think that we are imperfect, limited, helpless. We are perfect, omnipotent, divine. We are that *now*. Realize it and you are free at once.

INCARNATIONS. He believed that Jesus Christ was the Son of God, a divine incarnation. He worshipped and adored him, but not as the only incarnation. In other ages and in other climes God had vouchsafed this mercy to others also.

THE PARSEES. He told the story of the Parsees, a remnant of the followers of Zoroaster, who were saved by flight to India when Mohammedan hordes overwhelmed Persia a thousand years ago. These children of fire are still faithful to their ancient rites, which they have practised in undisturbed freedom in the land of their adoption. Although a comparatively small community, they have made an honoured place for themselves and have produced great men. If there be anything to criticize in them, it is perhaps that they have kept themselves too aloof, for even after living in this country for a thousand years, they do not identify themselves with India, do not look upon themselves as Indians.

CHRISTIANITY. Christianity, he told us, was first introduced into India by the Apostle Thomas, about twenty-five years after the Crucifixion. There has never been any religious persecution in India, and there are even to this day descendants of the first converts to Christianity living in Southern India. Christianity in its purest form was practised in India at a time when Europe

was in a state of savagery. They now number scarcely one million though at one time there were almost three times as many.

SAMENESS. At one time Swamiji's effort was to attain sameness, he told us, and often quoted: "He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, sees indeed. For, seeing the Lord as the same, everywhere present, he destroys not the Self by the Self. He then goes to the highest goal." One was reminded of the lines he had lately written:

"Love, hate—good, bad, and all
the dual throng."

"No praise or blame can be

Where praiser, praised, and blamer,
blamed are one."

It was given to us to see how he practised this in the little details of life. Not until long long afterwards did we understand how great was the sensitiveness and pride which made this practice for him particularly difficult. When asked why he did not defend himself against the machinations of a family of missionaries long connected with Calcutta, who threatened to "hound him out of Detroit," he said: "The dog barks at the elephant, is the elephant affected? What does the elephant care?" The one with whom he lived had a violent temper. "Why do you live with him?" some one asked. "Ah," he replied, "I bless him. He gives me the opportunity to practise self-control." What a revelation to us with the Western outlook demanding comfort at any cost! Thus daily, hourly, we saw the great ideals of the Gita put into practice in the actual experience of daily life. To see the Self in a foe as well as in a friend, in the one who blames as well as in the one who praises, to be unmoved by honour

or dishonour, this was his constant *sadhana*.

Seldom has it fallen to the lot of one at his age, to achieve fame overnight, or rather in a few minutes, but this is what occurred to Vivekananda at the Parliament of Religions. It was not merely fame, but the enthusiasm he inspired rose at times to frantic adulation. In the midst of the wildest popular emotion, he remained as calm as if he were alone in a cave of the Himalayas. This, for which other men pay by a lifetime of struggle, he put aside and referred to as the "filthy rags of name and fame."

Sometimes he was in a prophetic mood, as on the day when he startled us by saying: "The next great upheaval which is to bring about a new epoch will come from Russia or China. I can't quite see which, but it will be either Russia or China." This he said thirty-two years ago, when China was still under the autocratic rule of the Manchu Emperors, from which there was no prospect of release for centuries to come, and when Czarist Russia was sending the noblest of her people to the Siberian mines. To the ordinary thinker those two countries seemed the most

unlikely nations in the world to usher in a new era.

In answer to our questions, he explained that in the beginning society was a theocracy under the rule of the Brahmin, or priestly caste. This was followed by the military caste, the Kshatriya. Now we were under the sway of the Vaishya, and commercial interest ruled the world. Economic considerations are all important. This phase is nearing its end, and would be followed by the ascendancy of the Shudra, the labourer.

Still the question arose: how did he know that the commercial era was nearing its end, and, a still greater mystery: how could he foresee that Russia or China would be the countries that would bring it about? With him it was never an expression of opinion, begging with: "I think," but an authoritative statement about something he knew with certainty.

A little later he said: "Europe is on the edge of a volcano. Unless the fires are extinguished by a flood of spirituality, it will blow up." This of Europe in 1895, when it was prosperous and at peace. Twenty years later came the explosion!

AN ASHRAMA IN HIMALAYA

BY ARTHUR GEDDES

Awake, as ends the night's long starlit gloom,
And, clambering in the chattering dawn, half 'ware
Of murmuring croon of waters far below,
Through woodlands win a high-reared scarp, and there
Behold the rising, glorious sun illumine
The icy splendours of eternal snow!
Then, as th' intaken breath steadies the heart
And stills its passionate throb to peace at length,

Brahm, in His One-ness, flows through every part,
 —Through touch and fragrance of earth's latent strength,
 The light of dawn, the flight and song of birds,—
 Till, stirred to utterance, like waves afoam
 On ocean's shore, thought breathes the word of words,
 The rune of runes, mantram of mantras—OM.

THOU GREAT MOTHER

BY THE EDITOR

I

In the universe centrifugal and centripetal forces go together; in the world we find that the constructive elements carry with them also the seeds of destruction: the relative existence is always the playground of opposite factors. In the same way, man has come from God, and the endeavour of his whole life (should we say many lives?), conscious or unconscious, is again to realize God. The flood-tide throws the water away from the sea, but all along there is a tendency of the water to come down and find its rest again in the sea. Creation means that man has come away from God. But all along there is the innate tendency in man to wind up the play of life by realizing Him.

However great an atheist a man may seem to be, if all his activities be analysed, it will be found that there is always a tendency in him to go beyond himself: he wants to find his higher Self in place of his lower self. When the flood-tide is strong and water rushes violently carrying down everything before it—woods and forests, towns and villages, fields and gardens, houses and buildings, who can then imagine that the natural characteristic of water is

to find the sea? Similarly, though we find sometimes that the outward activities of any man loudly deny the existence of God, yet if his life is probed deeper, there is sure to be found in him a hidden desire—an un-heard cry—for the realization of the Self.

From time immemorial this human search for God has expressed itself in manifold ways. When a man wants to do some unselfish good for others, is he not prompted by the whisper of his higher Self? When a man thinks no cost too much to make a new discovery, is not that desire but the reflection of the eternal longing, though unexpressed, to find the Great Truth? However low a man may go down in the scale of morality, he never fails to appreciate the noble and virtuous qualities in others: Does it not indicate that the good in man is stronger than the evil in him?—that the Divine fire in man lives though the outward smoke of worldliness may have covered it?

But there have been more manifest attempts also to realize God since the dawn of humanity; though those attempts differed according to the different environments and social atmosphere man found himself in. With the primitive man, God was the God of terror,

—One who was ever ready to hurl down thunder from High Above; this feeling gradually gave way to the idea that God was a wielder of justice—He would punish the virtuous and condemn the sinner; with the gradual evolution of ideas man found in God an eternal friend, a closest relation, whose kinship with human beings was not to be broken even by any erring deeds: the perennial source of His kindness could not be dried up by this or that false step of a frail, tiny, mortal being: Does not a father forgive the faults of his children? Why should not the Father in Heaven ignore the frailties of His erring children? Thus impelled by the unconscious desire of realizing God, man has found various relationships with God, and they can be all explained psychologically as being on a par with the thought-level of respective persons.

With the Israelites, Jehova (God) was a great punisher—a cruel and ruthless being. He was a great creator and tyrant ruler. He compelled obedience from man as a king does from his servants. The element of fear was strong in the Hebrew religion, and men worshipped God only for His power and strength. But with the evolution of human thought when Hebraism gave birth to Christianity, God the Creator was changed into God the Father: the human relationship with God was closer and more intimate. Man could no longer believe that God was only a punisher—an avenger. Does not even a man forgive the faults of his fellow-being? Then why should not God excuse the mistakes of His children? Human relationship with the Divine Being became stronger and bolder, and man became more conscious of his great divine heritage. This change of ideas from an avenging God to a loving Father is but the result of a change in the social outlook. With the Hebrews

the social code was, "An eye for an eye, and a tooth for a tooth;" with the Christians the standard of social conduct was, "Love thy neighbour as thyself, love even thy enemies." Thus our conception of God is but the symbol of our own feelings—God is but the image of human thought.

But man did not stop with the idea of God as the Father; the conception went higher, the relationship became more intimate. It is said that greater the religious feeling in man, the more does he become—like a child—simple and guileless. Perhaps in one such state man looked upon God as the Mother. A child even with its undeveloped mind does not fail to recognize its mother; even when its thoughts are not articulate, and its feelings do not find human expression, it cries for mother, the unfailing touch of whose love it instinctively feels. Perhaps man also this way, with the development of intense religious thirst but at the same time having a feeling of great helplessness, cried out to God in agony as "Thou Great Mother." Is not the relationship with mother more intimate than that with father? Is not a feminine heart more tender and softer than a masculine one? Father's love may carry with it an idea of greater strength, but the appeal to the mother's heart is surer of response. So in intense agony at the feeling of separation from the Divine Being, man's spontaneous cry went to God the Mother, and man heard the voice, "My child, you need not know much in order to please Me. Only love Me dearly. Speak to Me, as you would talk to your mother, if she had taken you in her arms."

II

Nowhere has the conception of the Motherhood of God been so much developed in all its completeness as in India.

Here the feminine aspect of God is worshipped in many forms. She is "the giver of plenty;" She is "the protector of the world;" She is "the destroyer of evil;" She is "the goddess of learning." To fulfil their particular needs various devotees have worshipped Her in different aspects, and the various images regarding Her have formed themselves into separate Deities—all part and parcel of the same Divine Mother.

But the devotees in India have not remained satisfied with seeing only the benign aspect of the Mother; they have braved perilous adventures in relation to the love of the Mother. If one is once sure of the love of the Mother, one does not care even if She is not always all soft and tender. It is the weaklings that want to see only the loving aspect of God, and their faith also in the Divine Being does not stand on a very firm ground. For if they once know that the Mother is all good, or that She has got really the Mother's concern for them, they will not care even if Her love is at times hidden under a frowning look. The more one is sure of the Divine Love, the less will one be anxious to see its manifestation and expression—nay, he will not fail to recognize the existence of the Divine Love even under portending circumstances. So the devotees in India worship the Mother not only in Her tender aspect, but also in Her terrible aspect. If disaster and calamities, pestilence and ravages come from the Mother, then they are the blessings from Her. What does even death matter, if it is at Her hands? Is it not *Her* concern to look after the welfare of Her children? Then what fear should one have?

"Who dares misery love,
And hug the form of Death,
Dance in Destruction's dance,
To him the Mother comes."

Yet this love for the Terrible is quite different from the primitive man's worship of the God of Terror. The primitive man worshipped God through fear, he was frowned into submission by the thought of God as a great tyrant and punisher, but here the devotee welcomes the terrible aspect of God—just as an adventurous spirit loves to risk his life for any brave exploit—because he is so very sure of the Divine love and protection.

When the love of God springs in the heart of a blessed soul, his attraction for anything else naturally falls off. The lure of the world becomes scorching to him, and the call of earthly desires a great burden. He throws away everything as useless trifles in order to enjoy more and more of the Divine Love. His very life he does not care for, if the sacrifice of it brings him greater return of love from Her. So we hear the cases of devotees worshipping God with the blood of their heart. This idea has now and then been carried to alarming extremes no doubt, but none can help admiring the spirit from which the original idea sprang.

Nothing has been so difficult for the Westerners or persons brought up in the Western school of thought to understand as the terrible aspect of God worshipped by the devotees in India. A woman, nude and dark, wearing a garland of human skulls, revelling in a wild dance of carnage—a conception in which the Oriental imagination has exhausted itself to make it most terrifying—how can she be a deity excepting that of the aboriginal tribes and savage people? So most laborious, though ill-conceived, researches have been done and are still being done to unfathom the origin of the conception of the Goddess Kali. Perhaps while these people, reputed for and proud of their learning but nevertheless living in the infancy of

knowledge and thought, are busy with their fruitless researches, many will meanwhile make their life blessed by realizing Her Divine Grace.

Truly has it been said by a Westerner who afterwards made the East her adopted country, "A terrible, an extraordinary figure! Those who call it horrible may well be forgiven. They pass only through the outer court of the temple. They are not arrived where the Mother's voice can reach them."

III

Philosophy is a conscious attempt to discover truth with the help of human thought and intellect; religion is the cry of the soul to realize itself—it is the attempt of the whole being of a man to find out himself. When a thing falls from a height, it rushes down till it finds a resting place. In the same way, when religious feelings awaken in a man, the whole of his personality is absorbed in realizing Truth, sometimes even in spite of himself; he is propelled as if by a superior force to somewhere—he knows not where—till he finds the peace everlasting by knowing the Truth. As the force of gravitation pulls a thing down, as a sea withdraws the waters to itself, similarly religion means God's drawing a man, as it were, to His own bosom: man knows not where he goes till all on a sudden the Divine Light bursts upon him.

After religion has once been found out, i.e., Truth has been reached and realized, theology comes to give a history of that divine quest, philosophy comes to give an explanation and interpretation of the experiences one has had on the way. The why and wherefore of the worship of the Divine Mother in any aspect of Hers is no problem with a devotee; it is left for the intellectuals and philosophers. His is a child's *spontaneous* and *instinctive* cry for the

Mother. He *knows* his cry will be heard; he *feels* his thirst will be quenched, his longings will be satisfied. Have not innumerable devotees realized Her that way? Does not the religious history of India all along strongly indicate the truth of the saying, uttered by a devotee: "I may remain forgetful of Her, but the Mother forgets me never. For She is the repository of unfailing love; and I am *Hers* as She is mine?" Then why should a man be assailed by doubt, though the whole world tries to prove to him that the agony of his heart is playing false with him?

Yet the conception of the Motherhood of God is not without a proper background of philosophy. Truth is its own proof; it does not depend on any interpretation of philosophy, on the contrary it gives birth to philosophical systems of thought. We do not live by the wordy wisdom of philosophy; the bread of life we get from the truths of religion. As we have said before, perhaps the spontaneous feeling of a childlike devotee discovered the Mother in God, and it was only afterwards that philosophical interpretations were given to his experiences.

Creation means dynamism. Brahman is static, impersonal, absolute, revelling in Its own glory. It is the dynamic aspect of Brahman that expresses itself in creation (also in preservation and destruction). All activism springs from this dynamic aspect, which is called by devotees by various names such as Ishwara, God the Father, the Divine Mother and so on. As the kinetic aspect of Brahman is the source of all creation, no wonder that some will call it as Mother. The relation between Brahman and the Divine Mother, as described by a great devotee, is the same as that between a snake and its zigzag motion, between fire and its burning property. The sea in its calm state

is compared to Brahman, the Absolute : the same sea in waves is called the Divine Mother. Every manifestation of strength, power and activity springs from the Mother—nay, everything in the universe, good or evil, comes from Her. So in the *Chandi*, She is worshipped as Intelligence and Power and also as Delusion and Sleep. She is the cause of intelligence in man, She is also the cause of the great gloom that does not allow him to see Her face. She is the source of all Power in the Universe, and She it is who throws all into delusion. She is Vidyâ (Divine Wisdom), She is also Avidyâ, the cause of our bondage. It is only through Her grace that our delusion breaks off and we can see the world in its proper perspective. According to the earliest Vedic thought, "It is I who move about in the form of the Rudras, Vasus, Adityas and Vishvadevas. It is I who uphold Mitra, Varuna, Indra and Agnis and the two Asvins. . . . It is I who am the Ruler of the Universe and Grantor of the Wealth (of worship). To Me, Brahman is known as my Self. I am the foremost amongst those to whom offerings should be made. The offerers of sacrifice place Me in many places. I assume many forms and make all creatures re-enter the Self."

IV

Now why was this creation made at all? If there is the creation, why

is there evil in it? Could not the Mother make it a heaven for us? Why this suffering, desolation, epidemic, pestilence, chaos—physical, moral and spiritual? Well, what is good or bad according to the code of human conduct, is not so according to Her; She makes no distinction between good and evil—She is above both. Or, a true child of the Mother does not bother himself with all such questions. The whole universe is a playground with Her. Creation, preservation and destruction are all play with Her. We are all engaged in carrying on Her play; She knows that we may get hurt but we will not perish.

The children remain forgetful of the Mother, when deeply engrossed in the play. Sometimes some one amongst us is tired—-weary of the play : He cries out,

"Take me, O Mother, to those shores where strifes for ever cease ;

Beyond all sorrows, beyond tears,
beyond e'en earthly bliss ;

Let never more delusive dreams veil
off Thy face from me.

My play is done, O Mother, break
my chains and make me free."

He cries and knows no peace. And the Mother comes to hold him in loving embrace; for has he not spent himself in carrying on Her play?

THE TRAGIC SENSE IN SANSKRIT POETRY

BY PROF. S. V. VENKATESWARA, M.A., B.L.

Life, said Horace Walpole, long ago, is a tragedy to him who feels and a comedy to him who thinks. There is

a good deal of wisdom packed into this pithy saying. Tragedy and comedy arise from the interpretation of life and

an over-emphasis of some aspects of what is common and colourless. Chambers, in his recent *Essays on Shakespeare criticism*, analyses tragedy into external—that of villainy, psychological—that of character and cosmic—that of fate, as illustrated by the stories of Othello, Hamlet and Macbeth. In all these cases, Aristotle's view of tragedy is considered to apply, that it purges the Soul of pity and fear by evoking these emotions. The only criticism of this theory has been in the way of substituting purification by purgation. Perhaps, Hegel clinches the point when he explains that tragedy arises not from conflict of right and wrong, but from the conflict of right with right. The degree of righteousness in this conflict should be more than unevenly balanced, though from different points of view, as a conflict of what is puny with what is great would evoke a sense of pathos, rather than a tragic sense. Some tragedians like Aeschylus have gone so far as to plead that terror has a rightful place and must sit for ever watching over the soul. Others, like Euripides, see nothing wrong or ugly in sin or pain and hold that ugliness arises only when life has become unintelligible. A tragic drama is beautiful because it explains sin or pain and unifies human experience.

Many of these considerations apply to the Sanskrit drama. Indeed, one would suppose that the last two Acts of the *Mricchakatika* are superimposed on the first eight, in order to convert a tragedy into a comedy. Charudatta, the hero, suffers not from outrageous sin but from leading a gay and gallant life. His trouble arises not from the opposition of a virtue but from the opposition of the base and vulgar lewdness of a man in power. The heroine, Vasantasena, is attached to him by a Platonic affection which he reciprocates. His nobility

stands out in his willingness to make any sacrifice, rather than be guilty of cowardice or neglect. His resources are drained to the last pie by his very liberality and the artist who makes theft a Fine Art deprives him of whatever personal belongings were left, until his neglected wife comes to the rescue and is prepared to sacrifice everything with a view to share his poverty. The king's brother-in-law decides to clasp the flower of a heroine in his lusty embrace and leaves her dead or dying. When she is rescued, a charge of murder is brought against her confidant and passing events seem to favour the persecutor. Charudatta feels that man is but a windlestraw swept along the remorseless flood of fate. He makes no defence and is condemned to execution. The poet works on our sense of pity by introducing the hero's baby son who also shows a spirit of sacrifice in offering to change places with his father on the stake. The latter hands up to his boy the only patrimony left with him, namely, the sacred thread on his left shoulder. At this moment, the tide of fortune turns and Charudatta is saved by a dynastic revolution and by proofs regarding the real culprit who had attempted the homicide. Thus far in the play, including the trial scene, the poet's play on human emotions is comparable to the tragic sense evoked in *Cymbeline*, *Othello* and the *Merchant of Venice*. But the end is a tragi-comedy unlike *Othello*. In the Bhāsa's *Charudatta*, which is probably a seventh century redaction of the *Mricchakatika* for stage purposes in the Pallava Court, the anxiety to convert the play into a comedy is still more unmistakably in evidence.

We can trace similar lines of development in those dramas or dramatic situations based on episodes in our Epics. The fall of Duryōdhana is painted in

Bhása's *Urubhanga*, in Bhattanarayana's *Vénisamhara* and in the Kannada Poet Ranna's *Gada-Yuddha*. All these works reveal a strikingly similar vein of tragic sentiment. The *Urubhanga* excels. Duryôdhana is beaten and his thighs are pounded into dust but he is not crest-fallen and sees nothing to regret. His point is that the Pandavas headed by Yudhisthira are not fit to govern. The latter may be saintly but saints are not fit to govern. They show meekness in begging but every attempt at peace made by them is construed by him into denial of the Kshatriya spirit. "Kingship implies a mighty charge and a paramount duty. Political power is never a gift from those who are strong to those who are weak. Power is engendered in the course of fighting out a righteous cause and curbed by every effort at pacification." "O, Durjaya, my dear son, I have left nothing unto you, but grieve not. Your father is dying the noble death of a Kshatriya with his honour unstained and dignity held aloft." The short play ends a true tragedy. The poet does not hide from us his sympathy with his hero and with the messenger of peace, Krishna, both of whom agree that a conflict is not only inevitable but necessary in the ends of justice. It is a conflict of right with right, of efficiency with virtue, and enables us the better to understand how so many Kshatriya princes, steeped in Dharma, stuck to Duryôdhana until the bitter end. The Brahminisation of the story is found in the *Vénisamhara* which represents Duryôdhana as a man of pleasure, more or less like Dasaratha in the *Ramayana*. Its real hero is Bhima who is all fire and fury and its vulgarity in introducing corpse-eating demons on the stage and the boyish freaks of Asvatthama strikes one at every step. Ranna's *Gada-Yuddha* retains the spirit of *Urubhanga*

and maintains its tragic sense undimmed, though it is later than the *Vénisamhara* in date.

Similar tragic sense is discernible in the theme of Sita's exile in the *Ramayana*. The story is probably not Valmiki's but the interpolation furnished a theme to our poets for illustrating the tragic sense. Kalidasa in the fourteenth canto of the *Raghuvamsa* and Bhavabhuti in the *Uttararamacharita* have treated the theme with poetic justice. To Kalidasa Rama was not wrong, he was committing an act of sacrifice, not of butchery, in sending his beloved and innocent wife into sudden banishment: "The scandal about Sita, though I know it to be untrue, spreads among my people with expanding vigour. I know she is chaste, and free from thoughts of sin, but public calumny should not be despised by the ruler of men." Kalidasa looks on the banishment as an act of strength, not of weakness, of sacrifice, for the sake of an example, to the subjects. The defence is equally strong and is put into the mouth of Sita:

"I am innocent and have undergone the fire ordeal. The king is weak and cannot endure calumny. Is this consistent with his lineage or learning? But he is withal a man of virtue who never acts in a light-hearted vein." She, therefore, convinces herself that the situation is the fruit of some unconscious sin lurking through her life. Here is the conflict of right with right and both parties are aware of it. Sita prays that, in future life, she should still be wedded to Rama without the pang of separation as now, and Rama, when Lakshmana returned from the forest, bursts into irrepressible tears.

The Brahminisation of this incident is in the *Uttararamacharita* of Bhavabhuti. It takes the humane side of the story from the beginning and describes

the love of Rama with Sita, transmuting it into a thorough union of hearts and identity of thought, feeling and will : "In pleasure and pain, the same relationship, abiding through altering circumstances, mutual confidence and esteem, growing with years into age." The sense of sacrifice is intensified on Rama's part as he is meditating secret banishment. Bhavabhuti makes him weep like a child. There is no mastery of the will as befits a king, but a meek surrender to the situation that has arisen. Emotions are given full play and are not subdued by masculine control. The right would all be on the side of Sita but for a conflict of duties on Rama's part.

The episode of Vali in the *Ramayana* affords material for a true tragedy. Valmiki has to go somewhat out of his way to justify the murder of Vali and adds a significant dialogue. Some may feel inclined to ask themselves whether they would not rather agree with the questioning Vali than with the answering Rama. Vali saw no reason to accuse himself or be ashamed of his acts. His suspicion of Sugriva's ungrateful attempt to murder him was genuine, though it might be erroneous. His marriage with his brother's wife was quite in keeping with the custom of his community. He did not disdain to meet Rama and Sugriva, though warned by his wife of the superior power, ranged against him. His military suspected no harm from the virtuous and unoffended Rama. Yet he was shot dead by a stealthy bolt when he was in combat. It was verily a case of intoxicated power, accepting and pleading the canons of common virtue. In the plentitude of power, it was impossible seriously to consider whether his brother Sugriva might after all be innocent, not only of overt acts but even of disloyal intention. A conflict between the

brothers would invoke pathos, rather than tragedy. Nemesis must come to the strong from an unexpected source and so it did. It was a case of power armed with virtue against the safety of others and their right to live. A fit theme for tragedy indeed ! And yet, no Sanskrit poet or dramatist has taken it up.

We see, therefore, clear evidence of Sanskrit poets and dramatists avoiding a tragic conclusion, however much they may cater to the tragic sense. The reason is not far to seek. The Hindu view of Dharma or social ethics dominated all departments of life, poetics as well as politics. Right must prevail in the long run, so that the Karma theory may be fulfilled in the end. All things are working towards peace and in peace is the final solution. The emotion of piety is excited in all cases of failure, even where right fights with wrong, as Rama did Ravana and Yudhisthira did Duryôdhana. The sense of pity has a purgatorial influence, when smaller virtues and powers are obliterated by a dominating vice. The other element of tragedy, horror or terror, is not so much in evidence in Sanskrit literature. The power of evil is thoroughly subordinated to the good, as not among Zoroastrians or in Greek paganism. The purification of the spirit is achieved by pity and its calmness is retained by the conviction of omnipotent righteousness, triumphing in the end. When man bows to circumstance in meek submission, he is yet fired by this conviction of an All-moral Power shaping the destinies of the world. Thus a cosmic pessimism is obviated. As the Indian drama, like other things Indian, served as an agency of religious education, there was no meaning in leaving things hanging fire as in Hamlet, or in finishing with the unmerited ruin of the innocent, be it a Duncan or a Desdemona. Nor was it

possible to consider cosmic stability as reached, when the children of King Lear betrayed the grossest ingratitude. In the eye of the Indian poet, such incidents marked but half-way houses in the whirling march of Samsara and the

goal in peace, rest and stability should never be lost sight of. The real hero in the drama of life is one who holds aloft the banner of Dharma, through the vicissitudes of fortune, and his life cannot be crowned in tragedy.

WILL CHRISTIANITY DISPLACE HINDUISM?

BY SATYAPRIYA SHARMA

THE DANGER OF CHRISTIAN RELIGIOUS IMPERIALISM

Is Hinduism a dying religion, and is it going to be displaced by Christianity? The very question will sound preposterous to many. But whether it is absurd or not, it cannot be doubted that there are Christian missionaries who are dreaming of evangelizing not only the Hindus but all the non-Christian peoples of India and the world. "The non-Christian religions," declares a Christian propagandist in his book—*The Non-Christian Religions Inadequate*, "are inadequate to man's moral needs because they are all morally chaotic. There never was a consonance between the best ideal and the reality in the non-Christian religions. No great non-Christian religious teacher ever lived up to his own ethical ideals." "We cannot expect to find from Hinduism," observes Dr. Gore—an eminent apologist—in his *Philosophy of Good Life*, "any firmly conceived ideal of the good life. . . . If India is to find the principle of moral renewal, it must look for help to something outside its tradition, whether of religion or philosophy." This is the reason brought forward by the average Christian missionary in favour of the propagation of the Christian

religion which alone he holds to be competent to save the soul of mankind.

Christianity is to "conquer" the whole world. Proclaims Dr. J. N. Farquhar—an ambitious missionary who wanted to see Christ set up as the "Crown of Hinduism," nay, as the crown of all other religions—"Christianity proposes to win men away from the other religions by bringing them something better and to take the place of the other religions of the world. It proposes to displace the other religions." With a view to realize this object the Christian Missions have organized themselves efficiently. And as its result Christian religious imperialism has become a menace to the non-Christian faiths in India and abroad. A note of timely warning of this danger was struck some-time back by Mr. Manilal C. Parekh in the columns of *The Indian Social Reformer* of Bombay. "It is but too evident," he points out, "that the Christian Church and Missions are out to destroy, disintegrate, displace and subvert all the non-Christian faiths in general and Hinduism and Islam in particular in India. This is the open and avowed object of the Christian Missions."

The demon of religious imperialism, whether Hindu, Mussalman or Christian

in origin, is a positive danger to the peace of mankind. It is stalking upon the holy soil of India assuming various forms and adopting various tactics. In its Christian form it has grown dangerously powerful, and proposes to effect the disruption and destruction of the non-Christian religions in India, and particularly of Hinduism. "The use of physical force," rightly observes Dr. Coomaraswamy, "is now indeed rejected, but all that money, social influence, educational bribery and misrepresentation can effect, is treated as legitimate. With all this is often combined great devotion and sincerity of purpose; the combination is dangerous in the extreme." The sooner the demon of Christian religious imperialism is disarmed the better for the Hindus as well as for the people of India as a whole.

CHRISTIANITY TO DISPLACE HINDUISM

There are solitary Christian missionaries who have been sympathetic interpreters of Indian life and culture. But they are like a drop in the ocean. The vast majority of the Christian propagandists, on the other hand, have most unscrupulously misinterpreted the Indian religions, and of these Hinduism has been made the special target of their attack. A campaign of deliberate vilification against the Hindu religion has been carried on for a long time both in India and abroad. It is as old as the Christian missionary movement in India, although the method of attack has been changed from time to time to meet the changing circumstances and necessities.

The objective of the propagandists including the educational missionaries has been to undermine the very foundations of the Hindu Society. "With the blessings of the Lord," they have been systematically devoting themselves to the preparation of a mine which, as Dr. Duff hoped, "shall one day explode and

tear up the whole from its lowest depths." They believe with A. Barth who observed half a century back in his book *The Religions of India* that Hinduism along with the other religions "is condemned to die but determined to live." What will be the religion of India when her old religions shall have finally given way? Barth has not risked any reply to the question. But observes Dr. Farquhar in a somewhat prophetic mood in his *Primer of Hinduism*—a book recommended for Christian missionary study, "We may be perfectly certain that ancient Hindu thought cannot survive. Something else will take its place. A new religion is to be found." "Except Christianity there is no religion in the whole world," he continues, "that is rich enough in theology, worship, emotion, literature to take the place of Hinduism." In conclusion he remarks, "We may expect great developments within Hinduism, a stubborn and prolonged resistance, but an abundant victory for Christ in the end."

The Christian missionaries have in their thoughts not only the Hindu man but also the Hindu woman who with her remarkable piety and sweetness is the brightest feature of the Hindu life; for they hope that, "when she has been won for Christ the complete triumph of Christianity in India will be at hand." This is the pious wish of even those who pose as "the most sympathetic interpreters of Indian life!"

ATTACK ON HINDUISM

In spite of protestations of goodwill, the attitude of the vast majority of Christian missionaries towards the Hindus and their religion is positively and deadly antagonistic. "Sri Ramakrishna," observes Dr. Farquhar in *Modern Religious Movements in India*, "dropped every moral restriction when thinking of God and his manifestations.

. . . His idea of God seems crude and thin to a Christian." He also failed "to make moral distinction," and his disciple Swami Vivekananda, does not deserve to be called a Hindu monk—so says another Christian missionary, Mr. Wendell Thomas, newly dubbed as a Ph.D., in his *Hinduism Invades America*, which is a veiled and insidious attack on Hinduism in general and the Ramakrishna Mission in particular. Mahatma Gandhi, who, in the words of the editors of *The National Christian Council Review*, "notwithstanding all our Christian endeavours, open and undisguised, to proselytize him. . . holds by the faith of his fathers," has been branded as a follower of a sort of "agnostic theism" by Dr. N. Macnicol—a well-known Christian missionary. According to *The Indian Social Reformer*, a prominent Christian missionary in Bombay has developed symptoms of "heresy-hunting, and has already branded as atheists some of the leaders of public thought who are dissatisfied with the religion that is ordinarily lived.

Of all Hindus, those who follow the traditional form of religion, and also those who, witnessing the evils passing under the name of religion, have revolted against it, are the especial enemies of the Christian religious imperialist who demands the allegiance of all for his "only Saviour" who has been made "the Kaiser of Christendom or of the White Races." And of all the systems of Hindu thought, it is the monistic Vedanta that is held to be most hostile to the Christian interpretation of life and the universe. Indian theism, however, is not altogether decried as it may serve as a *præparatio evangelica* for the Christian Gospel. Even the worship of the village gods with its "sense of reality and importance of the spiritual world" is not wholly denounc-

ed as it "is not a bad foundation," to quote the words of Bishop Whitehead in *Village Gods of South India*, "for the Christian Church to build upon."

But the case of monism is different from that of theism, however degraded it may be. "The Vedantic teaching of Hinduism," declares *The National Christian Council Review*, "ranges itself with the former interpretation and will be discerned more and more as bringing powerful reinforcement to a religious view which is irreconcilable with the Christian faith. For that reason it may well be that India may provide the Kurukshetra in this final battle of belief." Vedantic monism is looked upon by the Christian missionary as the deadliest enemy of Christianity, and as such it has been made the subject of deliberate attacks by Dr. W. S. Urquhart and other writers whose main task seems to be to misrepresent Vedanta with a view to uphold the glory of the Christian faith. By all means, however, not only Vedanta but all forms of Hinduism are to be supplanted by Christianity.

This is the task undertaken by the old-type missionaries as well as by the new-type evangelists like Dr. E. Stanley Jones, who proclaims the coming of "The Christ of the Indian Road" (whether Christ is walking along the Indian road in a spirit of antagonism against or in a spirit of fellowship with the prophets of the non-Christian religions, the writer does not clearly state), and speaks of winning the soul of the Hindus by making Christianity "more Christian and more Indian than it is at present." To realize their ambition they have begun attacking the Hindu religion in more subtle and insidious ways than before. Hinduism must be fought and crushed as the enemy of "the true" religion, although the slogan is "not to destroy but to fulfil!"

PROPAGANDA OF VILIFICATION

The Christian missionaries have been changing their plan of campaign from time to time, although their ultimate objective has remained unchanged as ever. The tactics employed by the evangelists of the old school have been the downright condemnation of Hinduism. The Hindu religion is said to be nothing but "a weltering chaos of terror, darkness and uncertainty," to be "without definite commandments, without a moral code, without a God." As such, in the faith of Christ alone there lies the salvation of the Hindus. This view is not unoften shared also by some of the highest Christian officials in India, who profess to follow "strict religious neutrality." An out and out imperialistic governor of an Indian province gave expression to his faith in Christian religious imperialism when he declared that he found no satisfactory ethical or religious teaching in Hinduism, and therefore, without Christianity he saw no salvation of India. Whether the fault of not seeing any good in Hinduism lies with the Hindu religion or with the pious "business administrator," there is no doubt that in the propaganda of misrepresentation the fanatical missionaries were and still are the precursors and supporters of notorious writers of the type of Miss Mayo.

The Hindus have been painted as "the most horrible devils on earth." They have been described as a semi-barbarous people following ghastly superstitions, indulging in child marriage, revelling in gross immorality, ill-treating their women, killing their children, burning their widows, nay even killing themselves under the wheels of the car of Jagannath! Besides, to quote the words of Swami Vivekananda, "By improper representation of the Hindu Gods and Goddesses the Christian missionaries

were trying (and many are trying still) with all their heart and soul, to prove that really religious-minded men could never be produced from among their worshippers."

Mr. Parekh is very right when he observes from his personal knowledge that there have been missionaries "who have vilified and misrepresented our land in the fashion of Miss Mayo for the last hundred years and done all that they could to harm our present cause," and that in the propaganda of lies and calumny some of the Indian Christians have acted as disgracefully as the missionaries. And like Miss Mayo, the missionaries have relentlessly and systematically vilified Hinduism more than Islam for reasons best known to themselves.

CHANGE OF TACTICS

Finding the method of gross misrepresentation and wholesale denunciation unprofitable, many of the missionaries have changed their tactics. This may also be partly due to the dawn of a better sense and the recognition of the truth that, after all, everything is not perfect with the Christian society also,—a fact which the outside world is coming to know more and more. Be that as it may, the new policy is averse to a wholesale condemnation of the tenets of Hinduism. This patronizing attitude acknowledges that in India's literature, philosophy, art and regulated life "there is much that is worthless, much also that is distinctively unhealthy, yet the treasures of knowledge, wisdom, and beauty, which they contain, are too precious to be lost."

Is there not much that is positively worthless and unhealthy in Christian literature, philosophy, art and life?—one may ask. The answer cannot but be in the affirmative. However, the

object of preserving the "heritage of India" is in the words of Dr. Farquhar—the author of *The Crown of Hinduism*—to show "how Christ provides the fulfilment of the highest aspirations and aims of Hinduism," and how "every true motive which in Hinduism has found expression in unclean, debasing or unworthy practices finds in Him fullest exercise." Christ is said to be the crown not only of Hinduism, but of all the faiths in India. Whether the crown fits Hinduism and other religions or not, or whether it is at all a crown or not, is well known to the students of comparative religion and need not be considered here.

A NEW OUTLOOK

A further change in attitude, more sane and rational than the previous one in certain respects, is said to be taking place among those who are "in the van of progressive Christian thought." While agreeing, that Christianity has a distinctive message to give to the whole world, these new thinkers "are not convinced that Christianity possesses such a *final* and *absolute* value that it can claim to be the 'crown of all other religions,' so that while the latter are but broken lights, it alone is perfect and complete." Rev. E. C. Dewick observes in *The National Christian Council Review* that the new attitude "regards the different types of religion as 'legitimate,' (just as the different types of human language are the legitimate products of local conditions) and does not wish to reduce them all to a single type." He further holds that "the ultimate criterion for religion is not yet finally fixed, but is *in the process of being created* out of the experience of many groups, as they test the capacity of their own religion to satisfy both personal and social needs of men." Such

an attitude is to some extent revolutionary and very different from that held by even the "most liberal" missionaries.

Whether the Christian propagandists as a whole will accept it or not, and try to answer the new "challenge" through their spiritual life and experience and new methods of inter-religious co-operation none can predict. But there is no doubt that, whatever the cause may be, a new spirit has been born in certain religious circles. And this is finding expression in the present yearning of a certain section of Christian missionaries and laymen to interpret Christianity in the light of India's spiritual heritage. Whether the present change will ultimately lead or not to a still more revolutionary attitude bringing about inter-religious union, time alone will reveal.

A GREAT INCONSISTENCY

But whatever the distant future may be, the immediate future does not seem to be very promising. For, in spite of the new tendency the old sense of superiority and desire for fault-finding is persisting in the minds of the majority of missionaries. To give an illustration. Rev. W. Paton—a prominent Western Christian missionary—deplores in *The National Christian Council Review* the growing irreligion among the younger educated classes, especially "among the definitely younger school of national leaders in India," and points out at the same time that "those who keep to the old *dharma* are often not so keen, and not so prominent in the harder social tasks" as those who "are estranged from a religion which, as in the deepest convictions of Hinduism, finds this moral effort to be an illusory thing and points the good man's step towards a quietism which is practically acquiescent with the world as it is." What the

writer means is that since Hinduism fails to inspire, the salvation of the Hindus lies in turning to Christianity alone and accepting Christ as "the Way, the Truth and the Life."

Whether this is the logical conclusion of what the writer says before is another matter. But taking for granted that his remarks are true, one may reasonably ask—Is not irreligion having its sway in the minds of the younger generation in Western lands where, according to another Christian writer, organized Christianity "is falling rapidly into the final stages of decay?" Why does the long tradition of free worship avail nothing, to quote *The Unity* of Chicago, "to keep up attendance upon the part of either faculty or students" at Harvard? Why has religion "practically disappeared from the life of the Yale undergraduates?" Lack of interest in religion has become common in Western countries. "In America," to quote Rev. E. C. Dewick again, "study circles were organised on various aspects of Christian activity, but while the circles for the study of International Relation and of Social Service were crowded, only *three* students, out of a total of some 300, came to attend one on Foreign Missions."

Incidents like the above are witnessed everywhere in America and are "profoundly significant of the present trend of student thought in the U.S.A." And what is true of America is true of other Western lands as well. Laments a Christian Missionary in the *Signs of the Times*—"Multitudes of professed Christians in Europe and America have gradually wandered into liberalism, modernism, and evolutionary theories of creation and religion, much of which is akin to pantheism and paganism. . . . Modernism ridicules the story of creation, rejects the atoning bloodshed on Calvary, and repudiates the miracle

of divine power in changing sinful hearts and lives. Modernism possesses no dynamic passion to reclaim a lost world and is 'a narcotic to mission enterprise.'"

Does not all this show that Christianity has failed in the West, and if so, should not some other religions be imported to save the souls of the men and women in the so-called Christian lands? The Christian missionary as a rule is rarely consistent. From the same premises he would draw one kind of conclusion in the case of India and other heathen lands, and an opposite one in the case of the Christian countries!

RELIGIOUS IMPERIALISM IN A NEW GARB

For all the ills of the non-Christian peoples the wholesale adoption of Christianity is held to be the only solution. It means that all the non-Christian religions must pass away and be supplanted by the religion of Christ. As has been said before, this is the almost universal view of the Christian missionaries. A section of the evangelists, however, are now raising a new cry. Having come to realize the impossibility of evangelizing the "obstinate" heathen races on a great scale, they are now dreaming of Christianizing their religions! Retail business is too slow and unprofitable; so there is now the talk of wholesale business! The cry is to Christianize the religions of the pagan, and thereafter to claim him as a Christian in spirit though not in form.

Repeated failures have made the missionary less ambitious. And he is now finding great consolation in the thought that, to quote the words of Bishop Fisher, "the big reform movements in Hinduism, Mohammedanism, and Buddhism, everywhere to be found in India, are part and parcel of the Christianising process. . . . The East must assimilate

Christianity or be assimilated by it. It is one and the same thing in result." The great religions of India, nay of the East, are said to be following Christ in their own oriental way!

Dean Inge who knows full well that the Asiatics condemn Christianity as "ineffective" and therefore never called to Europe for "more light," is not, however, so very optimistic about the future of Christianity. But even he cannot help thinking that if the Asiatics "become Christian they will develop a Christianity of their own, and although some may think that we have the divine promise that Christianity will ultimately be victorious, I think on the whole it is likely that they will prefer to Christianise their own religions." The old idea of religious imperialism has thus assumed a new garb. A class of evangelists do no longer speak of completely destroying Hinduism and other religions. Thus these religions have a chance of continuing their existence in a Christianized form, while Christianity will ever remain as in the past in a state of pristine purity unaffected by heathenism!

HINDUISM AND CHRISTIANITY—THEIR INTERACTION

Blinded by religious imperialism and moved, as Sister Nivedita has said, by "a meaner motive still, the idea that if a true and lofty tone is taken, money will not be forthcoming to support his own career," the Christian propagandist cannot see aright the trend of events, and even when he does so, is afraid of speaking out the truth. Modern Hinduism, says the missionary, is a contradiction in terms. Is not modern Christianity also liable to the same charge?—the Hindu may rightly ask. The fact is that neither Hinduism nor Christianity ever remained the same. Living reli-

gions have got to follow the law of growth through the assimilation of new elements and adaptation to the changing times and circumstances. Is modern Christianity the same as the original religion of Christ? Is it not a combination of Jewish, Greeco-Roman, Barbarian and other cultures? Was it not influenced in the past by the religions of India? And is it not now assimilating new ideas from the so-called heathen religions, and particularly from Hinduism, and taking a Hindu colouring in certain respects?

If the reform movements in Hinduism are partly due to outside influences, does not the same reason hold good in the case of Christianity also? Logic however, has no place in the propagandists' arguments. He, therefore, does not acknowledge that in modern times different religions are acting and reacting on one another, and in this matter Christianity is no exception to the rule. Hinduism and other religions are influencing Christianity and are being influenced in return. "While we seek to influence Hinduism," acknowledges an Indian Christian writer, "Hinduism is influencing us. It is not possible, and even if possible not desirable, to prevent this mutual influence."

As in other fields of human thought so also in that of religion this mutual influence is unavoidable, nay even necessary and beneficial. If modern Hinduism has come to value some of the practical expressions of Christianity, Islam and other religions, is it not inspiring them, and particularly Christianity, by its ideal of the potential divinity of man, its doctrines of Karma and Re-incarnation, and particularly by its spirit of toleration and universalism, liberalizing them and helping them to recognize the essential truths of all religions?

Here another question may be asked

—Is not the new but remarkable cry of the foreign Christian missionaries and Indian Christians for the Indian expression of Christianity, which has been already pointed out, a direct proof of the influence of Hinduism? It may be that the pioneers of the "new experiment" in Christian living are taking up only the outward forms leaving aside the inner spirit. But the day may not be distant when they will have to accept fully the universal spirit of India,—the central theme of Hinduism—that the Divine Principle finds expression in innumerable Divine personalities, and that, in the memorable words of Sri Ramakrishna, "God is one but His aspects are many. Diverse are the ways of approaching Him, and every religion of the world shows one of these." Be it as it may, much more than Christian thought it is modern Western culture that is affecting Hinduism and the other faiths. And it should be borne in mind that Western culture is not synonymous with the Christian religion, and that it has grown not because of, but in spite of Christianity. For, the Christian Church has ever been the implac-

able enemy of Western philosophy and science—the most important elements of modern Western culture, which it now claims as its own product disregarding all love of truth and historical conscience! It has tried its best to suppress philosophic thought, ban scientific ideas and stifle monistic mysticism all along the course of its long history.

As a matter of fact Christianity has not stood for progress and civilization in spite of the claims made by the apologists. The words of Bertrand Russell clearly prove this point. "We find as we look round the world," he says in his lecture *Why I am not a Christian*, "that every single bit of progress in human feeling, every improvement in the criminal law, every step towards better treatment of the coloured races, or every mitigation of slavery, every moral progress that there has been in the world, has been consistently opposed by the organised Churches of the world. I say quite deliberately that the Christian religion, as organised in its Churches, has been and still is the principal enemy of moral progress in the world."

(To be concluded)

MODERN INDIA THROUGH GERMAN EYES

BY PROF. BENOY KUMAR SARKAR

Books of general interest on India, dealing with recent history and modern conditions are not many in German. Professor Horovitz's "*Indien unter britischer Herrschaft*" (1928) seeks to fill a gap, and it can serve as a good introduction to the study of modern India. The author knows India from long residence during 1907-1915 and has kept

touch with Indian acquaintances as well as with official and non-official literature. He is by profession a specialist in Islam. So the historical treatment of India under British Government goes back to the Moghuls, nay, to the beginnings of Moslem culture. The author has made good use of the materials of Census Reports now summarized in

various handbooks. The treatment of the commercial and industrial situation as well as educational and cultural progress shows intimate acquaintance with the events of the nineteenth century. The political developments have been traced both from the Government as well as the National Congress standpoints. The author has not indulged in any emotions nor has he burdened the reader with too many facts. This small volume of some 130 pages will not fail to present the readers with an impartial and clear account of the Indian economics and politics of today including the situation in the Indian States and the position of the Indians overseas.

Schrader and Furtwaengler's *Workingmen's India*—let us translate the title of the book "*Das werktätige Indien*" (1928) rather freely in this manner,—is interested chiefly in the textile mill-workers of India. The authors have visited all the textile centres from Ahmedabad to Calcutta and from Delhi to Madras. And this they have done not in the now too familiar manner of Royal Commissions, but in the only manner desired of all serious students of economics and social science. Thus they have come into intimate personal contact with the men and women in their huts and derived benefit not only from the printed materials furnished by employers and government statistical departments, but also the first-hand information supplied by the workers and their leaders.

The authors describe the conditions of work in mining, railway and other industries as well. Details about wages and cost of living as well as family budgets seek to introduce the lives of the Indian proletariat to the German readers in a thoroughly realistic manner. The account of the Indian labour unions is almost exhaustive. The authors

have given themselves pains to find out exactly in what particulars the differences of caste and creed may be said to make the labour situation difficult and are convinced that these differences do not in reality amount to much, so far as the conditions of the working classes and their unions are concerned.

The book should not be regarded exclusively as a labour manual on India. It is a fine study on modern India in its general economic and political developments and seeks to furnish the lay readers with a short historical survey. A book like this might well deserve to be translated into an Indian language with one or two incidental corrections in regard to facts. It is necessary to add that the authors were representatives of the German association of textile workers deputed along with some representatives of English textile workers on behalf of the *Internationale Vereinigung der Textilarbeiter* in 1926-27 to study the industrialization of India on the spot and report on its bearing on the industrial position of the great powers.

Nobel was for a few months in India, and has written one or two books on his experiences. The present one, entitled *Indien* (1930), published by the Association of German Engineers (Berlin) is of a practical character. In a small compass the author has sought to serve his countrymen with facts and figures about the economic conditions in India. About half the book is devoted to the provinces and the states in regard to which the principal articles and places of business importance have been noted. The chapters on the different branches of economic activity comprise communications by land, sea and air, agricultural products, mining and industries as well as currency and commerce. The publication can be taken as a small gazetteer or handbook of in-

formation for the commercial and industrial travellers of Germany. But he seems to have cultivated so little personal relations with business men, bankers, engineers and agriculturists, etc. of India that the publication reflects hardly anything of the industrial and commercial transformations that have been going on among the Indian people since 1905 and 1920. The reader fails therefore to obtain a living contact with the new technical and economic forces embodied in the Indian men and institutions of to-day, such as one might expect from a book written by a person who has travelled in the country.

Kloetzel's "*Indien im Schmelztiegel*" (1930), India in the melting pot, arose out of journalism. The author is a newspaper man. He was sent to India to report for the *Berliner Tageblatt*. As a journalist catering to newspaper readers the writer has sought to single out some of the "catching" incidents of Indian life and he has presented his stories in a delightful manner. His experience seems to be chiefly confined to Bombay, but he knows other parts as well. There is a leaven of humour in his style which makes his descriptions of Indian poverty and disease readable not without pity. He appreciates the work of the Indian Women's University, founded by Prof. Karve, whom he calls the Indian Pestalozzi. He has tasted a bit of the business organization of the Tatas and has not ignored the strength of labour as manifested in strikes. The "Youth Movement" has attracted his attention. Altogether he has tried to exhibit some of the new creative tendencies in contemporary India.

A pamphlet entitled "*Die weltwirtschaftliche Konkurrenz des indischen Industriearbeiters*" (1929), contains Furtwaengler's lecture delivered at the

Handelshochschule in Leipzig. The author discusses the possibilities of Indian industrial workers competing with the Western on the world market. He observes that the legislation for the protection of Indian labour has in the main been a measure for protecting British industries and watches how Great Britain has been compelled by the competition of U.S. and Japan to change her tactic. British capital is now co-operating with Indian in order to resist these intruders from both sides of the Pacific.

India's coal output is equal to that of Belgium, and her cotton spindleage has almost reached the German niveau. India is already an exporter not only to Indonesia and South Africa but even to Eastern Europe. The author notices that the untouchable *pariah* has been able to rise in social relations because of his contacts with other workers in the factories and mines, and that although the villagers are miserably poor their natural habits of cleanliness help to keep their modest kitchens neat and tidy. In his estimation the traditional spirit of caste solidarity is a great factor in the modern trade union movement. He considers the *mistri*, qualified metal-workers, mechanics, smiths, railway men, etc. as on the whole not much below their Western colleagues in efficiency but the textile workers in the Indian mills are very low-grade in skill and intelligence. The causes of comparative inefficiency of this latter class are to be found, says he, in their absence of industrial tradition, coming as they do in the main from agricultural villages as well as in the low rate of wages and unspeakable conditions of life. But all the same, it is in the textile industry that India's future as a tropical country may be said to be assured according to the author. The industrial workers are in part well organized and, as he

believes, are destined to play a great rôle in the national movement.

The author combats Western chauvinism which says that the East will "never" be able to exhibit such industrial capacities as are likely to be dangerous to the interests of the European workers. On the contrary he is convinced that the industrial independence of India as well as China, indeed of all Asia, is a fact of world-economy, which no shrewd German should ignore, and he advises his countrymen to try to grasp the realities of the situation and export only such goods to these countries as the requirements of their own industrial developments may require.

The paper is written with much sociological insight and command over the fundamentals of contemporary international relations. Students of general economics and political science as well as of ancient and modern Indian culture will derive plenty of suggestive hints not only as regards methods and problems of research in *Indienkunde* but also in regard to practical orientations about the actual questions of the day.

German scholarship in political science,—as accessible in books or articles of journals,—does not appear to have taken much interest in the constitutional and administrative growth of modern India. Dr. Kraus's work on "British India's Position in Constitutional and International Law (1930)" is perhaps the first systematic work on the subject in German. He has scrupulously avoided all historical and political considerations of a general character. The approach is essentially and strictly that of a jurist. As a student of law the author analyzes the changes in the structure of British India from the days of the East India Company down to the publication of the Nehru Report and the Freedom resolution of the Indian

National Congress (Lahore) in 1929-30. The existing Constitution is described in its essential details with one eye to the situation created by the Acts of 1892 and 1909-12. He points out that "active citizenship,"—the right of election is enjoyed by 3.15 per cent of the population and reminds his readers that in this respect India to-day is where England was in 1832 with 3%. While some of the forms of democracy are noticeable in the present constitution their legal value is as yet very little, overpowered as they are by the essentially autocratic spirit and features in its make-up as well as by the presence of the bureaucratic executive.

About half the work is devoted to the legal relations of India (both British and States) with the British Empire as well as to the questions of international law involved in India's contacts with the League of Nations. In these chapters the author writes a thesis in the usual German style with quotations from Jellinek, Kelsen and other political philosophers and discovers that British India's position at the Imperial Conferences is legally,—even on the strength of "conventions," so important in British constitutional theory and practice,—difficult to define in a precise manner. The transitional character of the British Empire is apparent in the fact that while the relations between its different members are to a certain extent "international," the fundamentally "statelike" character is embodied in the principle that the "His Majesty's Government in Great Britain" continues still to be the Imperial Government. India's position has been compared not only with that of the Dominions but with that of the "Territories" of the American Union. It is noted that while Porto Rico and the Philippines send "Commissioners" to the House of Representatives who take part in the debates but have no right to vote,

the delegates from India to the Imperial Conference on the other hand possess the same right in discussions and votes as the representatives of the Dominions. And yet British India is a subordinate and autocratically governed entity while the Dominions are parliamentary democracies.

India was a signatory to the Convention of the Universal Postal Union in 1893. In recent times such functions of an international character have fallen to the lot of India in ever-increasing quantities. India is to-day a member of the League of Nations where even Indian Princes who are not supposed to belong to British India have a place. Ostensibly India looks formally like being on a par with the Dominions in these activities associated with the League complex and international "agreements"-making. The author believes that so far as the functions within the League are concerned India is almost on the way to attaining the Dominion Status in international law. But on the other hand, the law of the Indian constitution carefully excludes the League as well as all other foreign affairs from the purview

of the Legislative Assembly except in an indirect and insignificant manner. Besides, the Indian delegates at the League are factually subservient to the British delegation. India's Dominion status at the League is therefore a fiction and in the strictest sense of the term she cannot be regarded as a "subject" of international law.

The author is rather cautious in his conception of state, sovereignty and so forth, but he possesses a firm grasp of the objective realities of constitutional and international law. Even those who are not specially interested in Indian problems as such will not fail to find in Kraus's work plenty of realistic material bearing on the relations between the pressure of facts and the theory of law and custom, such as characterize the actual administrative systems and international intercourse of to-day. And to Indian readers the subject will appear well placed in a perspective to which they are not generally used. The work is calculated to widen the sphere of research in comparative politics and intensify the world's interest in the Indian question.

BUDDHIST TANTRISM

BY DR. B. BHATTACHARYYA, M.A., PH.D.

The Tantras and the Tantric culture which at one time regulated the life in ancient India, did not prove very healthy either for the country or for Buddhism. Too much attention to psychic culture, particularly on the part of the general population, was certain to have its repercussions in all departments of life, and history tells us that such repercussions did actually

take place. The result was the destruction of Buddhism, and the occupation of the country by the Muhammadans. The advocates of psychic culture were hopelessly out of touch with the realities of life, and practically destroyed themselves and their own followers.

Unduly severe criticisms have been made as to the unhealthy influence of

the Tantras and Tantric culture on the general public. It has therefore become necessary to state clearly the correct estimate of the Tantras and Tantric culture especially from an orthodox point of view. No one should be so foolish as to suppose that the Tantras contain nothing but the preachings of immorality and all kinds of unnameable vices. On the contrary every one must consider the fact that the Tantras constitute a very great contribution of India to world culture. The Tantras which are intimately connected with the Raja-yoga as advocated in the system of Patanjali and Hatha-yoga, have shown to the world the correct way of developing mental faculties, and of obtaining great spiritual powers through psychic culture. If by developing the material resources alone great wonders can be achieved, how infinitely greater wonders can be performed by developing the hidden forces of mind? But this is not easy. It requires concentration of mind to a degree, almost inconceivable in modern times, in a regularly chalked-out procedure. Moreover, complete purification of body as prescribed in the Hatha-yoga is also essential for concentrating the mind. Complete control over breath, and over wind in the whole physiological system has to be attained, before real concentration of mind takes place. The Hatha-yogins ought to be able to stop for days and months the blood circulation by controlling the wind that gives motion to the blood and by stopping the action of the heart and of all other organs except the brain. For controlling the mind the Yogins have to pass days and months without food or water or even air. And however strange it may seem to-day, there were quite a large number of such Yogins in ancient days. Even in modern days if a search is made it will not be diffi-

cult to find out at least a few. Such wonders as levitation, atomization, etc., are even to-day possible by having a control of mind. In fact, all that the physical world can perform, can be achieved in the mental sphere also by proper psychic training.

The Tantras begin where Raja-yoga and Hatha-yoga end; in other words, Tantric culture presupposes Raja-yoga and Hatha-yoga. The Raja-yoga and Hatha-yoga give control over the mind and body, and Tantric practices give different powers according as different Mantras are practised or different deities are worshipped.

Philosophers of all ages and countries have visualized the presence of inexhaustible energy behind the world structure, and this has been named in different schools as God or Spirit, Brahma or Sunya. Yoga means commingling. The individual soul is called the Jivatman, while the highest spirit is called the Paramatman. When the commingling of the Jivatman with the Paramatman takes place, it is called Yoga. In Buddhism, particularly in the Tantras, the individual soul is called the Bodhicitta and the highest spirit is called the Sunya with the three elements, Sunya, Vijnana and Mahasukha.

Sunya is the highest spirit, an inexhaustible store-house of energy setting the whole universe in motion. Therefore, the chief aim of the Bodhicitta is to commingle with this Sunya and be a part and parcel of that great energy, eternal knowledge and eternal happiness. This is Yoga.

Everyday in our life we are having communion with the Paramatman, and whenever the individual Jivatman is depleted it draws power from that inexhaustible store of energy. It is thus that life on this earth is maintained. Sleep is required for every individual; but why should sleep be necessary

unless it is for having communion with Paramatman to draw energy from it and be fit for the next day's work? When a patient is passing through a crisis either in pneumonia or typhoid, doctors are heard to say that perfect and undisturbed sleep even for some time will save the patient. Times without number it has also been seen that patients do revive from dangerous condition after sleep. The reason is not far to seek. The Jivatman in this case in its deep-sleep condition draws energy from the highest spirit which pervades everything and becomes revived. Such comminglings are of everyday occurrence. But this is not called Yoga technically.

Every individual passes through three conditions,—the awakened state, the state of dreaming and the state of deep sleep. In conscious and sub-conscious conditions the Jivatman does not get an opportunity to have communion with the highest spirit. Such communion takes place only in the condition which is called *Susupti* or deep sleep. The difference between Yoga and *Susupti* is really very little, though to remove the difference great efforts are necessary. In *Susupti* the individual or Jivatman loses all consciousness, and cannot realize or feel that it is having communion with the highest spirit and is drawing energy to recouperate itself. In Yoga the condition is different. Concentration in Yoga produces a condition, similar to *Susupti* or deep sleep, of oblivion to all surroundings, even to the physical body and mind. But the Yogi does not lose his consciousness. He remains conscious throughout the process of the communion of the Jivatman with the Paramatman, and feels a kind of divine joy which words are scarcely able to describe.

The object of Yoga is to obtain emancipation. If that cannot be

actually attained, Yoga certainly purifies the mind and the individual, whereby harmony in life is produced. Spiritualism, therefore, is sometimes regarded as the best antidote to war.

The above will clearly demonstrate that the highest degree of intellectual powers is necessary for following the path of Yoga and Tantra. Therefore it cannot be, and in fact never was, meant for all. Yoga and Tantra were meant only for a few fortunate persons who were blessed with a high degree of intellectual refinement and power. If Yoga and Tantra are made the common property of all, as it was made by the Buddhists of old, the whole routine of life is upset, and abuses of all kinds follow as a matter of course. It is not necessary to state that this psychic culture appealed to men greatly, particularly when the masters of Tantra could perform prodigious feats and miracles. As such in the time of the Siddhacaryyas the Tantras attracted almost every man without exception, and most of them of necessity had to be content with the shadow rather than the substance of Tantra. As a matter of fact, owing to the great influence of Tantras in earlier days, there are very few Hindus in India even at the present time who are not following the Tantric practices in some form or other.

The chief complaint against the Tantra is that it permitted women to enter into its fold for the purpose of Tantric practices, and therefore encouraged corruption and immorality. Such absurd opinions are held by none except the most ignorant of men. It is well known that the Tantra was divided into various sections both in Hinduism as well as in Buddhism. With the Hindus the *Daksinacara* or the right-hand path is to be followed first, after which *Vamacara* or the left-hand path is permitted. In *Daksinacara* strict celibacy,

restriction of food, drink, etc., are primarily necessary. After a neophyte has sufficiently advanced, he is initiated into the mysteries of Vamacara, when women are permitted for the purpose of practising the Yoga together. Similarly in Buddhism, Tantra is divided into four sections. In the two earlier sections, namely the Kriyatantra and the Karyatantra a strict celibacy and restrictions of food, drink, etc. are enjoined. When this course is complete, the neophyte then can be initiated into the mysteries of Yogatantra in which women become necessary for the purpose of practising Yoga. It has been frequently seen that there is a class of neophytes whose Kundalini is not roused without association with women, and for such disciples the great preceptors prescribed association with women. But it must be remembered that both in Vamacara and Yogatantra complete control over the air that is contained within the body is essential, —and this is obtained after a long continued practice of Hatha-yoga, Pranayama, etc.,—so that the association with women does nothing except help the initiated in rousing the Kundalini Power which is contained within the body. It is for this reason that the Tantras are to be taken recourse to, only when perfection is reached in the practice of Hatha-yoga. In other words, Tantras begin where Hatha-yoga ends.

The power to control air which gives motion to every little cell in the body and is responsible for the excretory secretions of the body, is not easily obtained. It requires years of patient and systematic practice according to a highly complicated and dangerous routine. The practices must be conducted in right lines under the guidance and control of an expert, because mistakes in the process bring on incalcu-

lable harm to the practiser. The Tantrics say that the practice of Yoga is just like playing with high volt electricity, and little carelessness may either bring on death or untold sufferings. Without the help of an expert, the Yoga path is impossible to follow. It is for this reason that the Tantra teaches a great reverence for the Guru who is compared to the highest Sunya.

Another great complaint against the Tantric system is that it advocated idolatry and made its followers degenerate into mere idol-worshippers. Everyone knows that the mere worshipping of an idol produces no benefit. Even though it may have some influence in elevating the society, it can have no scientific value. It has been pointed out* that this charge against Buddhism has no foundation, and those who talk of idolatry with reference to Buddhism have no real knowledge of its philosophical tenets and doctrines.

To seek an explanation why so many diverse types of gods and goddesses were created and worshipped, or to find out the true foundation of the conception of the pantheon, mere literature or book-learning has no value. Though there is no doubt that certain abstract ideas have been represented by means of symbols or gods or goddesses, the great bulk of deities have originated from quite a different source. By what method such deities came into existence, could be explained only by Yogins who visualized them in the past or can be told only by those who even to-day visualize them while in intense meditation. A Yogin in Nepal explained that when the Bodhicitta by intense meditation and concentration produces a condition similar to Susupti or deep-sleep condition, in his mind-sky (cittakasa) appears the form of a letter

* Sadhanamala, Vol. II. Cos. No. XLI, introduction pp. xxxvii.

(germ syllable) which gradually transforms itself into an indistinct human form. After sometime this form changes into the form of a full-fledged deity whose appearance, limbs, weapons, etc., appear to be perfect in all respects. These deities are the different forms of Sunya or the highest Spirit—the embodiment of Energy or Sakti, and appear before the Yogin in flashes, when he has reached a certain degree of spiritual perfection. This form of the deity, and the process by which the Yogin visualized the deity are then communicated to the pupils, so that they may easily and quickly visualize the deity in question and attain all the supernatural powers connected with its worship. Thousands of Yogins have thus visualized innumerable deities, which may be compared to the sparks coming out of the divine spirit or the universal energy. And thus the pantheon of the Buddhists swelled.

The above is what the orthodox Tantrics think of their deities, and it indicates the principle underlying the conception of gods and goddesses. Indeed, there are thousands of images of gods and goddesses of the Buddhist Pantheon, but no one should think that these images were ever worshipped. These images were designed to supply the aid in order that a neophyte might concentrate on the form of the deity. It is to help concentration and make the process of visualization of the deity more easy of accomplishment that the images were made. But to-day what do we find? We can see images of gods and goddesses installed in every house, sometimes permanently, sometimes temporarily; they are worshipped mechanically without any proper understanding of their significance. Flowers, incense, garments, unguents are offered to these images with great eclat amidst deafening sounds of drums and other instru-

ments, and the householder obtains supreme satisfaction on the thought that he has done everything that ought to have been done. In this kind of worship there is no Yoga, no purity of mind or body, and no visualization. It is productive of no value as it cannot give the worshipper any Siddhi, any bliss, contentment or the visualization of the deity. This kind of worship is however wide spread, and certainly it has a value in its own way. But though Tantric in origin it has no connection with the Tantra. It is virtually the metamorphosis of Tantra on which a sort of commercial value has been put.

The above shows further that Yoga or even Hatha-yoga is not meant for all; as only few can be expected to fulfil the conditions required of a student of Yoga. Therefore, when Vamacara is indiscriminately practised by the masses, various abuses are bound to follow. This is inevitable and this is what actually happened in the olden days in India. This is happening even to-day in Nepal as also in Tibet. When the conception of God is not properly understood idolatry and superstition are the result. The Tantras rightly applied, elevate the Jivatman; when wrongly applied they cause much harm. The destruction of Buddhism as the greatest spiritual and moral force in India was followed by the wrong application of Tantrism.

It is not, however, the object to emphasize here that Buddhism was destroyed simply because its followers were improperly applying the Tantras. But it cannot be gainsaid that the moral force of Buddhism was entirely spent up before the time of the Muhammadan conquest of Eastern India, and Buddhism was given only the last push by the Muhammadans. The reason why the Muhammadans specially imposed

upon themselves the task of destroying Buddhism, may be looked for in another quarter.

With the Buddhists, monasteries were a necessity from very early times owing to the peculiar nature of the restrictions and disciplines enjoined by Buddha on his followers. Buddhism, moreover, had no respect for birth or for the orthodox society. It was mostly concerned with outcastes or low castes consisting of original inhabitants of the country not affiliated to the orthodox social hierarchy. For that reason also separate organizations like the monasteries were a necessity in Buddhism since its inception. From the time of Buddha his followers pinned their faith on monasteries, built new ones, equipped them with buildings, paintings, images, stone carvings, and enriched them to a great extent with the accumulated wealth of ages. Some of the monasteries with their massive stone enclosures and fortifications presented the appearance of forts, and as the monks were all dressed in one particular fashion they resembled an army of soldiers. So long as the Hindus remained at the helm of political power in India, these monasteries and monks as also the lay Buddhists were not harmed except on rare occasions. The Hindu rulers always practised toleration in religious matters, sometimes even embraced religions other than their own. The Buddhists were therefore safe in the hands of the Hindu rulers. But the case was otherwise when the Muhammadans came. Their chief objective was to loot and conquer. They took the monasteries to be forts, and the monks to be uniformed soldiers.

They forthwith annihilated them along with which Buddhism was also destroyed in India. The Muhammadans thus indirectly saved Hinduism from further disruption and helped the Hindus to consolidate their position.

To Hinduism they could do very little direct harm, as the religion with the Hindus was, as it were, a cottage industry. To destroy Hinduism it was necessary to destroy all villages and cottages and the literature scattered over the whole country. Though conversion by sword was within their militant programme, the Muhammadans did not come with the avowed object of destroying any particular religion. They were satisfied when they could get enough wealth and enough territory by subjugating the different rulers all over India. The destruction of Buddhism at the hands of the Muhammadans was a mere accident, though it was a great landmark in the history of the development of the different religious systems of India.

Finally it may be said without fear of contradiction that the Tantric culture is one of the greatest of all cultures, because it aims at spiritual perfection and psychic development of man. As such no one can deny that the Tantric culture is a very great contribution made by India towards world civilization. Whenever man awakens to the necessity of psychic culture or spiritual advancement or of developing his latent faculties, he must turn towards this branch of Sanskrit literature as also to those few Yogins, who may be still found in India and who are adept in Tantric practices.

GURU HARKRISHAN AND GURU TEGH BAHADUR

By PROF. TEJA SINGHA, M.A.

GURU HARKRISHAN

(Election of Leaders)

The Sikhs had risen to a complete consciousness of their own and others' rights, and had acquired sufficient character to stand in defence of them. But still there were deficiencies left which, in times of sudden emergency, might defeat their national cause. They had yet to learn how to find out their leaders. Those who have studied the practical lessons of history know how dangerous it is for a party to acquire power, without knowing how to select its best men and put itself under them. Our own history of later days affords many examples of this defect.

It was due to Guru Harkrishan (1656-1664) that the Sikhs got for the first time a taste of the elective system. The Guru himself, though a boy, showed a remarkable sense of discrimination, as is witnessed by his success in finding out the true Rani from among a crowd of royal ladies, though the former, to hoodwink him, had dressed herself in the clothes of a slave. In the matter of a Guru's appointment, greatest care had always been taken to select the best man available; and the rejection of Ram Rai, a grown-up man, in favour of Guru Harkrishan, was itself an example of this discrimination. But the Sikhs had never been allowed to have anything to do with this appointment. Now they were to take another step on the road to responsibility. Before his death, the Guru placed the whole Sikh community on trial of its efficiency to seek out its Representative Man, and the only clue given was that

he was to be found in Bakala. As soon as the Guru had breathed his last, many spurious Guruships were set up at different places in the same village. But, thanks to the preparation undergone in eight generations, our forefathers proved equal to the task, and were able to find out their true Guru.

GURU TEGH BAHADUR

(Coolness of Judgment)

There was another lesson of practical importance that awaited the Sikhs in the time of Guru Tegh Bahadur (1621-1675). If we truly read the life of this great man, we shall see that the governing principle of his life was strict Impartiality. He had seen much of the world in his travels, and had acquired a steady vision of life. Even under the greatest afflictions his mind was imperturbable. Whether he received a bullet from the *masand** of Dhirmal, or was turned away from the temple of Amritsar, he never allowed anger to disturb the coolness of his mind. Even when his people were successful against Dhirmal, he remembered what was due to his enemy, and did not take rest until he had restored his whole property, including the original copy of the Holy Granth to him. In prison or in prosperity, his mind never lost its balance. His ideal of manhood is expressed in the following lines of his own: "That man may be reckoned as the wisest of men, who gives no cause of fear to others and is himself without fear." He bravely met martyrdom, and

* Agent of Dhirmal, the treacherous rival of the Guru.

his example strengthened others, like Mati Dass, to suffer the like fate with the same equanimity. The Sikhs under him got their judgments purged of all

impurities, so that even in the clash of arms and the boom of guns they could distinctly hear the tiny voice of Conscience.

TAT TWAM ASI

(That Thou art)

BY DR. MAHENDRANATH SIRCAR, M.A., PH.D.

(Continued from the last issue)

PHASES OF SPIRITUAL EXPERIENCE

In religious consciousness the contradiction of finite experience and the affirmation of the identity is the necessary postulate, for it means a transcendence of the spirit functioning through the psychic changes and concentration. In every form of religious enthusiasm the transcendence is the right instinct and the true objective. Hence Tattwamasi can have strictly two implications :—(1) the implication of the unity of the self with the Divine : this implication cannot rise above the distinction between the finite and the Infinite : and though the finite comes to feel the inspiration of the Infinite and thus enjoys the spiritual life in its widest commonalty and highest expansion, it cannot give complete transcendence. The self is actuated here by its dynamic fulness and enjoys the infinite life in its manifestation, through the mundane and the supra-mundane world, the ineffable light that enlightens nature, gods and men, but it cannot completely enjoy mystic silence, which becomes possible when the soul is released from the relativistic consciousness. The divine orientation of the self has its charm and attraction, it opens up the wide panorama of spiritual life

in expression. Tattwamasi signifies the truth of cosmic intuition in which the vision of the whole is made clear to the seeking soul. The vision comprises within it the details of existence in a cosmic setting : it is the vision of the Oversoul identical with the things gross and subtle. The mystic consciousness in this stage is still determinate, and the Cosmic Self is realized as the existence which vibrates through things, great and small. The sensitization of the Oversoul produces a different feeling in us. It induces inspiration as it touches the different chords of our being. The vision has, therefore, degrees of fineness as it reflects the Oversoul through the gross or the subtle expression. The Upanisads are rich in these, and hence to the inadept the mystic ideal in the Upanisads may appear different. And this divergence in the attitude and receptivity has been probably the source of the different interpretations set upon the text in the latter-day philosophy. But the key to the better understanding of the Upanisads is offered to us, if we do not lose sight of the fact that the Upanisads represent spiritual realizations and not systematic philosophy. The Upanisads present the mystic experiences, and cover all the phases of mystic consciousness. Mysticism, if it

truly reflects the soul's anxious search of Truth, should show a wonderful unanimity; for it is really the adventure of the soul to experience Truth in immanence and transcendence. It is a new approach through life and experience, and therefore it cannot deny the supra-sensuous revelations through nature and the soul and through an experience which transcends such revelations. And the proper valuation of these phases of experience is not possible unless the soul has a direct knowledge of them. Gifted is the soul that can command all the phases of mystic experience and is bold enough to surmount them in the transcendent Calm. Hence the same fervour of mystical feeling does not meet us in all the texts, and this probably has been the fruitful source of classification of the texts, as theistic, pantheistic or transcendental. But there can be no doubt that the Upanisadic mysticism is not confined to the cosmic intuition of the Oversoul—and this is an experience which can fit well with our personal feelings—but it soars beyond all finer perceptions, and the revelation comes to its highest phase, when a change in personal consciousness takes place and the soul has the unique intuition of identity.

The Upanisads lay more emphasis upon this supra-mental intuition, and evaluates all other forms of mystic delights and experiences as partial visions. They are the temporary visitations of the living soul. The mystic ascent, therefore, must complete the final transcendence, before the soul can have its full satisfaction. The sense of limitation cannot be strictly removed even if the cosmic intuition leaves the least distinction between the finite and the Infinite. To the ardent aspirant the finitude is more than a troublesome disease, for it means not only a spiritual

fall, but an eternal limitation. The Upanisads truly record the natural aspiration of the soul to transcendent identity, for that alone can remove the sense of restriction and limitation. It sets the soul free. The vision of an Oversoul or a God-head cannot satisfy, for the very sense of division and difference is a wrench, and spirit denies division. The satisfaction in spiritual life cannot be complete in the finer experiences of the soul; these experiences only indicate a delicate psychic being responsive to the subtler vibration and cosmic urges. More often, the subtle delicacies of perception in beauty or holiness pass for true spirituality. Sometimes an ever-growing life is supposed to be spirituality. But true spirituality is the perception of the formless and the nameless Being. Psychism and spirituality are indeed different. The one gives a delightful feeling, the other Truth. The one affords exultation, the other freedom. In such an approach the soul does not feel the *intoxication* of the life of ecstasy, for the approach is not emotional. It does not play upon feeling. It steers clear of it. It is more philosophic and represents intellectual love with its serenity, and equableness. But it is not even that. Love-mysticism gives a fine joy and keen attachment. But here feeling even in its highest delicacy has no exhibition. It is a life which becomes more and more conscious, more and more detached from all forms of values, including even the religious joy and the mystic ecstasy. It may look like a "milder form" of mystic consciousness (*vide* : Pratt's *Religious Consciousness*)—since it lacks in the richness in content, but it is the highest, for it is the recoil of life back to its source. It is indescribable. It is ineffable.

Tattwamasi can, therefore, posit either (1) the unitive consciousness

or (2) the absolutistic consciousness. Both have found favour with the different schools of thought and search : but what seems to be the mystic implication is that both represent the same life and consciousness in immanence and transcendence, for the mystic sees the spirit in its essence as well as in expression.

THE MYSTIC IDEAL

It will be hardly true to say that the mystic ideal of the Upanisads is the delight of absorption in God which has the appearance of an identity : the Upanisads clearly establish an unbroken identity of essence behind the seeming difference between the finite and the Infinite, for the Absolute cannot admit of or allow in itself the least difference.

The mysticism of the Upanishads differs from all other forms of mysticism in the clear emphasis which they lay upon the dissolution of the finite hold of life and experience. The Infinite is felt and touched in the finite consciousness. It is the normal mystic experience, though, this feeling may be at times so deep as to overshadow for the moment the mystic joy in the mystic quiet ; but such a quiet is still consciously felt and leaves behind an impression in finite consciousness. But the quiet of transcendence as taught by the Upanisads is totally different, it is the quiet in which the finite delight or feeling is completely dislodged with the finite hold. It is not felt, it is not enjoyed. It is.

Religious mysticism is a delight of the God-consciousness in some form of fellowship, and is a delight that can be felt. Mysticism in the Upanisads has not this import. It denies the ripple in love. It denies the joy in beauty. It denies the concrete, it denies the common. It denies the vivid feeling and joyous consciousness. It feels that such

mystical experience does not present the being as it is. It gets beyond such fine feelings and delights. The soul slumbers still in charms and attractions of the divided life ; it feels a mystic intoxication in them and cannot break their fine spell and pass into the quiet. Even the adepts sometimes get frightened at the Calm, for the joy of life is lost in silence and many stand aghast at it and fight shy of it. The rare amongst the adepts have the training and insight to understand the import of transcendent Silence and boldness to welcome it. The synthetic intuition has now to be displaced by the transcendent and naturally therefore it looks like denying life and even consciousness.

The Svetasvatara promises liberation from bondage by mystic exaltation, but it has no direct reference to the identity of individual and Cosmic Being : it does not deny the cosmic feeling or intuition. The cosmic feeling may open the wider visions of life and consciousness. Such mystical consciousness, no doubt, gives us the perception of the infinite life in its fluidity of expression. Mystical exaltation in any form must necessarily overcome our usual experiences and induce a kind of direct consciousness about the supreme Existence. But this consciousness is not always the same, and cannot be always the same, for the psychical barometer of our being does not indicate the same level of penetration and insight. Hence the usual objectivity in spiritual consciousness is not evenly maintained.

In the Svetasvatara Upanisad the mystic attitude is apparently devotional, and the initiate seems quite alive to the transcendence and immanence of Being. He takes shelter and protection in the Being which is the cause of all causes : he seeks inspiration from It.

It has a reference to Iswara to which the seeker can completely give himself

up for final release. Iswara inspires Brahmâ (the creator), manifests the Vedas. Iswara is Jna, intelligence. The attitude is of reverence, admiration, and devotion, and complete self-giving.

The Svetasvatara does not reach the mystical heights of the Chhandogya and the Brihadaranyaka. It presents the intuition of the cosmic Being or the Oversoul running through the highest Hiranyagarbha and the lowest of the created existences. It repeats the conception of the Cosmic Purusha of the Rig-Veda, but does not clearly point to the stage where the individual consciousness oversteps its limitation and feels identity in the transcendence. The Cosmic Soul stands as the permeating essence of existence, the God of our search, the great redeemer. The theistic note here is dominant. But a finer vision and a deeper insight meets us in the Brihadaranyaka, where it is said of Vamadeva that he began to feel that he was Manu, and the Sun. And this feeling and realization is true of one who knows, "I am Brahman." Even the gods have not power to prevent his becoming thus, for he becomes their self. The text continues, "Whoever worships another divinity than his self thinking he is one and I another, he knows not. He is like a sacrificial animal for the gods." (*Brihadaranyaka*, 1st chapter, fourth part, 20th couplet).

The self-opening has been almost complete here. The sense of individuality has been displaced. The cosmic sense has been established. The essence of existence is felt everywhere the same. The divisions of discrete space and time have been dispelled. The throbbing pulse of the cosmic life breathes in all existence, the expansive vision of the Oversoul illumines the All. The sense of a cosmic 'I' becomes apparent in

consciousness. The sense of the individual 'I' completely drops, and the adept has the uncommon sense of the 'I' immanent in the whole existence, and the feeling and the perception of the 'I' immanent in the Self. No sense of difference is felt between the Cosmic 'I' and the individual 'I.' It is not the cosmic vision by the individual self, it is the cosmic vision by the Cosmic Self. The individual has no part to play, it is for the moment overshadowed; the individual self feels identified with the Cosmic Soul as permeating through the whole existence. Here is a profound revelation. It is profounder than the sense of a unity felt in external and internal forces. The Brihadaranyaka Upanisad says that the Atman is immanent in psychic force as also in nature's dynamism. The former shows the spirit as Adhyatma, the latter as Adhibhuta; for this higher sense compels the deeper vision of the unity of the two. Even here the sense of identity is not complete. The restriction is still there. And surely the sense of my 'I' as the Cosmic 'I' is still not apparent. The cosmic sense is not fully established there. The sense of limitation still persists, and the sense of unity is established behind the apparent differences: but in the intuition of Vamadeva the distinctions, internal and external, have dropped.

Vamadeva's vision has this uniqueness that it has got over the distinction of the internal and the external and the vision of the Cosmic Self as 'I' is unmistakably clear. The consciousness of the Oversoul is transparent. Such a vision is precursor to the understanding of the final transcendence. The individual self has, therefore, the vision of itself as the Immense in which floats the whole existence. Such a vision displaces the time-sense. The finite soul enjoys the ease and the freedom from

the oppressive time-sense and the history of development and growth. Such a cosmic sense makes the release near, for it marks a great advance in spiritual life. Though the complete transcendence is not yet in sight, still the sense of the 'I' being the Cosmic 'I' is a great advance in spirituality and a fine asset for the final release. The unity of the Adhyatma, and the Adhibhuta in the super-self does not give the finer experience of the Cosmic Self as identical with the finite self: this experience gives no doubt the thrill of the cosmic delight and the unity of the cosmic life, but it cannot give the self the exaltation of a semi-transcendent consciousness—the Self being the Cosmic Self. The cosmic intuition has therefore different meanings.

(1) It may mean the sense of the cosmic delight and existence actually felt and enjoyed by the recipient self. Here the mystic consciousness is not supra-normal, save and except that its range of vision is wider, its feelings delicate, its perception subtle. It feels the unity of inner psyche and the external forces and enjoys the existence in its vastness and panorama.

The vision slowly and gradually proceeds to the appreciation of the naked spirit behind appearances. (2) And here follows the deeper meaning of cosmic intuition. The cosmic intuition here oversteps all distinctions between the inner psyche and the outer forces, and the even flow of joy is displaced by the serene calm of all-embracing intuition. The intuition is still confined to a centre, but the centre is not the confined centre of a finite consciousness. It is all-embracing, all-expansive, it transcends the distinctions of time, and hence it is possible to see the whole cosmic existence as reflected in the Self. The delight is almost transcendental, the shadow of the appearance still

hovers round the transcendental consciousness.

The vision of Vamadeva unfettered by the ordinary limitation of space and time reflects the whole existence. The vision represents the intuition of the super-subject. The finite subject and its limitation have died out. And therefore it is indeed difficult to fully grasp the meaning and appreciate the exaltation of such a cosmic vision. The vision transcends the ordinary reciprocity of knowledge and has, therefore, an inexplicable elasticity. The "realistic" mould of our experiences passes into the fluidity of spiritual life and, what is more, an uncommon elasticity of being is felt by the self. The finitude of the self is done unto death and the infinitude takes its place. And therefore the former self is overshadowed. A change takes place in the perception of time from the sense of a series to a sense of continuity, or perhaps the historical time-sense completely drops from such an experience. The restrictions have passed off, and the Self with its unbounded vision feels:

"Divine am I inside and out,
and I make holy whatever
I touch or am touched from,
The scent of these arm-pits aroma
finer than prayer,
This head more than Churches,
Bibles and all the creeds."

This cosmic intuition is neither synthetic nor aesthetic. In the aesthetic intuition, the presentation is objective. The recipient soul welcomes the vision as something independent of his being. It wakes up melodious feelings and sometimes rapport in ecstasy.

Vamadeva's vision has surpassed the objectivity of aesthetic presentation. It has surpassed the delight of harmony. It is penetrative enough to get into the Soul of existence which transcends the

fine feelings and the sensitization of our subjective being. The experience is trans-subjective. But the vision is not yet completely transcendent. The cosmic intuition of Vamadeva is not categorically different from empiric intuition. They differ in magnitude and extensiveness, but not in character. The self-reference is present in both. In the former, the reference is to the Cosmic Self and not to the finite. But in the transcendent intuition, all reference of anything to the Self is lost. The Self alone is there in its complete isolation from all psychism, confined or unlimited. It has no reference, not the least, to space or time in any of their forms, divided or undivided. It is unique in itself. It has no content.

THE CONSUMMATION

Tattwamasi indicates, therefore, neither the truth of the individual or the Universal Self, nor the psychic or dynamic mutations that may have their place in them. It is not spiritual expansion nor concentration. It is not even the poise of our psychic being. It is not even the supreme puissance, the undisturbed quietness which Iswara enjoys in his superior detachment to the mutations in dynamic becoming.

Tattwamasi indicates the existence transcendental, the knowledge supramental, and the calm supra-psychic. It is not the pan-psychic realization of the Cosmic Being. It is the supreme silence of Peace which reigns unnoticed in the heart of things. It is not, therefore, a psychic feeling. It is not the joy of life which streams into the soul in its wise passivity. It indicates the *point* where the self realizes its identity. It is the conviction of the simple truth of Identity in spiritual life, and which can be in the complete detachment from the ever-expanding and growing life.

The delight of Peace in the centre of our being can hardly be realized unless it is withdrawn from the surface. The expansion has its joy, it is engrossing. The soul in most cases is captivated by it beyond measure. It cannot carry the search further. But if the process of expansion is carried, the soul loses itself. It gets a unique experience in the dropping of psychic consciousness, and in this the great Truth is realized. This gives us the most assuring experience that in the centre of our being, the spiritual life knows no division, no distinction, no gush of feeling, no taste, no experience, no giving up, no expansion, no tenderness, no majesty. It is what it is.

Tattwamasi is, therefore, no spiritual experience, no spiritual revelation, no psychic expanse and delight. No doubt, in the process of psychic expansion, the touch of the cosmic life at every part of our experience may be felt, but this cannot be the end of the mystic search of the Upanisads. The psychic expansion is not the Truth. The Upanisads present the Truth which puts an end to the expansion and contraction of psychic life. Life cannot touch it, psychism cannot taste it. And the delight of psychic expansion which so often is the inevitable consequence of the mystic venture, and in which the feeling of akinness and affinity of all existence is the usual feeling, may be the precursor of the Calm, but it is not necessarily the end of the mystic quest. But in the life of search, the psychic expansion has a spiritual value, it gives the soul the uncommon experience of the psychic possibility which lies deep in the soul, and keeps up the struggle and pursuit. These experiences are the twilights in the mystic life. They shed a flush of light amidst the covering darkness of the soul. They create faith. They excite hope. In this way they

are welcome. But the psychism of our nature should completely vanish before the light of Truth can finally be established in us. A fine psychism is not necessarily spirituality. Spirituality lies in the cognition of Truth. And the Truth is the identity and the expansion of our psychic being, however fine an asset it may be, is not the vision of Truth. Hence the supra-subjective psychic visions should not pass for Truth. They are fine perspectives in the life of self-expansion, but self-expansion is really the expression of our vital and mental being, a move of the dynamism of our nature; but it is not the Truth that gives us calm and freedom from psychism. The "paradise regained" is neither far nor near: the seeking soul finds to his amazement that "Truth is his being," "Tat is Twam" (Thou art That). It is not a new possession, it is not a new claim. It is not even a new revelation. It is the simple truth which stands in its nakedness in the heart of things. The conventions of the intellect and the contrition of the heart should be set aside before the soul can be conscious of the possession. The greatest truth is always the simplest, the simplest is always the rarest. The hungers of the soul do not allow it that freedom from spiritual and intellectual conventions and illusions which can welcome the ever-shining Truth in the citadel of our being. Suddenly in what is called "mystic flushes" the great Truth dawns upon the spiritually fit.

The mystic flush that silently sheds its light upon the anxious soul strikes wonder with its unbounded light. Though this experience gives a contact with a world that finger-tips do not touch, a whole new universe of life and spirit, still this cannot be said to be the highest mystic consciousness. For one can travel free in this reign of ineffable light, deep one can breathe in this world

of peace, but the consciousness has not gone beyond the finer layers of existence enveloping the Great Mystery of the soul. The full peace comes when the flushes are strong enough to reflect the pivot of Being. The pilgrimage of the soul is likely to have slips unless the Centre is reached, the Centre which radiates all light, and in which the soul has the sense of the highest security in the consciousness of being identical with the Eternal Light. It is an awakening on the Apex of Being from which thought and vision alike vanish. The distinction of *meum* and *teum* completely dissolves. The soul sails in deep waters. It is bound for "where mariner has not yet dared to go" and in the end comes to lose himself and all. But this is no loss, this is re-assertion of the lost Peace in the Basic Being.

The mystic exaltation in the Upanisads is not confined to the passive reception of the life running through the myriad existences stealing its march through the soul. It is not confined to the vision of the blessed peace that sleeps in the starry frame, it is not confined to the rare visitation of the living soul in nature and man. It gives the unique experience and the conviction of the Truth that resides in the heart of things and in the self: mystic exaltation removes the sense of difference and informs of a plane of existence wherein disappears the confined sense of the self and appears the listless Being, the Plentitude of Existence. Such an existence has been erroneously called by Pratt "the infinite blank." True it is that neither purpose nor thought nor self-consciousness, can be ascribed to one. Plotinus truly said, "The only one will neither know anything nor have anything to be ignorant of. Being one and united with itself it does not need to think of itself. You cannot catch a glimpse of it even by ascribing to it

union with itself. Rather you must take away thinking and the act of being united and thought itself and of everything else." But this certainly cannot make the one an *infinite blank*, it only makes it a reality which cannot be conceptually described and determined. It requires some other form and method of knowledge, besides discursive thinking and conceptual understanding. The human understanding proceeds by concepts, and when they cannot be applied, a feeling becomes natural that what exists beyond is *negation*. It is *blank*. Blank it is not, though the thinking cannot conceive it otherwise, because of its natural limitation of apprehending by contrasts.*

* "In *Sufism* two forms of mystic exaltation are noticed—abnormal and super-normal. Ibnu-'I-Farid calls them respectively 'intoxication' and 'the sobriety of union.' The second is preceded by the first and does not necessarily follow it. In the first stage the distinction between creator and the creature has vanished, and in the second stage the creature is aware of himself as being one with the creator from whom he, as a Creature is distinct. While during the momentary intoxication of *fanā* all the attributes of the self are negated in the 'sobriety of union' they are restored with an increase, i.e., they are transmuted and wholly spiritualized. The highest mystical experience is positive and active in the sense that he who reaches it not only manifests the Divine attributes and actions in himself but maintains a personal relation to the God with whom he is one and who nevertheless transcends him" (*vide* Nicholson's *Idea of Personality in Sufism*, page 19).

Should it be noticed that though the loss of personal consciousness is a feature in the mystical consciousness, still it cannot always be described as *intoxication*. The psychical consciousness indicates the high range of consciousness; the more we get to the highest, the more becomes the knowledge dominant, and life, serene and calm. The loss of personal feelings is the standing testimony to the absence of all kinds of *intoxication* which is nature to the life of love. The mystic approach in the Upanisads is more noetic than emotional, and therefore the loss of personal consciousness in love or devotional mysticism should not be

This conclusion becomes irresistible from the texts. The Brihadaranyaka has it :

"Brahmhood deserts him who knows Brahmanhood in aught else than the Soul. Kshatrahhood deserts him who knows Kshatrahhood in aught else than the Soul. The world deserts him who knows the world in aught else than the Soul. The gods desert him who knows the gods in aught else than the Soul. The Vedas desert him who knows the Vedas in aught else than the Soul. Being deserts him who knows beings in aught else than the Soul. Everything deserts him who knows everything in aught else than the Soul. This Brahmanhood, this Kshatrahhood, these worlds,

confounded with the eclipse of the personal consciousness as described in the Upanisads. The feeling attitude may have some experience when the universal consciousness is enjoyed as permeating through Soul and nature, when the mind is wide awake with its usual notions and ideas and when its vision has not gone beyond them and touched the fringe of the super-normal perceptions. But with the working of the supra-mental consciousness the *feeling of intoxication* must have been dropped, for here the ideative consciousness dominates and not the emotional one. And in the final stages the ideative or noetic element also drops, leaving a kind of experience which cannot be designated either emotional or ideational. Intuition has kinds. There are instinctive intuitions, there are emotional intuitions, there are ideative intuitions. But these intuitions are covered within the range of normal consciousness. The supra-mental intuitions proceed from the finer mentality, which is not accessible to the normal experience. These are possible when the mind becomes very fine and elastic and gets highly strung. These supra-mental experiences are strictly intuitions of the *Supermind* and covers the archetypes of the Soul. Nay, there are experiences which go beyond these archetypal forms and the Soul rises in its complete independence of the mind and its limitations and possibilities. The Soul bereft of its mental limitations, can only feel its cosmic essence and its acosmic transcendence. Surely such experiences cannot be identified with the usual *intoxication of ecstasy* felt in the height of love and devotion.

these gods, these Vedas, all these beings, everything here is what this Soul is."

"It is—as, when a drum is being beaten, one would not be able to grasp the external sounds, but by grasping the drum or the beater of the drum the sound is grasped."

"It is—as, when a conch-shell is being blown, one would not be able to grasp the external sounds, but by grasping the conch-shell or the blower of the conch-shell the sound is grasped."

"It is—as, when a lute is being played, one would not be able to grasp the external sounds, but by grasping the lute or the player of the lute the sound is grasped."

"It is—as, when a drum is being fuel, clouds of smoke separately issue forth, so lo, verily, from this great Being (Bhuta) has been breathed forth that which is Rig-Veda, Yajur-Veda, Sama-Veda, (Hymns) of the Atharvans and Angirasas, Legend (Itihasa), Ancient Lore (Purana), Sciences (Vidya), Mystic Doctrines (Upanisad), Verses (Sloka), Aphorisms (Sutra), Explanations (Anuvyakhyana), Commentaries (Vyakhyana), Sacrifice, oblation, food, drink, this world and the other and all beings. From it, indeed, have all these been breathed forth."

"It is—as the uniting place of all waters is the sea, likewise the uniting place of all touches is the skin; likewise the uniting place of all tastes is the tongue; likewise the uniting place of all odours is the nose; likewise the uniting place of all forms is the eye; likewise the uniting place of all sounds is the ear; likewise the uniting place of all intentions is the mind; likewise the uniting place of all knowledge is the heart; likewise the uniting place of all actions is the hands; likewise the uniting place of all pleasures is the generative organ; likewise the uniting place

of all journeys is the feet; likewise the uniting place of all Vedas is speech."

"It is—as is a mass of salt, without inside without outside, entirely a mass of taste, even so, verily is this Soul, without inside, without outside, entirely a mass of knowledge."

"Arising out of these elements, into them also one vanishes away. After death there is no consciousness (Samjña). Thus lo, say I'. Thus spake Yajnavalkya."

"Then said Maitreyi—'Herein, indeed, you have caused me, sir, to arrive at the extreme of bewilderment. Verily I understand It (i.e., this Atman) not.'"

"Then said he: 'Lo, verily, I speak not bewilderment. Imperishable, verily, is this Soul, and of indestructible quality."

"For where there is a duality, as it were, there one sees another; there one smells another; there one tastes another, there one speaks to another; there one hears another; there one thinks another; there one touches another; there one understands another. But where one has become just one's own self, then whereby and whom would one see? then whereby and whom would one smell? then whereby and whom would one taste? then whereby and to whom would one speak? then whereby and whom would one hear? then whereby and of whom would one think? then whereby and whom would one touch? then whereby and whom would one understand? whereby would one understand him by means of whom one understands this all?"

"That Soul (Atman) is not this, it is not that (neti-neti). It is unseizable, for it cannot be seized; indestructible, for it cannot be destroyed; unattached, for it does not attach itself; is unbound, does not tremble, is not injured."

"Lo, whereby would one understand the understander?"

"Thus you have the instruction told to you, Maitreyi. Such, lo, indeed, is immortality." (*Vide Brihadaranyaka Upanisad*, IV. 7-15).

Again the Chhandogya has it, "the expanse is the delight, the delight is not in this little." (*Vide Chhandogya Upanisad*, 7th chap., 23rd part, couplet 519). "Where nothing else is seen, nothing else is heard, nothing else is known, that is the Bhuma, the unlimited; but where something is

heard, something is seen, something known, that is the twisted; the Bhuma, the limitless dies not, the limited dies."

"My Worship, where is it located? In its own greatness." (*Vide Chhandogya*, 7th chap., 24th part, couplet 520).

The Kena has it: "The eyes cannot see it, nor speech can approach it, nor the mind can mind it, it is different from what has been instructed into, it is not what we know, it is not what we know not."

ON THE MOTHERS' DAY IN AMERICA

BY SWAMI VIVIDISHANANDA

To-day* is the Mothers' Day in America.

I do not know whether they have a day like this anywhere else. But it is a fact that people all over the world, even the savages not excepted, recognize the unique position of the mother in the family and bow down before her in love and respect. This is as it should be.

It must be said to the credit of the American people that they have introduced the Mothers' Day here and observe it in order to show their love and consideration for their mothers.

But this celebration does not amount to anything beyond the commercial end of it that florists and other stores will have a good time, if people in their daily conduct do not try to cultivate love and consideration for their mothers.

It is the actual daily life that counts.

How sweet and sacred is the word

"mother!" It brings in its train meomries prized by all men.

When you were a little baby, who put you away to bed each night covering your cheeks with kisses? Who greeted you every morning with open arms and fond caresses? Who made your clothes and sent you to school with a glad heart and a shining face? Who made delicious pastries to satisfy your youthful appetite on your return home in the evening?

It is the mother.

Who is it that has always a soft corner in her heart for you all through life? Who is it that prays for you with an uplifted face and remembers you constantly to God in her prayers? Who is deeply moved and ready to help you in sorrows and trials?

It is mother.

Even the most hard-hearted person will melt if he is reminded of his mother. Stories can be told by scores how sometimes even the worst villain, ready to

* The 10th May.

commit the most cold-blooded murder, or a similar act, felt hesitancy to do so, when he remembered the face of his mother beaming with love and affection.

The idea "mother" and the associations connected with it act like a magician's wand. They work miracles and transform. They make of a brute a man, of a man God.

Rightly does the Sanskrit line say :

"The mother and the motherland are superior to heaven."

How to account for this phenomenon—this instinctive love and attraction of mother and children? It is not a studied thing but a gift of nature even as the magnet draws the iron.

Of all people, we owe the greatest to our parents—our body, life, character and future career.

Think of the amount of sacrifice and self-denial of every mother in raising her child. Sometimes she will even die for her child. Mother's love and sacrifice are incomparable on earth.

If there is anything that can approach divine love, it is the mother's love. It is so pure and intense.

As a rule, it knows no bargaining, no give and take, and no fear. The mother loves her child, not because she would get something in return but because she cannot help it. A mother who gets frightened at the barking of a dog, will not hesitate to place herself between the jaws of a tiger to save her child.

Because of this intensity and purity of her love, the mother is looked upon in India as a visible representative of God Himself. Please and worship your mother, you will please God and grow in holiness. That is the verdict of our scriptures.

Because of this unique love, the mother enjoys the absolute trust and confidence of her child. Where there is love there is confidence. What a sense

of safety and security it is to be with the mother!

The child feels as if it were in a fortress when it is with its mother, oblivious of the impending dangers and difficulties. I believe every one here will stand as witness to these facts. Many of you might have experienced that. The child does not want to doubt its mother, for love begets love and confidence.

The mother plays an important part in shaping the future life of the child. As she can influence the child's life for the better, she can do the opposite also. Of course, no mother will knowingly do that, for every mother wants her child to shine in life.

But sometimes because of the lack of understanding and knowledge, she might spoil her child. Cases of spoilt children are not rare, and it is the mothers who are responsible for them. The child spends most of its time, especially in that impressionable age, with its mother. So the mother must be very cautious and discriminating in raising her child. For, the impressions of childhood are not easily effaced.

The physical, mental and spiritual well-being of the child depends a great deal upon its mother. Sometimes children turn out delinquent and undesirable in many ways because of wrong upbringing.

I will tell you the story of a gangster. He was encouraged to steal by his mother in childhood, and in this way he got the habit of stealing. Children have no sense of "mine and thine," or proprietorship. One day, so the story says, the boy got something from the home of their neighbour, without their knowledge. His mother when she came to know of it, instead of asking him to return it, rather encouraged him in his act, and the boy went on repeating

his actions without any let or hindrance. Later on he turned out to be a consummate criminal and was committed to the gallows for a series of crimes. While being led to the gallows, he wanted to see his mother, and going near her bit her ear. When questioned as to why he did that, he said that he did so because due to the wrong upbringing of his mother he learned stealing and committed similar crimes, and it was his mother who was responsible for his impending death.

The so-called complexes—the superiority complex, the inferiority complex, the fear complex, and so on, that we develop can be avoided if our mothers bring us up in the right way.

“All that I am I owe to her. I had a wonderful mother,” said Abraham Lincoln. Many other great men like him acknowledged their great indebtedness to their mothers.

So, mothers of America, great is your responsibility.

It is not enough if mothers ask their children to be good and moral, they themselves must live the life. Examples are better than precepts. Children are too apt to imitate. If the mother tells lies, she cannot expect her child to be truthful. If the mother has the habit of constantly nagging and complaining, there is every likelihood that the child also will become like that. If the mother be domineering, the child also might acquire the same domineering tendency.

It is a fact that the education received at home with the mother is more vital and of lasting effect than that received in schools and colleges. The future hopes and possibilities of a nation depend upon the upbringing of the children at home. And it is the mother's work.

Blind love and affection are meaningless if they are not combined with a knowledge of child psychology and the

capacity to handle children. Every mother must watch her child closely, so that she might give it the proper training suited to its temperament.

Let the mothers always remember that the future nation is being shaped at home, and it is they who are doing it. If the mothers want they can instil lofty moral and spiritual ideas into the minds of their children by positive training and thus bring into being a better race. Negative training does not help very much. Do not lie, do not be selfish, do not steal, and injunctions like that are parts of a negative training. Tell children what they ought to do, and not negative things.

Remember the story of the mother who used to instil the highest truth into the mind of her child while rocking its cradle, saying: “Know thyself, Thou art Divine—Absolute Knowledge, Existence and Bliss.”

Let mothers give positive good suggestions to their children and inspire them with love, purity, selflessness, godliness and such other saintly ideals.

As I address to-day the mothers of America, I mean American women in general, young and old, I believe in a philosophy of life that makes woman a symbol of God. So my attitude is one of worship and adoration to all women, irrespective of age, colour and nationality.

I am reminded here of a beautiful Sanskrit verse—an outcome of the experiences of the ancient ages. It is this:

Thou art the woman, Thou the man,
Thou the young man walking in the
pride of youth, and Thou the old man
tottering on his stick. Thou art all in
all and in everything.

Friends, I may tell you that during the short time I have been in this country what has impressed me most is your womanhood—their freedom of move-

ment, health and vivaciousness, their unconventionality, culture and refinement, and above all, their sympathy and sweetness.

I remember in this connection the glowing tribute paid to American womanhood by our leader Swami Vivekananda. He speaks of them with bated breath, and I think there is justification for it. Says Swamiji :

"I have never seen women elsewhere as cultured and educated as they are here. I have seen thousands of women here whose hearts are as pure and stainless as snow. Oh, how free they are ! It is they who control social and civic duties. Schools and colleges are full of women.

"Their kindness to me has been immeasurable. Since I came I have been welcomed by them to their homes. They are providing me with food, arranging for my lectures, taking me to market, and doing everything for my comfort and convenience. I shall never be able to repay in the least the deep debt of gratitude I owe to them.....

"Do you know who is a real worshipper of the Mother as Energy ? It is he who knows that God is the Omnipresent Energy in the universe, and sees in women the manifestation of that Energy. Many men here look upon their women in this light. Manu said that gods bless those families where women are happy and well treated. Here men treat their women as well as can be desired, and hence they are so prosperous, learned, free and energetic."

Although we have such a high opinion of American womanhood, it does not mean that we are not conscious of their weak points.

On this Mothers' Day, let American women, young and old, have a close self-analysis. Let them think of their responsibility. Let them try to find out the causes of the growing disruption of the home-life here, the appalling number of divorces, the abuse of freedom, and the social chaos. And let them be up and doing to remedy these evils, having in view the future well-being of the nation.

Lastly, I have another appeal to make to you, mothers of America. It would not be enough if you lavish your love and affection upon your own children. Think of the motherless children here and in other parts of the globe, and extend your love and consideration to them also.

Charity begins at home, but it should not end there. Does not the mother-heart of America feel for the unfortunate ones in other parts of the world ? It should and then alone it will grow and embrace the whole world.

Before I conclude, I will read out to you a poem—a beautiful poem. It is the benediction of an Indian Godman to a Western disciple. And I repeat it here, for I take it as the benediction of the soul of India to Western womanhood wedded to India's spiritual ideals :

"The Mother's heart, the Hero's will,
The sweetness of southern breeze,
The sacred charm and strength that
dwell

On Aryan altars flaming, free ;
All these be yours, and many more,
No ancient soul could dream before—
Be thou to India's future son
The mistress, servant, friend in one."

ASHTAVAKRA SAMHITA

By SWAMI NITYASWARUPANANDA

निर्वासनं हरिं दृष्ट्वा तुष्णीं विषयदन्तिनः ।

पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥ ४६ ॥

निर्वासनं Desireless हरिं lion दृष्ट्वा seeing विषयदन्तिनः the elephants of sense-objects तुष्णीं quietly पलायन्ते run away न not शक्ताः able (सन्तः being) ते they कृतचाटवः flatterers (इव like) सेवन्ते serve.

46. Seeing the desireless lion (of man), the elephants of sense-objects quietly take to their heels, and when unable, serve him like flatterers.

[The idea in the preceding and the present verse is this: It is attachment to the sense-objects and not the objects themselves that causes misery. Once free from attachment, one may not shun the world. Even in the midst of worldly objects such a one can live freely and happily quite unaffected.]

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन्नास्ते यथासुखम् ॥ ४७ ॥

निःशङ्कः Free from doubts युक्तमानसः whose mind is absorbed (जनः person) मुक्तिकारिकां the means of liberation न not धत्ते adopt पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating (सः he) यथासुखं happily चास्ते lives.

47. He who is free from doubts and has his mind fixed (on the Self), does not resort to the means of liberation. Seeing,¹ hearing, touching, smelling and eating, he lives happily.

[¹ Seeing etc.—This even only apparently, as he does not ascribe to himself the functions of the senses.]

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।

नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥ ४८ ॥

वस्तुश्रवणमात्रेण By the mere hearing of the Truth शुद्धबुद्धिः of purified intellect निराकुलः unperturbed (जनः person) आचारं proper conduct अनाचारं improper conduct औदास्यं indifference वा or न not एव indeed प्रपश्यति sees.

48. He whose¹ mind has been purified and freed from distraction by the mere hearing about the Truth, does² not heed his proper and improper act or inaction.

[¹ Whose etc.—This is a rare case of Self-realisation. It is said that no sooner does an aspirant of exceptional merit whose mind has been completely purified by the practice of the four preliminary virtues such as discrimination between the Real and the unreal, etc., hear about the nature of the Self, than the Truth dawns upon him. He has not to practise the other two methods of Realisation—*Mananam* (reflection) and *Nididhyāsanam* (meditation).

² Does etc.—Absolutely free from egoism as he is with the dawn of Self-knowledge, he is guided by his *Prārabdha* alone. The rules of conduct enjoined by the *Shastras* have no meaning for him.]

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।

शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥ ४६ ॥

यदा When यत् which शुभं good वा अपि (expletive) अशुभं evil वा or अपि even कर्तुं to do आयाति comes तदा then ऋजुः guileless person तत् that कुरुते does हि for तस्य his चेष्टा action बालवत् like that of a child (भवति is).

49. The guileless¹ person does whatever comes to be done, whether good or evil ; for his actions are like those of a child.

[¹ guileless—free from love and hatred.]

स्वातन्त्र्यात् सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।

स्वातन्त्र्यान्निवृत्तिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ॥ ५० ॥

(जनः One) स्वातन्त्र्यात् from freedom सुखं happiness आप्नोति attains स्वातन्त्र्यात् from freedom परमं the Supreme लभते attains स्वातन्त्र्यात् from freedom निवृत्तिं tranquillity गच्छेत् attains स्वातन्त्र्यात् from freedom परमं Supreme पदं State (गच्छेत् attains).

50. Through freedom one attains to happiness, through freedom to the Supreme, through freedom to tranquillity and through freedom to the Highest State.

NOTES AND COMMENTS

IN THIS NUMBER

The short poem *An Ashrama in Himalaya* is the outcome of the author's visit, some years back, to the Advaita Ashrama, Mayavati. The poem was, however, written when the thoughts of the Himalayas haunted him at his residence in the Highlands of Scotland...Mr. S. V. Venkateswara, M.A., B.L., is the Professor of Indian History and Culture in the Mysore University and the distinguished author of 'India through Ages.' . . . This is the first time that Mr. Satyapriya Sharma appears before our readers. In the article, he discusses with copious quotations from reliable authorities the ways and methods of Christian propaganda as also the future of religion in India. . . . An erudite scholar, a versatile genius

and a practical idealist, Prof. Benoy Kumar Sarkar has proved himself one of the connecting links between India and the cultural world outside. Last year he went to Germany on an invitation from the Munich University to lecture on 'Social and Economic Problems of Modern India.' He had to deliver lectures also in other culture centres of Europe. . . . Dr. B. Bhattacharyya, M.A., Ph.D., is the Director, Oriental Institute, Baroda and has made a special study of Buddhist Iconography. In *Buddhist Tantrism* he refutes the charges levelled against it by ignorant people. . . . 'The Mothers' Day' in America has become a great national festival celebrated on the second Sunday of May, every year, as a mark of love and respect to mothers. It originated from the celebration first observ-

ed in 1907 by a devoted daughter of Philadelphia in loving memory of her mother. The present article is a report of the speech delivered by Swami Vividishananda in the Hindu Temple, San Francisco. The old readers may remember that Swami Vividishananda was once the Editor of the *Prabuddha Bharata*.

THE CART BEFORE THE HORSE OR THE HORSE BEFORE THE CART?

Sometime back Mr. Satyamurti from Madras wrote to Mahatma Gandhi, "Your insistence on the statement that political power is not an end in itself disturbs me seriously. Even if tomorrow we get all the reforms we want, I would still resist British rule in this country. I am also convinced that very few of the reforms we want can be fully or effectively achieved, unless we get political power." In reply to that Mahatma Gandhi said, "There seems to me to be a question of emphasis between Sjt. Satyamurti and myself. His emphasis is on political power in itself, mine on political power as a weapon for enabling the reformer to achieve his reforms in the quickest manner possible."

Really it is a problem whether political power can be an end in itself. Under a foreign Government people cannot find sufficient scope and opportunity for self-expression and growth. The foreign people cannot fully understand the culture and civilization of the country they rule. So it is natural that when the subject people become self-conscious, they will demand political power so that they may grow, and in their own line, speedily and unhampered. Otherwise there can be little difference as to who rules the country. It matters little whether the British

people rule India or the Indians themselves are at the helm of Government, unless in the latter case the country gets better opportunity for growth. Sometimes we find instances where the subjects in the Native States have no less grievances, if not more, than what the people in the British India suffer from. Occasional reports come of atrocious acts in the *Indian*-ruled States which are hardly surpassed by those which some rash British officials have done. There is much satisfaction for the people to feel that they are governed by their own men. But in the long run it comes to no avail, if the same or similar disadvantages exist. There are many landlords in the country who have been conspicuous for their acts of tyranny and oppression upon the tenants and their criminal negligence to the interests of the ryots. What does it matter to the latter that they have their own countrymen as their landlords, so long as they have to suffer miserably? The gaining of more political power for India will have meaning only if it can be utilized for the good of the country. As such political emancipation, is, as Mahatma Gandhi says, simply a means to an end. It cannot be that when political power will be obtained, leaders will all on a sudden develop a spirit of service to the people, *if they have not that already*. That theory is as absurd as to say that a miser will perform acts of charity when he has hoarded enough money.

By no means we want to say that all who are engaged in the political field have no genuine spirit of love for the people and the interest of the country is not at all safe at their hands. What we mean to say is that politics cannot be an end in itself. And to talk of political success first and reform next is something like putting the cart before the horse. To fight for political rights

is itself an act of service to the country no doubt; but it is simply one amongst several acts which require our attention. Mahatma Gandhi says that social service to him is no less important than political work, and he took to the latter only because it would help the former and took to it "only to the extent that it helped the former." He also knows "that those to whom only the exciting thing called 'politics' has an exclusive appeal will laugh at this kind of thing."

The other day the *Manchester Guardian* wrote that the Indian politicians show some unity only when they have to fight against the British Government and when they will have not to fight, they will spend themselves in quarrelling amongst themselves. Those who are engaged in politics cannot all be expected to be saints,—they will have human weaknesses which will lead to occasional factions. Even the very issue of the *Manchester Guardian* to which we refer contains reference to a member of the Parliament who had to be suspended for his disorderliness (to put it mildly). Factions and quarrels in some form or other will always exist everywhere. But what is necessary is that those factions and fights do not sacrifice or betray the interests of the country. That will be more possible when politics is taken not for its "excitingness," but is inspired by the higher interest of the country.

"WHERE IS THE REVOLT OF YOUTH HEADING?"

There is a world-wide change of psychology in the younger generation at the present time. The older generation finds it difficult to understand the true import of the new psychology. To attack old traditions and to seek a better state of things is the most natural phenomenon in the events of all youth

movements of the world. The revolt of youth that expresses itself in different avenues in the present-day world is regarded by some thinkers as of a new character. Some take it to be the precursor of a new era with a novel message hitherto unknown to the older generation. That it may prove to be very constructive in its application is hoped by many. "And now, whether we like it or not, the older generation faces two pitfalls. The first is the pitfall of berating and suspecting and still seeking to dominate youth. The second is the pitfall of pretending to agree with youth and pretending to sympathize with it in all its new points of view, simply because the older generation is in terror of being cut off, shut out, regarded as Victorian. In both these ways the elders fail the younger generation—as they have failed so many times before." This is the view lately observed by Mr. Zona Gale, one of America's best-known novelists and a recognized student of changing society in *The New York Times Magazine*. The writer deals mainly with the juvenile psychology of modern America. Nevertheless, his article breathes a deeper idea so far as the revolt of modern youths in general is concerned. "Whatever we may call the rebellion of youth," continues he, "it is never ultimate. Already among the sophisticates, among that small group of those who rebound most sensitively from any standardized behavior, there is to be noted a certain return. Perhaps it is because of the fundamental sanity of the American, even of the human temper and spirit; or, perhaps, it is because of the old-new shadow of humanism; or it may be only because of Victorian clothes; but for some reason this return, a flair for decorum, is observable now among certain young people. There is here and there even

a slight spiritual renaissance. Before the war in France there was a society of young intellectuals formed for and dedicated to the worship of The One, The Being. In the American Colleges there is a frank seeking for new values, for a standard more reasonable than that of despair. All these are symptomatic of factors on the long, long road, the eternal road, of the quest of the young human spirit. In less than another hundred years there may be a younger generation that is serious and spiritual and inordinately bored by the vagaries and intoxications of the generation older."

The younger generations, in whatever ways of revolt they may try to express themselves should be imbued with a spirit that can construct a future which will enable mankind to interpret human life and activities in terms of spiritual values. The idealism that lacks a far-reaching result on the ultimate good of man has but a temporary value as patching up the contemporary evils.

TO BRIDGE OVER THE GULF

In modern times a general spirit of suspicion and dislike against the West can be found in all countries in Asia. The West in its treatment to the East has been overbearing and proud, and wherever the Western influence has penetrated it has given a rude shock to the native culture. The main purpose of the Westerners in the East has been that of exploitation and this has also created a gulf between the people of the two hemispheres. The scant courtesy with which the Easterners are received in many countries in the West—nay, sometimes badly treated—has also gone a great way to accentuate the feeling of contempt for the West in the East. Yet, no one will doubt that the welfare and progress of the world

demand that the Eastern and Western nations should co-operate and combine in a spirit of goodwill and mutual sympathy.

Madame B. P. Wadia in an article, published in the *Vishwabharati Quarterly*, suggests that this can be achieved by those who are above sectarian spirit—national or religious. "The spiritually minded in the West," she says, "have a splendid chance to fraternize with the spiritually minded masses of Asia. Not Church-tied Christians, but those who have freed themselves from that narrow influence and who are not in Asia either for making money or to rule superciliously—such individuals are in demand. They can do world's work as harbingers of peace and goodwill."

It is a hopeful sign, however, that there is a section of people both in the West and the East—and their number is increasing—who have met with each other in a friendly relation on a cultural basis, ignoring all geographical divisions.

RELIGIOUS EDUCATION IN PRISONS

Mr. J. Chinna Durai, Bar-at-Law who made a special study of British prisons by personal visits writes in the *Indian Review* for July last: "In England the prisoners' needs with regard to the matter of religion are fully satisfied. For a Church of England man, there is the Protestant Church; for the Catholic there is the Roman Catholic Church and for the Jew there is the synagogue. They are all given excellent facilities for worship, and observe their festivals, such as Christmas and Easter." It is a great pity that the Indian prisoners have to bid a good-bye to their religion as soon as they enter the prisons. Nowadays we hear so much of Jail reforms in India, but there is no reason why such an important item of reform

should be lost sight of. Every opportunity ought to be given to the Indian prisoners for the cultivation of religious spirit who, in most cases, are not averse to religion.

M. BIRUKOFF ON INDIA

M. Birukoff who is one of the most noted pacifists of the world, the lifelong friend and sole surviving testator of Count Leo Tolstoy sometime ago made a notable remark, published in the *Hindu*, in course of his conversation with Dr. Lanka Sundaram. "All the

people of this universe must prostrate before India and her people because their civilization and spiritual development are more ancient and real than others. If Europe is to stay in its present condition it is necessary for Indian civilization to come to Europe for the latter to feel her soul." But will many of the Westerners recognize this? The words coming from the lips of such a veteran pacifist indicate the necessity of a genuine spirit of harmony and co-operation to be established between India and Europe.

REVIEW

THE HEART OF HINDUSTHAN. *By Prof. S. Radhakrishnan. G. A. Natesan & Co., Madras. 48+144 pp. Price Re. 1.*

Messrs G. A. Natesan & Co., who always can find out what kind of publication will be demanded by readers and which will go to educate them most, have brought out the above book containing six discourses on "The Heart of Hinduism," "The Hindu Dharma," "Islam and Indian Thought," "Hindu Thought and Christian Doctrine," "Buddhism," "Indian Philosophy" compiled from various periodicals etc. Of them the article on "Buddhism" has been taken from the *Prabuddha Bharata*. Prof. Radhakrishnan is too well known to need any introduction to the public. He has got the singular knack of writing abstruse philosophy in a popular style. We feel no doubt that the present book will be greatly welcomed by the public. The value of the book has been increased by the addition of an account of the Life and Works of the Professor from the pen of Dr. J. K. Mazumdar, M.A. (Oxon).

MY EXPERIENCE AS A LEGISLATOR. *By Dr. (Mrs.) S. Muthulakshmi Reddy, M.B., C.M. Published by the Women's Indian Association, Madras. xii+246 pp. Price Rs. 2.*

Whereas the British Women had long to

fight for their political rights, in India men themselves wanted to share with their womenfolk whatever rights they possessed and strongly supported their claims to an equal place in the new constitution under the inauguration of the Montague-Chelmsford Reforms in India. In Madras Legislative Council when the resolution was moved to extend franchise to women, it was passed almost unanimously. The Madras Council also showed "the first instance in which a woman has been elected to preside over the deliberations of a Legislative Assembly in the whole world." And Mrs. Muthulakshmi Reddy was the lady who was the recipient of that unique honour: She was (unanimously) elected as the Deputy President of the Madras Legislative Council in 1927. Mrs. Muthulakshmi Reddy is known all over the country for her manifold public activities, and it is also known to all how she discharged the responsibilities devolved upon her in the Council with great success. Yet when she entered the Council, she was a "child in politics," to quote her own words. Mrs. Reddy is a bright example of how Indian genius, when given opportunity for self-expression, can show extraordinary capabilities. The present volume, as the title indicates, describes her experience in the Council. The book is an interesting reading from the beginning to the end.

THE VEDIC GODS. By V. G. Rele, L.M. & S., F.C.P.S. Published by D. B. Taraporevala Sons & Co., Bombay. 134 pp. Price Rs. 6-8-0.

In this book Dr. Rele has given a new explanation of Vedic deities on the physiological basis. His theory is that the Vedic deities represent the several centres of activity in the nervous system of the human body. He accounts for the various attributes of each deity and attempts to explain the legends about the same in the aforesaid line. In the Preface, the author explains his position as follows:

"This theory has its clue in the Vedântic statement that what has its existence outside in the external world has also an existence in the internal world located in the body. The Biological theory has this novelty that no writer in the Rig-Veda from Sâyana to the present day has taken the biological view-point to explain the various problems connected with the Vedic Gods. I am conscious of the fact that it will be hard for Vedic research scholars to accept my theory, as my exposition from the embryological, anatomical and physiological points of view will be difficult for them to grasp without a proper knowledge of these branches of biological science."

Only the prominent deities of the Rig-Veda are selected in the book for explanation on the biological basis. The author

believes that the Vedas are books on the physiology of the nervous system written by different Vedic seers who describe its structure and functions in a language of metaphors taken from the natural phenomena connected with the place inhabited by them. According to him, the biological view-point solves the riddle of the Rig-Veda from within outwards and establishes uniformity of activities as between the inner and outer cosmos.

The Vedas have been interpreted in numerous ways from the time of Yaska up to the present age. Some think that the powers of Nature are described as gods; some explain them on an astronomical basis and others believe that they are *Abhimanini* or presiding 'Devatas.' The new interpretation of the author has no doubt completely departed from the traditional as well as the present-day view-points. The Vedic passages and gods may be explained in more novel and varied ways and still they will remain an insoluble problem to scholars. But the bold attempt of the author is worth noting and his ingenious theory is highly commendable. As such, it deserves to be strictly examined by all Vedic scholars. The book is very carefully written in a charming style and the purpose for which it stands has been nicely and thoroughly represented. The paper, printing and get-up of the book are excellent.

NEWS AND REPORTS

A SCHEME FOR MASS EDUCATION

It is admitted on all hands that mass education forms one of the most essential items of constructive work for the uplift of our country. In full view of this need of the country the Ramakrishna Mission has undertaken this task with its humble resources and keenly feels the great necessity of expanding its work.

There are about 60 schools organized and conducted under the supervision of the different branch centres of the Ramakrishna Mission. From the Headquarters of the Mission, however, a definite programme of work for the spread of mass education was undertaken in May, 1928. Under this scheme five

Primary Schools for young boys and girls and a night school for grown-up people have been started in different places of Bengal. Besides, Lantern lectures are also organized, that being the best means of educating those who cannot regularly attend schools. In this connection a radio set also has been bought, through which people can be attracted very easily. All these entail an expenditure of about Rs. 150 per month. For this purpose Rs. 5,408-9-6 was received till May, 1931. Of this sum, Rs. 3,092-14-0 was contributed by America and Rs. 2,315-11-6 by India. By the end of May, the total expenditure for the work amounted to Rs 5,416-12-9, leaving a deficit of Rs. 8-3-3.

This financial position clearly indicates that the work cannot even go on—what to talk of its much needed expansion—unless sufficient funds can be raised. We hope the generous public will not allow this very useful scheme to fall through for want of money. All contribution towards this, marked “for Mass Education,” should be sent to the Secretary, Ramakrishna Mission, P.O. Belurmath, Howrah.

RAMAKRISHNA MISSION INDUSTRIAL HOME AND SCHOOL, BELUR MATH, HOWRAH

Living at the monastery at Belur, one has to constantly experience the sad lot of many poor boys, who come for help or seeking facilities of education on the idea that they are sure to receive sympathetic considerations at the Headquarters of the Ramakrishna Mission, known for its philanthropic works. In response to that demand, the above institution was started, ten years back, with the object of providing vocational education on industrial lines for poor and deserving boys by offering them free board and lodging as far as practicable. The report for 1930 gives a detailed account of its activities under the following heads:

Accommodation. During the year, the construction of a building to accommodate the Office, Show-room, and the Tailoring Department was completed. A small thatched house was also built to provide room for the drawing classes. A kind-hearted gentleman has allowed his building at Belur to be utilised for the purposes of the Home for an indefinite period.

Admission and Strength. The number of the students at the beginning of the year was 18. During the year there were 20 new admissions and 25 withdrawals leaving the strength of the institution at the end of the year at 22. The students on the rolls may be classified as: Weaving 16, Tailoring 18, Cabinet-making 13. Of these 47 boys, 30 were accommodated in the Industrial Home while the remaining 17 were day-scholars.

Examinations and Scholarships. All the 14 students who appeared in the final examination of the School came out successful—3 in Weaving, 8 in Tailoring, 3 in Cabinet-making. Four of these students were admitted as apprentices for the year 1931. The results of the annual class examinations were also satisfactory. Three of the students held scholarships from

District Boards, while 12 pupils were given stipends from the School funds. Almost all the students in the School were in receipt of aids towards their education in some form or other.

Tutorial Classes. In mornings and evenings some general education was imparted to younger boys under competent teachers.

Scriptural and Music Classes. Weekly classes on the scriptures and the lives and teachings of saints were arranged for the purpose of religious instruction. Daily congregational prayer formed an important item of religious education. Devotional and patriotic songs were taught to the boys in separate groups.

Physical Training and Recreative Activities. Students were encouraged to take regular physical exercise in mornings and evenings. Parallel bars and a pair of rings and trapezes have been provided for them in the Home compound. They were taught gardening and allowed to join social festivities such as the Durga Puja and Birthday celebrations held at the Belur Math.

Library and Reading Room. There is a small library attached to the school containing some books mainly on industrial and technical subjects. The books were received free or were paid for by some kind donors.

Finance. The total receipts amounted to Rs. 8,681-13-3 and the expenditure to Rs. 9,364-7-3 resulting in a deficit of Rs. 682-10. The running of the School cost the management Rs. 6,203-5-6, against which Teaching and Equipment grants of Rs. 1,200 and Rs. 300 respectively were received from the Department of Industries, Bengal.

The importance of such an institution can hardly be over-estimated. But though an attempt has been made here to give a right type of education with an eye to the needs of poor boys, it cannot be said that the institution has made as much progress as one would wish. The reason is, as the report shows, the authorities find themselves greatly handicapped for want of sufficient funds and accommodation. Many poor boys from the mofussil are refused admission, who could be taken in, if only a monthly stipend of Rs. 10 for each could be secured. Separate buildings for the Home as well as for each department are urgently needed. The acquisition of land together with necessary constructions is much needed for the future growth of the institution. The estimated amount required for the purpose is Rs. 80,000.

In the country, nowadays, there is no dearth of people who can imagine and feel for the wretched condition of poor boys, who cannot get a start in life for want of proper education. As such, we hope the financial handicap of the institution will be removed by the help from the generous public.

Any contributions may be kindly sent to the Secretary of the Industrial Home.

SRI RAMAKRISHNA ASHRAMA, / BANKIPORE, PATNA

The report for 1929 and 1930 shows that during the period under review, regular classees were held in the Ashrama premises, at Gardanibagh and the High Court quarters. There were altogether 270 lectures on religious and cultural subjects. The *Morning Star* was conducted by the Ashrama in order to propagate the principles of the Order. Special lectures and discourses were from time to time arranged by the Ashrama. The Vivekananda Boys' Association made much progress. Boys received training for their physical, moral and intellectual uplift. The average daily attendance was 20. A library was opened by the Association. To the Ashrama was attached another Library, known as the Turiyananda Library. The Ashrama conducted one Day School for cooks and servants and five Night Schools for the depressed classes. Poor-feeding, processions and lectures formed an important item during the birth-day celebrations. The Ramakrishna Students' Home was run on the line of the Brahmacharya system and admitted 12 students, of whom 3 were free, 3 full-paying and the rest, concession-holders. In co-operation with local youths, and the inmates of the Students' Home, the Ashrama undertook the following items of work: (1) Nursing the sick and cremating the dead, (2) Preparation of a scheme of mass education, (3) Management of Night Schools and various other philanthropic works.

The Ashrama was shifted to its permanent site in December, 1930. A plot of land measuring 8 bighas with a small building was purchased at the cost of fourteen thousand rupees. With two rented houses adjoining the purchased plot, the Ashrama managed its present activities with great difficulty. The Ashrama had to take a loan of three thousand rupees for purchasing the plot of land.

Besides this, the Ashrama is in need of money to put its works on a permanent basis. The success of this institution is sure to have a moral and spiritual influence upon the province of Behar. We recommend it for help to the public in general and those in particular who are interested in the progress of the province in question.

SRI RAMAKRISHNA MISSION SEVA- ASHRAMA, CONTAI, MIDNAPORE

The report for 1928-1930 shows that the Sevashrama was affiliated by the Headquarters at Belur as a branch centre of the Ramakrishna Mission. The number of patients treated by the Sevashrama was 7,248 in 1928, 4,832 in 1929 and 6,236 in 1930. During the period under review the Sevashrama undertook relief works at the time of floods and epidemics in different places. It managed a good library consisting of healthy literature and various periodicals. A Students' Home was started with a few indigent students. Four Free Primary Schools, in different places, were managed by the Sevashrama. Several discourses and lectures were arranged for the propagation of the universal principles of Vedanta. Lantern lectures were occasionally given to the masses. The Sevashrama is doing useful work in the Sub-division and approaches the general public for help towards its further development.

SRI RAMAKRISHNA MISSION SEVA- SRAMA, BALIATI, Dacca

The report for 1927-1929 shows that the Sevasrama treated 332 patients in 1927, 142 in 1928 and 97 in 1929. There is a small hospital for treating invalid cases. In the period under review, it could afford to give shelter to some patients of the like nature. The Sevasrama also undertook to treat some cases in the houses of the patients. It occasionally rendered financial and other helps to the distressed people. Two free primary schools imparted education to boys and girls. The numerical strength of the schools was between 70 to 80.

There is a reading room with a library of about 600 books and various periodicals. On every Sunday, scriptural classes were held. Every evening a religious class was held, in which lectures were occasionally given with the help of magic lantern.

RAMAKRISHNA MISSION'S FLOOD RELIEF WORK

The Secretary of the Ramakrishna Mission sends us for publication the following report under date 15th September, 1931 :

Readers of *Prabuddha Bharata* are aware that the Ramakrishna Mission has started relief work in aid of the sufferers from the devastating floods in North and East Bengal. The work has been extended to three Districts, Pabna, Mymensing and Dacca, and thirteen centres have been opened. Five of them—Salap, Sthal, Mulkandi, Gopalpur and Jamirta—are in the Sirajganj Sub-division (Pabna); one—Gayhata—is in the Tangail Sub-division (Mymensing); and seven—Sabajpur, Baliadi, Benupur, Khalsi, Baliati, Kalma and Sonargaon—are in the four Sub-divisions of the Dacca District. In four weeks up to September 12, 1931 we distributed from these centres 926 mds. of rice to about ten thousand helpless men, women and children belonging to 261 villages.

The distress of the people is as acute as ever. Hundreds of famished people are daily flocking to our centres for help. We cannot extend our relief operations any further for want of funds. Contributions of money, rice and cloth are urgently needed and will be thankfully received at the following addresses :

1. *The President, Ramakrishna Mission, P.O. Belur Math, Howrah.*
2. *The Manager, Prabuddha Bharata, 4, Wellington Lane, Calcutta.*

Give as the rose gives perfume. It is our privilege to be allowed to be charitable, for only so can we grow. The poor man suffers that we may be helpful. Let the giver kneel down and offer his thanks, let the receiver stand up and permit.

*

The Life is short, the vanities of the world transient, but they alone live, who live for others, the rest are more dead than alive.

*

Do you love your fellow men? Where go to seek for God? Are not all the poor, the miserable, the weak—Gods? Why not worship them first? Why go to dig a well on the shores of the Ganges?

*

He who sees Siva in the poor, in the weak and in the distressed, really worships Siva.

—SWAMI VIVEKANANDA

Prabuddha Bharata

VOL. XXXVI

NOVEMBER, 1931

No. 11



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE*

THE MOGULS

The Moguls seemed to have cast a spell over Swami Vivekananda. He depicted this period of Indian history with such dramatic intensity, that the idea often came to us that he was perhaps telling the story of his own past. We often wondered whether we saw before us the re-incarnation of the mighty Akbar. How else could he have known the thoughts, the hopes, the purposes of the greatest of the Moguls?

One of his beliefs was, that before one reached the life in which the enlightenment was to be achieved, one must have run the whole gamut of experiences : suffered every tragedy and the direst poverty, and enjoyed to the utmost all that the world has to offer : wealth, adulation, fame, power, ecstatic happiness, dominion. “Millions of times have

I been emperor,” he would say in his exuberant fashion. Another idea was, that after lives of effort in which complete success had not been reached, there came a final life of worldly attainment, in which the aspirant became a great emperor or empress. This precedes the last life in which the goal is reached. Akbar, it is believed in India, was a religious aspirant in the incarnation before he became emperor. He just failed to reach the highest and had to come back for one more life in which to fulfil his desires. There was only one more re-incarnation for him.

So vividly did Swami depict these historic figures for us : rulers, queens, prime ministers, generals, that they seemed to become for us, real men and women whom we had known. We saw Baber, the twelve year old King of Ferghana, (Central Asia) influenced by his

* All rights reserved.

Mongol grandmother, and living a hard rough life with his mother. We watched him later as King of Samarcand for one hundred days, still a boy and delighted with his new possession as though it were some super-toy; his chagrin and dismay when he lost the city of his dreams; his struggles, defeats and conquests. The time came when we saw him and his men booted and spurred, crossing the great mountain passes and descending on to the plains of India. Although an alien and an invader, as Emperor of India, he identified himself with the country, and began at once to make roads, plant trees, dig wells, build cities. But his heart was always amongst the highlands of the land from which he came and where he was buried. He was a loveable, romantic figure, founder of one of the greatest dynasties within the history of man.

After his death the kingdom fell into other hands and Baber's heir, Humayon, became a fugitive. In the deserts of Sind, with only a handful of followers, he fled from place to place, in danger of his life. Here he met the exquisite young Mohammedan girl Hamida, married her, and shared with her his most unhappy fate. We saw him giving up his own horse to her while he walked at her side. And in the deserts of Sind was born her only son, later to become the Emperor Akbar. So reduced in circumstances was Humayon at that time, that he had no gifts for his followers with which to celebrate the event, except a ped of musk. This he divided among them with the prayer: "May my son's glory spread to all parts of the earth, even as the odour of this musk goes forth."

Humayon regained the empire but he was not to enjoy it long, for in the forty-eighth year of his age he met with a fatal accident in his palace at Delhi and died, leaving his throne to his only son,

Akbar, then little more than thirteen year old. From that time until his death at the age of sixty-three Akbar was the undisputed master of India. There have been few figures in history with such a combination of qualities. His nobility and magnanimity put even his great general, Bairam, to shame. While still a boy, when his enemy was brought before them, and Bairam, putting a sword into his hand, told the young King to kill him, he said: "I do not kill a fallen foe." His courage was unquestioned and won the admiration of all. Few excelled him in sports: no one was a better shot, a better polo player or a better rider. But with it all he was severely ascetic in his habits. He did not take meat, saying: "Why should I make a graveyard of my stomach?" He slept only a few hours every night, spending much time in philosophic and religious discussions. Mohammedan though he was, he listened to teachers of all religions—listened and questioned. Whole nights he spent in learning the secrets of Hindu Yoga from the Brahmin who was pulled up to his *Kawa Khana* (*bush*).

In later years he conceived the idea of establishing a new religion of which he was to be the head—the Divine Religion, to include Hindus, Christians, and Parsees as well as Mohammedans.

King of kings though he was, he had the faculty of making real friends. There were three who were worthy to be the friends of this Shadow of God: Abul Fazl, the Brahmin minstrel, his poet laureate; Birbul his Prime Minister; and his brother-in-law and Commander-in-chief, Man Singh. Two Hindus and two Mohammedans, for there were two brothers Fazl. His friends shared not only his lighter moments but stood by his side in the Hall of Audience and followed him into battle. We see them making a line of

swords for him when his life is in danger in a battle with the Rajputs. They, Mohammedan and Hindu alike, become adherents of the new religion and support him loyally in all his undertakings. Never was a man blessed with truer friends. This is rare enough in ordinary life, but almost unheard of regarding one in so exalted a position. His empire extended from Kabul to the extreme parts of Southern India. His genius as an administrator enabled him to pass on a united empire to his son Selim, later known as the Emperor Jehangir. Under this "Magnificent son of Akbar" the Mogul court reached a splendour before which all previous ideas of luxury paled.

Now appears the fascinating figure of Nur Jehan, the Light of the World, Empress of Jehangir and, for twenty years, the virtual ruler of India. The influence of this remarkable woman was unbounded. To her great gifts of wisdom and tact were due the stability, prosperity and power of the empire, in no small degree. Her husband had coins struck in her name, bearing the inscription: "Gold has assumed a new value since it bore the image of Nur Jehan." The Great Mogul's trust and faith in her were unbounded. To the protest of his relatives that he had delegated his power to her, he replied: "Why not? since she uses it to much better advantage than I could." When he was ill, he preferred her treatment to that of all his physicians. She was the only one who had power to check his habits, limiting him to three cups of wine a day.

It was during the supremacy of Nur Jehan that the new style of architecture was introduced, a feminine type of architecture in which the virile red sand-stone of Akbar's buildings was supplanted by white marble inlaid with precious and semi-precious stones.

Jewelled walls instead of rough stone ones. The delicacy and effeminacy of Persia replaced the vigour and strength of the Central Asian Highlands. Its gift to posterity was the Taj Mahal and the marble palaces of Agra, Delhi and Lahore. The exquisite building known as the tomb of Itmad-ud-daulah on the other side of the Jumna, was built by Nur Jehan in memory of her father, the Lord High Treasurer, and later Prime Minister to Jehangir. It was one of the first buildings in the new style of architecture. It is believed that the stones were inlaid by the slaves of Nur Jehan. It is interesting to compare this first imperfect attempt with the perfection attained in the Taj Mahal where 44 stones of different shades of red are used to reproduce the delicate shades of one rose petal, the progress in efficiency is striking.

Nur Jehan's own apartments in the Agra palace, the Saman Burg, were also decorated under her personal supervision. She was truly a great patroness of the arts, and her charity was boundless.

In a man like Vivekananda, with a genius for seeing only what was great in an individual or a race, such understanding of the Mussulman was nothing strange. To him India was not the land of the Hindu only, it included all. "My brother the Mohammedan" was a phrase he often used. For the culture, religious devotion and virility of these Mohammedan brothers, he had an understanding, an admiration, a feeling of oneness which few Moslems could excel. One who accompanied him on one of his voyages tells how passionately thrilled Vivekananda was, when their ship touched at Gibraltar, and the Mohammedan lascars threw themselves on the ground, crying: "The Din, the Din!"

For hours at a time his talk would

be of the young camel driver of Arabia, who, in the sixth century after Christ attempted to raise his country from the degradation into which it had fallen. He told of the nights spent in prayer, and of the vision that came to him after one of his long fasts in the mountains of the desert. By his passion for God, and the revelation granted to him, he became one of the Illumined Ones, destined to rank for all time with the very elect of God. There have been few of these Great Ones;—of each, one may say with truth: "Of his kingdom there shall be no end."

We realized that, whether in Arabia, in Palestine, or in India, the children of God speak one language when they are born into the new life. He felt the loneliness of the Prophet who, to the average person seemed a madman. For years, a mere handful believed in him and his message. Little by little we understood the patience, the compassion, the burden of the mission laid upon this Prophet of Arabia.

"But he advocated polygamy!" protested one with a Puritanical turn of mind. Vivekananda explained that what Mohammed did was to limit a man to four wives: polygamy in a far worse form was already practised in Arabia.

"He taught that women have no souls," said another with an edge to her voice. This called forth an explanation regarding the place of woman in Mohammedanism. The Americans who listened were somewhat chagrined to

find that the Moslem woman had certain rights not enjoyed by the so-called free American woman.

From this trivial questioning we were again lifted into an atmosphere of wider sweep and more distant horizons. However limited and ignorant his outlook may seem, it cannot be denied that Mohammed was a world figure, and that the force which he set free has shaken this world and has not yet expended itself.

Did he deliberately found a new religion? It is easier to believe that the movement evolved without conscious thought on his part; that in the beginning he was absorbed in his great experience and burning with the desire to share this precious attainment with others. Was the form which it took during his lifetime in accordance with his wishes? It is certain that the conflicts which soon ensued were no part of his plan. When a great force is let loose no man can harness it. The Moslem hordes swept over Asia and threatened to overrun Europe. After conquering Spain they established there great universities which attracted scholars from all parts of the then known world. Here was taught the wisdom of India and the lore of the East. They brought refinement, courtliness and beauty into the everyday life. They left behind them Saracenic buildings,—structures of surpassing beauty,—a tradition of learning, and no small part of the culture and wisdom of the East.

WHAT THE MAHOMEDANS SHOULD DO

BY THE EDITOR

I

For sometime past the problem of the Hindu-Moslem unity has been uppermost in the mind of all Indians who are even in the least particular about the welfare of the country. At times it seems as if the destiny of India is hanging mainly on the solution of that problem. Mahatma Gandhi to whom all people are looking as the most competent person to bring about any solution of that problem said the other day that it was simply a political and economic problem. "The causes of discord (between the Hindus and the Mahomedans) are economic and political and it is these that have to be removed,"—these were his words. Leaving this question for solution, therefore, at the hands of those who are experts in the field of politics and economics, we shall discuss the religious aspect of the relation between the Hindus and the Mahomedans. For religion is the greatest bond of unity, and when there is a real union of heart, many questions are automatically solved. Deeper behind the surface troubles between the two communities the real question is that the Hindus and the Mahomedans have not been able to look upon each other with so much intimate relationship that they can disarm all suspicions and distrust. In India all other communities—the Hindus, the Parsis, the Jains, the Buddhists, the Sikhs—and even the Christians look upon one another with better feelings than with what any of them look on the Mahomedans. The Mahomedans form as if a class by themselves which could not altogether fit in with other people. The Hindus and

the Mahomedans, as a result of long living together in the country, were just in the process of being welded together, but before the union could be deep and strong enough, many artificial causes arose which have tended to separate them again. Though the Hindus and the Mahomedans have been for many centuries putting up together they have not been able to understand each other completely. It is true that there were some saints in India who had been the recipients of love and respect both from the Hindus and the Mahomedans, but still the Hindus ought to have known Islam much better and the Mahomedans, the truths of Vedanta more closely. Had that been the case, any artificial factor would not have been able to break the fairly amicable relation, that had grown and was growing between them in different parts of the country.

II

It is said that Islam is the most misunderstood of all religions in the world. Carlyle said as late as in the year 1840: "Our current hypothesis about Mahomed, that he was a scheming Impostor, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to any one. The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only." Yet the modern great English historian Mr. H. G. Wells has painted the character of the great Prophet in a way which wounds the religious susceptibilities of even non-Muslims. It is very clear on the very face of it that

the famous writer was carried away too much by his historical sense and could not see the real religious background in the life of one who has been giving spiritual sustenance to one-sixth of humanity for these thirteen hundred years. It is true that "even by the standards of the desert he was uneducated," and there were many things in his conduct which are repugnant to the twentieth century men living in altogether different conditions and circumstances, but how did Mahomed get so much strength in his words that they turned the sands of the Arabian desert into explosive powder blazing heaven-high and from his teachings could arise innumerable saints who realized the Highest in religion and whose life has been a blessing unto humanity? It is true that many miracles have clustered round the life of the Prophet which offend against the historical sense of a modern man (and what saint has been untouched by this travesty of devotion of their followers?) but the greatest miracle in the life of Mahomed was that he could give to the world the holy book—the Koran. In the Koran there are many things which are not of any interest to all now, and which do not concern themselves with things properly religious,—but it contains many things which could not be uttered by one if he were not inspired, if he were not a messenger of God. Did he not say things lofty and sublime which coincide with the revelations in other religions also? We find in the Koran (Sura VI. 104), "No vision taketh in Him, but He taketh in all vision : and He is the Subtle, the All-informed." This is exactly the echo of the Upanishadic verse : "What none can see with eyes, but by which one sees the function of the eyes, know that alone as the Brahman and not this they worship here." We find Mahomed saying,

"Moreover, good and evil are not to be treated as the same thing. Turn away evil by what is better, and lo ! he between whom and thyself was enmity, shall be as though he were a warm friend." This is so similar to the teachings of Lord Buddha : "Conquer wrath with love, a wicked man with your virtuous acts ; conquer a miser by giving freely and a lying man with your truthfulness." The Prophet's words were, "Nothing hath been said to thee which hath not been said of old to apostles before thee." (Sura XLI. 43.) Have they not the ring of what Jesus said, "I have come to fulfil and not to destroy"?

Though in the opinion of Mr. Wells Mahomed was like "any other welder of peoples into a monarchy" and "there was singularly little spirituality in his kingship," yet did not the Prophet pay a sufficient price for the revelation that dawned upon him? All Prophets of the world, however exalted they loomed before the imagination of their worshippers in the generations that followed, had to pass through a hell of struggle to build their spiritual life. It may be that they had no necessity for any such spiritual practices for themselves—they were all done as examples to the world, but nevertheless it is a fact, almost every one of the religious Teachers of the world had, in some period of his life, been seized with a degree of spiritual longing which made the world bow down to him even for that, if not for anything else. In Mahomed's life also we find the same thing. There was a time when the spiritual problems oppressed his mind most relentlessly for solution. Night after night he would be plunged into the depths of his thoughts for any light on the subject, till one day Truth dawned on him and he whispered to Khadija that he was no longer in dark-

ness and doubt. Truth is revealed to the man who can enter into the depths of his soul led by deep spiritual hankering and when the Truth is known, his words become irresistible. The very fact that the words of a poor, unlettered and uneducated man could raise the people of the Arabian desert into a wonderful and mighty spiritual confederation and he could speak words of wisdom which ring into the ears of 300 millions of Moslem population even now, indicates what a great spiritual background Mahomed had. It is a pity that the life of the Prophet and his teachings have not received as much attention by the people outside the Moslem world as they should be. And therefore they have been subject to much misconception and misunderstanding.

III

In some quarters it is believed that the Koran teaches religion to be preached on the point of sword. The Mahomedans who have got the direct knowledge of the Koran deny this fact. According to Dr. D. S. Margoliouth, D.Litt., an Oxford Professor of Arabic, "In the eighth year of the Flight the Prophet addressed a manifesto to the world, demanding the submission of all mankind to Islam. Islam from that time onwards was in the main disseminated by the sword." Yet there is a distinct passage in the Koran saying, "Let there be no compulsion in Religion." (Sura II. 257). According to a Mahomedan poet,

"To the One Light are all the praises directed,

And religions are but different forms and figures of the One Light.

In all religions lives but one Religion.

Who art thou?

Neither a Hindu nor a Mussalman;
Thou art He, in whom is God's
Abode."

Sir Abdur Rahim, the veteran Mahomedan leader of Bengal, years back said, "I need hardly point out at the present day that it is a wholly false notion that the religion and laws of Islam enjoin conversion by force. . . . the Islamic law permits the non-Moslem living in a Moslem State (Zimmis) to participate in all the rights of citizenship, nay to live in accordance with their own customs and usages and the ideals of their different religions and civilisations. In fact, it is a cardinal doctrine of Islam that mankind—and be it noted not merely Moslems or men of any particular creed, race and colour—are the highest of God's creation and that all are equally entitled to make the best use possible of the universe and whatever it contains by the exercise of those faculties, which God has given them." Yet the idea has gained ground amongst the non-Mahomedans that Islam was spread by its followers with the Koran in one hand and the sword in the other. Of the two most aggressively proselytizing religions of the world—we mean Christianity and Islam, the latter is believed to have taken more coercive methods. Dr. Margoliouth, whom we have quoted before, said, "Under some of the Moslem rulers the life of the non-Moslem was rendered so intolerable by ceaseless humiliations and vexations that the motive for conversion to Islam became overwhelming." Perhaps Islam is the religion which has most conspicuously fostered national spirit and which has supplied the nucleus for the formation of a mighty nation. Islam combines in itself both the national and religious aspects as no other religion in the world has done.

Islam has supplied the greatest bond of unity amongst its followers and they, when united, have turned that advantage mostly to the furtherance of the national end. As such, people outside the Moslem community have known Islam more as a nation than as a religion. This is one of the reasons why Islam as a religion has not been sufficiently known.

IV

Khwaza Nizâmu-Din Hasan discusses in an issue of the *Islamic Review* that both in the East and the West Islam as a religion has not been properly understood and tries "to trace how far the Muslims themselves are responsible for the adverse attitude of non-Muslims towards Islam." With respect to prejudices against Islam in India, the writer says, "Islam found in India a very congenial place for settling down but not for extending, partly because of some of the Muslim invaders who carried fire and sword into the country and did not really care to convert the unbelievers to the Eternal Religion. The destruction and havoc they wrought, and the *aposteriori* justification they twisted out of Islam for what they have done, was more serious in consequence to themselves rather than to their vanquished." Then he quotes Professor Mohammed Habib from the latter's life of Mahmud of Ghazni: "A religion is naturally judged by the character of those who believe in it; their faults and their virtues are supposed to be the effect of their creed. It was inevitable that the Hindus should consider Islam a deviation from truth when its followers deviated so deplorably from the path of rectitude and justice. A people is not conciliated by being robbed of all it holds most dear, nor will it love a faith that comes to it in the guise of

plundering armies and leaves devastated fields and ruined cities as monuments of its victorious method for reforming the morals of a prosperous but erratic world. 'They came, burnt, killed, plundered, captured—and went away,' was a Persian's description of the Mongol invasion of his country; it would not be an inappropriate summary of Mahmud's achievement on Hinduism. It was not thus that the Prophet had preached Islam in Arabia; and no one need be surprised that the career of the conquering Ghaznvide created a burning hatred for the new faith in the Hindu mind and blocked its progress more effectually than armies and forts."

Then he opines, "Thus, although the Asiatics in general are not justifiable in the anti-Islamic propaganda, yet it must be said in fairness to them that they are not to be blamed in so far as they have not received any true explanation of the tenets of Islam through the actions of its followers . . . it was quite natural for the people to remain ignorant of and indifferent towards a religion of which they knew nothing from true sources, and of which they had formed a distorted idea by the silly teachings of the scandal-mongers of whom there is no minority in every religion."

V

The function of religion is to soothe a lacerated heart, to console the weary spirit, and to bring comfort to the distracted by showing the light of the Beyond. A truly religious man, to whatever denomination he may belong, sheds an atmosphere of peace around him and his blessings can be reaped by all irrespective of any distinction of caste or creed. But the outside people have not been able to penetrate into the inner sanctuary of Islam to enjoy, appreciate and profit by the gems of

truths lying hidden therein. Even at the present day in India people feel more the heat of the zeal of the followers of Islam for safeguarding and protecting their faith and its interests than the benign effects of the messages of one who came as a messenger of God to bless humanity. It will be an ignominious folly to say that there are no ideal men in Islam; but they cannot be reached by outsiders because of the din and bustle that are raised by impatient people for the protection of Islam. The Mahomedans should see, if Islam is to fulfil any spiritual demands of humanity, that the benign influence of their faith can spread far and wide. Truth is its own protection; it will have its own way, like a corrosive substance, if only we do not artificially interfere with its action by too much eagerness to work *for it*. The Mahomedans should see that the *spiritual influence* of their society spreads to a greater extent than the aggressive turn their attitude and belief in Islam may take.

This was exactly the sentiment expressed by the editor of the *Islamic Review* in his comment upon the failure of the Pan-Islamic movement. He said, "But we have been led to believe, after a calm study of the situation that has appeared since, that from the point of view of Islam as a religion it is good that the Muslim nations could not so unite. If the political upheaval of the Muslims had taken place, as dreamed, through a political confederation, the issue of Islam's influence as a religious force would, perhaps, never have been clear. Circumstances at the time caused Islam to be established simultaneously as a spiritual as well as a political cult. This had its own advantages, but later certain disadvantages arose out of this very circumstance. In after times, to sceptic minds, Islam appeared rather a political than a spiritual cult. . . .

"If . . . the cult of Islam has not only to co-operate, as in the beginning, with political power, but even to depend upon it for its *revival* this time—the future of Islam as a religious force is doomed, and with it is doomed religion itself. . . . And it was all for the best that there was no vestige of political power in the movement (The Muslim Mission in England) that aspired to Islamize Europe. Now the power of Islam as a purely moral and spiritual force is to be proved or disproved according as this movement succeeds or fails."

It is doubtful whether all Mahomedans in India are anxious to increase the power of Islam "as a purely moral and spiritual force." For in some of the recent communal riots there had been instances where some Mahomedans have shown themselves as worst specimens of human beings in their acts of violence and atrocities (Here we do not like to say that the Hindus have behaved like angels, nor do we like to institute a comparison as to which party has behaved worse). But that has not, it seems, caused sufficient anxiety in the Mahomedan community. There are instances when we do not know whom to pity more—those who can perform acts of brutality or those who suffer therefrom: for whereas the latter suffer physically, the fate of the former as human beings is doomed. The society in which the number of these people preponderate will have little to feel proud of. The Moslem community ought to see that it has got within itself sufficient moral force to reclaim such types of people. Otherwise though some may rejoice at the show of physical strength of the community and even though the Mahomedans may become the paramount power in the country, the society will carry with itself seeds of its own destruction

and dig its own ruin. Do we not find how the Mahomedan history of India—however splendid looks the period from material standpoint—has been blackened by the inhuman acts of patricides, fratricides, etc.? Any change of throne meant some acts of bloodshed in which the aspirants after the royal power had to steel themselves against all feelings of human relationship as a brother, a son and so on. What does it matter if the world is gained and the soul is killed?

VI

Another thing to be noted here is that in the past the cultural force of Islam has not been of small value. When Europe was enwrapped in darkness for hundreds of years in the Middle Ages, Islam was the torch-bearer of knowledge. It was Islam to a great extent that brought about the Renaissance in Europe. Islam's contribution to human thought has been immense. In some fields of learning and thought Mahomedans have been pioneers—in some they have shown new ways. The contribution of Islam to the thought of the world has been such as every Mahomedan has reason to feel proud of. But all concerned with the welfare of Mahomedan community should see that Islam can regain its strength as a cultural force. It is not by only gaining a few seats in the Council or the Legislatures that the real well-being of a community can be achieved. Education must spread. Culture must be revived. Some will say that with the gaining of political power, everything will come automatically. But the desire and anxiety must be there. Though in the past, the Mahomedans would show great eagerness to found Madrasas, Maktabas, etc., at present we cannot say that they are doing their best to serve the cause of education. In the last

Bengal Council, when the question was raised that in the administration of the Calcutta University the Mahomedans had not a sufficient voice, one member answered that neither had the Moslem community shown any anxiety for the educational welfare of themselves by any financial contribution. It cannot be all due to poverty. Except the Aligarh University, we do not know if the Mahomedans have done much for the spread of education.

Even in acts of offering genuine help to each other in times of distress, the Mahomedans, at present, do not seem to be doing much. It is the experience of philanthropic bodies that in their appeal for funds in times of famine, flood, etc., they do not find much response from the Mahomedan community. We have seen that when relief is done even in an area where the Mahomedan population overwhelmingly preponderates, little help is got from or rendered by the *Mahomedans* themselves. Economic distress amongst the Mahomedans cannot be offered as an excuse for that; for the Moslime community cannot be considered as the worst sufferer in this respect, and relief funds remain open to receive *contributions however small*. It cannot also be said to be due to a scanty attention that the Mahomedans are likely to receive from the philanthropic bodies composed of non-Mahomedans. For, in India there are at least some organizations which absolutely make no distinction of caste, creed or faith in matters of offering relief. We know of people who had to struggle hard to raise money for rendering help in the areas where communal tension had been great, because they would recognise no distinction of communities. Does this indifference of the Mahomedans to their own people in times of distress and calamity indicate that they are not genuinely keen about the *real* needs of their

community? This is a problem which we commend to the serious attention of all Mahomedans interested in the welfare of their community.

The question may be very pertinently asked, why is it that we offer gratuitous advice to Mahomedans, though there are thousand and one defects in the Hindu society itself which should receive our attention? We do that for the simple reason that we sincerely

believe that the future India will not belong only to the Hindus or to the Mahomedans—but that they both along with other communities will have to live peacefully deriving benefit and help from each other, if India is to form a united nation. In the past, as we have shown, the Hindus and the Mahomedans have not *sufficiently* profited by each other. Let this not be so even in the future.

BURNING OF DARKNESS

BY NICHOLAS ROERICH

We shall not tire to repeat that at the base of Existence lies the creative thought. We shall vitally realize the significance of rhythm as the underlying dynamo of our work. We shall remember the covenant of Light, that first of all the most important for us are spirit and creation, second comes health and third—wealth. If however the creeping in darkness shall whisper to us in a sweet voice first wealth, then health and at last creation, then you shall say, “We know thee, disguised homunculus! Thou hast again crept in. Thou has taken advantage of the unlocked door while the care-taker has left for a bite. Thou countest again upon human weakness, inconstancy and again thou hopest to revive the seedlings of treason. No matter what thy disguise may be we shall recognize thee. With thy materialistic revaluation of values thou hast disclosed thyself and thy decaying influence. The next evolution is not built according to thy foundations, homunculus! Verily, thy fancy disguise shall not help thee. We firmly know that the values

of spirit and creation lie at the base of Existence and can be the only salvation of humanity!”

Vigilantly, penetrating into the laws which lead humanity, we see everywhere saving sparks. Pay attention that the homunculuses as the prototypes of the treacherous Mime, who dreamt of annihilating the hero Siegfried, pronounce always in one or another form their hidden intentions. You remember how Mime the dwarf* sweetly calms the vigilance of Siegfried, whispering to him how he had nursed and nurtured him. He even spoke to Siegfried about heroic achievement certainly with the aim to appropriate the results of this gigantic task, whereas Siegfried will be killed through his treason. But by some miraculous way Mime begins to tell not what he would like to say but what he thinks. Verily, watching closely you can discern the true formulae of homunculus, which sooner or later he will pronounce in your presence. Sharpen but your attention and for this in very simple ways

*From Wagner's opera *Siegfried*.

learn to tensify your concentration and be always alert so that in the needed moment you shall not be shadowed by your own foggy, petty thoughts. It is said that a criminal is always attracted to the place of his crime and thus discloses himself. Likewise will homunculus betray himself, for everything which strives finally to decomposition will be exposed. Homunculus dreads the future just like many become atheists only to reject all thoughts about the future.

The idea of Guruship, the idea of "high Leadership" passes through all ages, for in this is contained the counter-balance to the dark homunculus. Beginning with an address to the disclosed homunculus we shall remember some covenants of Light which unwaveringly and eternally are guiding the struggling manhood.

This is what the Eastern Wisdom ordains :

"At the construction of affirmed beginnings one must remember that the construction proceeds always upward. While constructing in the name of the Lord—there is but one path—that which leads to the Creative Source. The path of mighty Hierarchy. The path of the mighty leadership of Great Service, hence the contact with the creative principle impels the spirit to the affirmed law of Hierarchy. Each construction demands the striving upward. Therefore only the law of obedience to the Hierarchy can give the lawful tension. Therefore what is given for the foundation has to be guarded, for without the stones of foundation the structure cannot stand."

"How then to affirm oneself in the Teaching? How to come close to the Highest Law of Hierarchy? Only through the refining of thought and expansion of consciousness. How can the Command from Above be contained if the affirmation of conformity lacks?

One must be able to accept the vastness of the Teaching. Conformity alone can permit the vessel to be filled. Hence, the manifestation of broadness is worthy of a broad consciousness. On the way to Us one can attain only through Hierarchy. Thus only through the power of Hierarchy can We send the given, therefore all armours must remain pure. How can new possibilities and new ones be attracted if not to go in the Name of Hierarchy?"

"With Us certainly one can achieve through the saturation of the heart. He who attained thus, has the privilege, for the source of the heart will not wear away. The Image of the Lord centered in the heart will not be blurred and at any hour is ready for help. This way of the heart is the most ancient, but is in need of a considerable expansion of consciousness. One cannot speak about the heart from the very first talk, because it can be overburdened without result. Likewise it is useless to speak of love, if the heart does not as yet contain the Image of the Lord. But the hour strikes when it is necessary to point out the power of the heart. I advise to recur to the heart not only because of the Image of the Lord being near, but on account of cosmic reasons; it is easier to cross abysses if the bond with the Lord is strong. Thus it is not easy to go without the Lord. Not only with the lips repeat the Name of the Lord, but rotate It in your heart and He shall not leave it like a stone carved into a cleft by the mountain streams. We say Cor Reale when the King of the Heart enters the predestined abode. One must protect oneself with the Image of the Lord."

"The omnipresent fire imbues each vital manifestation. The omnipresent fire strains every action. The omnipresent fire impels each striving, each beginning, therefore how not to imbue

oneself with the omnipresent fire! The cosmic might which is subsistent in each impulse of man and in creative power is directed towards conscious creativeness. With what great care these corresponding energies ought to be gathered for the creation of a better future! Only the conscious striving to the possession of the power of co-measurement can manifest creativeness worthy of a better step. Hence every one on the way to Us must strive to creativeness consciously directing one's discrimination."

"When the consciousness will prompt to you the necessity to have a constant Image of the Lord, retire into a quiet place and direct your eye upon the chosen Image. But remember that you have to decide irrevocably, for the constant Image shall be a constant reproach in case of treason. After a fixed contemplation of the Image close the eyes and transfer It into the third eye. Exercising thus you will receive a vivid Image and you will feel an intensive tremor especially in the heart. Soon the Image of the Lord will abide with you inseparably. You can test yourself against the sun and you will see likewise the Lord before you, sometimes colorless, but then vividly and even in motion. Your prayer will loose its words and only the tremor of the heart will fill your understanding. Thus one can achieve in life the very useful but the consciousness must correspond."

"How important it is to preserve the fire of impulse; without this mover one cannot saturate the beginning with best possibilities. The forces applied for the beginning, multiply through the fire of impulse. Therefore it is so necessary to strive to the multiplying of the given Forces of the Primary Source. In all constructions it is necessary to observe harmony and comeasurement, hence for the saturation of Our begin-

nings it is necessary to co-measure the given with the applied measures. Fire and impulse sustain the life in each beginning. Without this the beginnings lose their vitality. Thus let us strive to the affirmed Fire, given by the Lord. Thus one can attain the fiery saturation."

"Embarking a ship a traveller was robbed of his purse with gold; everyone became indignant but the loser smiled and reiterated: 'Who knows?' A storm arose, and the ship perished. Only our traveller was thrown ashore. When the islanders considered his being saved as a miracle, he again smiled, saying: 'I simply paid dearer than the others for my passage.' We never know when the good seeds sprout and whether it takes long for the harvest of poisonous thoughts to ripen. They also need time to ripen. Therefore beware of poisonous thoughts, not one of them will get lost without leaving traces."

"But where is that country, where is that hour when an ear of poison will ripen? even though small but stinging and there will be no piece of bread, which would not tear one's throat."

"Is it possible not to have the harvest from one's sowing? Let the seed be a good one, otherwise poison will generate but poison. Much can be avoided but the treasury of thought is the finest. Thought being a highest energy is indissoluble, and can be deposited in sediments. The manifestation of an experiment upon plants can prove the power of thought. Likewise can a scientist take from the shelf the needed book, if the thought is strained."

"Therefore one must grow the wondrous impulse of fire, which gives life to everything. Thus the saturated fire can attract all corresponding energies. In the culture of thought first of all must be nurtured the fiery impulse. As

the creative impulse gathers co-resoundings, likewise thought attracts correspondences. Thus guard the impulse of fire."

"The main mistake of people is their considering themselves outside the existing. From it results the absence of co-operation. It is impossible to explain to the one who stands outside that he is responsible for what happens inside without him! The manifested father of selfishness has sown doubt and self-deceit in order to sever the link with the treasury of Light."

"One can inroot oneself into the world thought and thus grow for oneself wings in heaven and in the foundation upon earth."

When we recollect the great convenants of Eastern Wisdom, a luminous example from our contemporary life stands before us. Giants of Enlightenment are outstanding—the Blessed Ramakrishna and fiery Vivekananda. What an unforgettable example of the blessed Hierarchy—of Guruship! What a covenant for the youth! How touchingly Ramakrishna prayed about the spirit of Vivekananda and how wisely an uplifted Vivekananda carried the principles of his Guru in life. Verily we see the brilliant results of this realized Hierarchy. At the memorial day of Ramakrishna millions of people united in spirit gather in his name enlightened by a selfless prayer. Likewise grows mightily the name of Vivekananda and there is no such literate country where these great names together with Abhedananda, Premananda, Brahmananda, Saradananda and other glorious disciples of Ramakrishna are not cherished.

High was the principle of their Teachings and wise was their application in life. Through each touch they burn some of the darkness. And there was nothing destructive in their Teach-

ing. Radiantly sound the calls of Ramakrishna and Vivekananda: "Do not destroy!"—for the Blessed Hierarchy knows but the positive creation.

After the glorious spiritual leadership of ancient times, it is a real treasure to realize that in our days of commotion we also had before us these luminous examples.

Study without prejudice the history of humanity and you shall see that, in whatever garment, homunculus despises Light and most of all hates the Hierarchy of Bliss and Knowledge. With this light-bearing Hierarchy, homunculus begins in his own commotion to reiterate aloud his own concealed formulae. But all which is already pronounced is no more dangerous. The thin cobweb of the net of darkness will be instantaneously destroyed by the fire of space.

In the service of great Culture one should not limit oneself with one uniform programme. Every standard leads to tyranny. The fundamental flame of Culture shall be one, but its sparks in life shall be extremely and preciously individually manifold. And as a caring gardener, the true Culture-bearer will not forcefully crush those flowers which entered life not from the main road, if they belong to the same precious kinds which he safeguards. The manifestations of Culture are just as manifold as are the manifestations of the endless varieties of life itself. They ennoble Beingness. They are the true branches of the one sacred Tree, whose roots sustain the Universe.

Shall you be asked of what kind of country and of what future constitution you dream, you can answer in full dignity: "We visualize the country of Great Culture." The country of great Culture shall be your noble motto. You shall know that in that country will be

peace where Knowledge and Beauty will be revered. Let all Ministers of war not be offended if they will have to concede their priority to the Ministers of Public Education. In spite of all homunculi who spy from their holes, you shall fulfil your duties of great Culture

and you shall be fortified by the realization that only homunculi will remain as your enemies. Nothing can be nobler as to have as your enemy the homunculi. Nothing can be purer and more elevating than the striving to the future country of great Culture.

GURU GOVIND SINGH

BY PROF. TEJA SINGH, M.A.

(*Devolution of Full Responsibility*)

The purity of Judgment was further intensified and made perfect by Guru Govind Singh (1666-1708). The Sikhs in the course of continuous discipline had found themselves, and had learned to find their leaders. Their admiration for their leader was so great that they would stick at no sacrifice, if they could only please him. Once a new musket was brought to the Guru as a present. He wanted to try it, as he humorously said, at somebody's forehead. Several people were forthcoming, thinking it a great fortune to meet death at his hands. The danger of such a personal devotion is that it may warp the judgment of the admirers. Their vision, which is clear enough for finding fault with themselves and others, is dazzled when it meets the brilliance of glory with which the loved person is invested. As long as that was the case, the government of self was not complete, and the granting of full responsibility would have been dangerous. The tenth Guru's task, therefore, was to so train the judgment of his followers that they might never be deceived by appearances, and might find out evil, even if it be lurking in the most sanctified of places.

He began by raising their self-

respect: for it is there that the true and independent judgment begins. The Sikhs were freed from the demeaning influence of the *Masands*.¹ It was made clear that the Guru also was human, and to pay divine honours to him was the greatest blasphemy. The Guru says in the autobiographical piece, called the *Vachitra Natak*:

“Whoever says I am the Supreme Lord,
Shall fall into the pit of Hell.
Recognize me as God's servant only.
Have no doubt whatever about this.
I am a servant of the Supreme :
A beholder of the wonders of His creation.”

The ceremony of initiation was modified to suit the changed circumstances. The water used in baptism, instead of being stirred with the Guru's toe, was now to be stirred with a dagger, and the Sikhs thus initiated were to be called *Singhs* or lions. The mode of salutation

¹ Originally, religious men who were appointed to preach religion and collect the offerings of the Sikhs for the Guru. By the time of the tenth Guru, they had become very corrupt and tyrannical, and the Guru was constrained to abolish the order, after making an example of them.

was also changed. Instead of touching one another's feet, as was the custom before, the Sikhs were to fold their hands and hail each other as "the Purified Ones of the wonderful Lord, who is ever victorious."

The Khalsa was inspired by a sense of divine mission to right the wrongs of the world; and, in the discharge of his duties, no fear of earthly power was to stand in the way. Such was his confidence in the strength of the righteous cause that each Sikh called himself a unit of one lakh and a quarter. Even now one might occasionally meet a Sikh who would announce his arrival as the advent of a host of one-and-a-quarter lakh of the Khalsa.

The Guru himself recognized the worth and dignity of his nation, and would always refer to the assembly of Sikhs with great respect and admiration. It was in these terms he once spoke of his followers: "It is through them that I gained my experience; with their help have I subdued my enemies. Through their favour am I exalted, otherwise there are millions of ordinary men like myself, whose lives are of no account." Though a leader, he yet considered himself as the servant of his people: "To serve them pleases my heart; no other service is so dear to my soul." "All the substance in my house, and my soul and body are at their disposal." The readers of history know how literally this declaration was fulfilled by him. He sacrificed all his sons, his parents, and, lastly himself on the altar of his country's service.

This raising of the Indian spirit from the lowness and servility, which had dominated it for centuries, brought about a great change in the tone of the national character. Even those people who had been considered as the dregs of humanity, were changed, as if by magic, into something rich and strange, the

like of which India had never seen before. The sweepers, barbers and confectioners,² who had never so much as touched the sword, and whose whole generations had lived as grovelling slaves of the so-called higher classes, became, under the stimulating leadership of Guru Govind Singh, doughty warriors, who never shrank from fear, and who were ever ready to shed their own blood where the safety of a single creature of God was in danger. Even their outward appearance underwent a marvellous change. They came to be regarded as models of physical beauty and stateliness of manner³ as much as they were respected for the truth and honesty of character.

There is another feature of their character which the Sikhs acquired at that time and which we often forget to notice. In the face of desperate circumstances, they often put on a fine brag, that Hannibal or Sir Walter Raleigh might have envied—and literally shouted over a difficulty. Once a small straggling detachment of Sikhs was hemmed in by a numerous force of the enemy. Their friends were far off, and there was no hope of their coming in time to save them. Yet they did not lose heart. They took off their broad white *Chaddars* (sheets) and spread them over the neighbouring bushes to make them look like tents from the distance. All the while they kept up shouting every fifteen minutes the famous national cry of *Sat Sri Akal*.⁴

² Macauliffe, V. 42.

³ Cunningham's *History of the Sikhs*, 84. Also, Elphinstone's *History of India*, ii. 564.

⁴ This cry on occasions has done more wonders than any national anthem in the world. Jassa Singh, a Sikh captain, fell away from his party on account of some quarrel, and went over to the Nawab of Lahore. The latter sent him with a body of soldiers to attack the fort of Amritsar. When he came before the fort, he heard the cry of *Sat Sri Akal* coming from inside. As

The enemy thought that the Sikhs were receiving so many instalments of help, and did not dare to come forward.

As a result of this brave spirit, there was growing up among the Sikhs a peculiar slang, which was called the Vocabulary of Heroes. In it the things connected with the difficulties of life were expressed in terms of such cheerfulness and bravado, as if, for the Sikhs, pain and suffering had lost all meaning. Death was familiarly called an expedition of the Khalsa into the next world. A man with an empty stomach would call himself mad with prosperity. Grams were almonds, and onions were silver pieces, while rupees were nothing but empty crusts. A blind man was called a wide-awake hero, and a half-blind man an argus-eyed lion. A deaf man was said to be a man in the upper storey. A baptised Sikh was called a brother of the Golden Cup, which, by the way, was only an iron vessel. To be fined by the community for some fault was called getting one's salary. The big stick was called a lawyer or the store of wisdom; and to speak was to roar.

soon as he heard the familiar shout, his blood tingled in his veins, he rushed to the gate of the fort, and begged his brethren to pardon him and let him enter as one of them. For another instance, see Macauliffe, V. 163.

This full-throated shout, which is called 'the cry of victory,' is a great emblem of Sikh power and dignity. There is nothing else like it. The cheering of a joyous English crowd is grand; and the Mohammedan call to prayer, heard in the stillness of the night, is most beautiful and awe-inspiring. But those who have attended the religious and educational meeting of the Sikhs, will bear witness that the *Sat Sri Akal* stands by itself. In fact, few people on earth can shout their national cry with so much emotional effect as Sikhs, who so rally one another's blood and soul by shouting, that the rush of their collective voice sounds like the ring of their whole history, with all its standards waving at once, from Guru Har Govind's downwards.

There is a superb humour in all this, which breathes a full and healthy spirit. It shows that our ancestors knew—how much better than we do at present—that religion is not incompatible with brightness and vigour. Nay, explain it how we will, true humour always goes with ripeness of wisdom, and long-faced seriousness, as much as frivolity, is a sign of immaturity. Without the sense of humour, virtue itself becomes self-forgetful and loses its balance. It is humour alone that can keep our sympathies well-regulated and in good trim. It is a fine corrective force in character, and works like an instinct against all excess. Without it, a man's character is always underdone or done on one side only.

It was with this sense of humour that one quiet morning, at Hardwar, Guru Nanak had begun to throw water towards his fields in Kartarpur. His purpose was to disillusion the Hindus, who believed that the water thrown to the east would reach their dead ancestors in the world beyond. It was the same humour he displayed at Mecca, when he said, "You may turn my feet in any direction where God is not." He often announced his coming in a very strange manner. While coming back to India from Mecca, he halted at Baghdad. It was yet early dawn, and the people had not begun stirring for the morning prayers. Guru Nanak wanted to have a congregation of his own. He took himself to a high place, and in a loud stentorian voice began to imitate the famous Mohammedan call to prayer. Hearing this new kind of *Azan*, the people flocked round him and listened to his preaching with more than usual eagerness. On another occasion, during his wanderings, he came upon a knot of happy children playing in the street. He at once put off his gravity and began to leap and bound and shout just as the

little urchins did. It must have been a sight for angels to see the grey-haired prophet jumping and singing in the company of children !⁹

Guru Govind Singh also realised the value of humour and made full use of it in his religious propaganda. Once he dressed up a donkey like a lion and set it roaming about the fields. The Sikhs began to laugh when they heard it braying, in spite of the lion's coat, and asked their leader what it meant. The Guru told them that they, too, would look as foolish as the donkey, if, with the Singh's (lion's) name and uniform, they still remained as ignorant and cowardly as before. The same love of the dramatic is exhibited by the way he exposed the futility of the belief in Durga, the goddess of power. When all the ghee and incense had been burnt, and Pandit Kesho had tired himself out by mumbling mantras by the million without being able to produce the goddess, the Guru came forward with a naked sword and, flashing it before the assembly, declared : "This is the goddess of power." The same grim humour was shown by him, when one spring morning, in the midst of hymns and recitations, he appeared before his Sikhs and demanded a man who would sacrifice himself just then for his faith. He wanted to see whether the people dared to do anything beyond mere singing of hymns and reading of texts.

Along with the development of the sense of dignity and self-respect, the Sikhs imbibed the soul-stirring precepts of the tenth Guru. Imagine the Guru, a young man of thirty-three, seated before his Sikhs and speaking loudly :

"False religion is without fruit; by the worship of stones you have wasted millions of ages.

How can perfection be gained by

touching stones? Nay, strength and prosperity thus decrease, and the nine sources of wealth are not obtained.

To-day and to-day and to-day; time is thus passing away: You shall not accomplish your object; are you not ashamed?

O fool, you have not served the Lord, so your life has been passed in vain."¹⁰

"Why call Shiva God, and why speak of Brahma as God?

God is not Ram Chandar, Krishan, or Vishnu, whom ye suppose to be the lords of the world.

Sukhdev, Parasar and Vyas erred in abandoning the one God to worship many gods.

All have set up false religions. I, in every way, believe that there is but one God."

"Since I have embraced Thy feet, I have paid homage to none besides.

Ram and Rahim, the Purans and the Quran express various opinions, but I accept none of them.

The Smritis, the Shastras and the Vedas, all expound many different doctrines, but I accept none of them."

"I do not propitiate Ganesh;

I never meditate on Krishan or Vishnu;

I have heard of them, but I know them not;

It is only God's feet I love."

"I am the son of a brave man, not of a Brahmin, how can I perform austerities?

How can I turn my attention to Thee, O Lord, and forsake domestic affairs?"¹⁰

"Hear ye all, I declare this truth;

⁹ Thirty-three *Swyyas*, XXI.

⁷ Thirty-three *Swyyas*, XV.

⁸ *Ram Avatar*.

⁹ *Krishan Avatar*.

¹⁰ *Krishan Avatar*.

⁶ Macauliffe, I. 174.

Only those who practise love obtain the Lord."¹¹

"They who undergo bodily suffering
And cease not to love their God
Shall all get to heaven."¹²

"He is not concerned with celestial appearances or omens;

This fact is known to the whole world.

He is not appeased by incantations, written or spoken, or by charms."¹³

"On seeing any person in trouble, take compassion on him, and remove his sufferings to the best of your ability. Then the Primal Being will be merciful unto you."¹⁴

"The Temple and the Mosque are the same; the Hindu and the Muslim forms of worship are the same; all men are the same, although they appear different under different influences.

The bright and the dark, the ugly and the beautiful, the Hindus and the Muslims have developed themselves according to the fashions of different countries.

All have the same eyes, the same ears, the same body and the same build,—a compound of the same four elements."¹⁵

"He who keeps alight the unquenchable torch of truth, and never swerves from the thought of one God;

Who has full love and confidence in God; and does not put his faith, even by mistake, in fasting or the graves of Mohammedan saints, Hindu crematoriums, or Yogis' places of sepulchre;

Who only recognizes the one God and no pilgrimages, alms, non-destruction of life, penances, or austerities;

And in whose heart the light of the

Perfect One shines,—he is to be recognized as a pure member of the Khalsa."¹⁶

In this way, the Guru tried to so discipline the judgment of his people that it might not 'be thawed from the true quality by sweet words, low crooked courtesies and base spaniel-fawning.' That the Sikhs fully profited by the training, is evident from the following episode: Once the Guru, followed by his disciples, was passing by the tomb of saint Dadu. In order to test the truth of their judgment, he lowered his arrow before the tomb and waited to see what the Sikhs would think of it. It is recorded¹⁷ that the Sikhs at once surrounded their leader and asked him to come down from his horse and explain himself. They said he had broken one of the principal tenets of his faith and must be tried by regular Commission of Five. He was obliged to confess and exculpate himself by paying a fine of 125 rupees. Verily, the light of the Perfect One had come to shine in them, when they could detect a flaw even in the most honoured of personalities in the world.

That their hold on truth was strong,

¹⁶ *Swyyas*, 2.

¹⁷ Macauliffe, V. 228. In later days, too, the Sikhs showed this courage of conviction in many critical movements of their history. Bhai Mani Singh was a most revered Sikh of his time, for learning as well as for character. He was the high priest of the Golden Temple. But when he tried to rearrange the text of the Holy Granth, an act of unprecedented effrontery to the spirit of the Gurus, he was publicly censured and had to ask pardon.

Banda had been appointed leader of the Sikhs after the tenth Guru, who had asked him to remain humble and considerate towards the Sikhs. But he soon began to deviate from the path chalked out for him and set himself up as a Guru. The true Sikhs at once raised a voice of dissent and finding him obstinate in his career of rapine and conquest, they renounced their allegiance to him. These dissenters were called the Tat Khalsa and the rest the Bandai Khalsa.

¹¹ *Swyyas*.

¹² *Vachitra Natak*, 6.

¹³ From the Guru's introduction to the translation of the Puranic tales.

¹⁴ Macauliffe, V. 160.

¹⁵ *Akal Ustat*, 86.

and their sympathies unwarped even by the passion of war, is shown by the following. In a fight with Mohammedans, a Sikh named Kanaiya, was found distributing water to the friends and foes alike. When asked why he did so, he said he did not see any difference between Sikh and Mohammedan. "We fight against the evil in men, not against their suffering." Another episode shows that women, too, had developed in them the spirit of duty, and would keep to the side of truth even when their husbands and brothers had shunned it. For this reason, the sixth Guru has called woman 'the conscience of man.' When the priests of Amritsar had disowned Guru Teg Bahadur and would not allow him to enter the Golden Temple, it was the women of Amritsar who came forward and, got their pardon. In the time of Guru Govind Singh, however, they had to perform a harder task. While the Guru was hard pressed in Anandpur, a certain number of Manjha Sikhs had the hardihood to write a disclaimer and forsake his service. When these deserters came to their homes, their women would not let them enter. They refused to open their doors to those who

Even in the beginning of the nineteenth century, when Ranjit Singh's imperialism had destroyed the democratic spirit, there were some signs of the old discernment still visible. When Maharaja Ranjit Singh, in spite of remonstrances from his community, still continued indulging in certain evils, he found his corrector in one of his own devoted captains. As he was pacing in the precincts of the Golden Temple, he was held up by Baba Phula Singh, who severely rebuked him in the presence of all, and said that he was unfit to be the leader of the Khalsa until he had mended his ways. He at once confessed his guilt and submitted that he was ready to pay any fine that a Commission of Five might impose upon him. Phula Singh said that fine was no punishment for him; he should be flogged in public. The Maharaja at once bared his back and offered himself for being flogged.

had shown their backs to the national leader. Shamed to desperation, the men consented to be led by a woman named Mai Bhago, who came with them a-colonelling to the field of Muktsar and fought bravely until all her companions were dead. These forty martyrs are conspicuously remembered in the daily prayer of the Sikhs.

The course of discipline was complete, and it was time that the Sikhs were given the full responsibility of their position.

Much of this responsibility had already been vouchsafed to them. When baptising them at Anandpur, Guru Govind Singh had shown them what their position was to be in future. After administering the ceremony of baptism to his five tried Sikhs, the Guru stood up before them and, with folded hands, begged them to administer baptism to himself in precisely the same manner as he had administered it to them. A poet who was present exclaimed: "Wonderful Govind Singh! who is Guru and disciple both." It was wonderful, indeed, to behold the Master clasping his hands in supplication before his own Sikhs and requesting them to initiate him as one equal with them in the ranks of the Khalsa. It meant that the Khalsa was the Guru elect, that after Guru Govind Singh his Sikhs would occupy his position.

He invested them with this responsibility even before their character was completed, as he knew that the most effective way of teaching a nation how to wield authority is to allow it to wield authority. Without actually doing a task, a man can never learn the practice of it. The Guru wanted to see personally how the Sikhs would conduct themselves in the newly acquired position. So he still maintained himself as their admired chief, until they had

acquired sufficient character to be left alone and guide themselves.

When in the end he saw, as shown above, that the light of the Perfect One had come to shine in them clearly and without intermission, he decided to give up even what was left. At his death-bed, he announced that the Khalsa with the Holy Granth was to be the Guru in future. It was to guide itself by the teaching of the ten Gurus as incorporated in the Sikh Scriptures and also by the collective sense of the community. Wherever there were five Sikhs elected as the best of all present, there was the spirit of the Guru among them.

The Guru had led the Sikhs from generation to generation in the practice of virtues that make a conscientious nation; and now that the task was over, the Master merged his personality in the ranks of his disciples. All Sikh history had been moving towards this divine event. The cows had become lions, and there was no need left to protect them from outside. There was to be no personal Guru in future. Wherever there were Sikhs, they were to organize themselves into *sangats* or congregations, and whenever there was an important question, affecting the whole community or any part of it, to be decided, the *sangat* was to elect from among its members five *Pyaras* or Loved Ones, and submit to them the execution of all the work in hand. When a Sikh committed some fault, it was expected that he should present himself before the nearest *sangat* and, standing with folded hands in the lowest place where shoes are kept, he should make an open confession of his fault. The congregation would refer the question to a duly elected Commission of Five, who would consider the case among themselves and report their decision to the assembly. The assemb-

ly would then confirm the decision by a hearty shout of *Sat Sri Akal*. The punishment meted out was willingly received, and was euphemistically called getting a reward or salary. There was no rancour left in the heart of the man punished, for the punishment came from the whole *sangat* represented by the five Loved Ones. The resolutions passed in such assemblies were called *gurmattas*. When a *gurmatta* was duly carried, it was supposed to have received the sanction of the Guru, and any attempt made afterwards to subvert it, was taken as a sacrilegious act.

This constitution worked smoothly as long as there was no disturbing factor of greed for personal power. The Khalsa was forged as an instrument of good for the world. Wherever there was a Sikh, there was a garrison of defence for the weak and the lowly. Though, owing to the exigencies of the time, Sikhs were always prepared for war, yet all of them were not fighters. It is very unfortunate that Clio's ears are more sensitive to the rattling of the sword than to the music of peace, and therefore the military actions of the Sikhs of that time fill all the space in Sikh history. Otherwise, the Sikhs did not always fight. When not under the ban of the Mohammedan Government, they were usually engaged in agriculture, trade and other peaceful professions; and, in the midst of these occupations, they lived the life of pure philanthropy. We read of Sikhs going to Kabul, Balkh and Bukhara in guise of faqirs to find out and bring back their brethren, who were taken there as slaves by Mohammedan invaders. Sujan Rai of Batala writes about them in his *Khulasatul-tawarikh*: "In their eyes, their own people and others are all alike. They serve their friends and do not ill-treat those who are their enemies. They

consider it very meritorious to do social service. If a wayfarer arrives at midnight and takes the name of Guru Nanak, he is treated as a friend and brother, no matter he be known or unknown, provided he is not an evil-doer, a thief, or a robber."

There was no pride of position or servility born of poverty. All were brethren of the same family. Even in these days of his downfall, the Khalsa still shows some glimmering signs of old glory. One may still find at big Sikh gatherings millionaires taking simple food on bare ground with the poorest of men; reises and Sirdars serving bare-footed in the common kitchen. Not many years ago, His late Highness, Maharaja Sir Hira Singh of Nabha was seen fanning the Sikh assembly at the Khalsa College, Amritsar. These and other beauties still left remind us of what the Sikh character

must have been as the Gurus made it.

But there is no denying the fact that many of these characteristics vanished within a hundred and fifty years; the reason being that the leaders trained in the school of Guru Govind Singh were soon put away or martyred, and the Sikhs, with the establishment of *misals*, began to fight for dominion and power for themselves. Moreover, the Sikhs being driven out of their homes, their temples, which had been organized as the main sources of Sikh teaching, fell into the hands of non-Sikhs and became the means of spreading un-Sikh principles. It is thus that the stream, which had started from ten main-heads to cleanse and fertilize the earth, has remained sunk beneath its surface for such a long time. But it has not lost itself for ever. It will rise again, and give its old song, its old dance, and will again be a beautiful sight to see.

THE RELEASE OF PHILOSOPHY

BY PRAMATHANATH MUKHOPADHYAYA

PROMISE OF A RICH HARVEST

Towards the close of the nineteenth century certain signs began to appear in some fields of human enquiry, which indicated, beyond the possibility of doubt, that as a result of man's scientific effort certain seeds had been sown which were destined to yield a new and startling harvest of crops in the near future. And the present century was startled not merely by the novelty of the results but also by the change in outlook and orientation, in methods and hopes which revealed themselves as soon as a new day broke in clearness

settled. We shall not refer to the new discoveries in science, and make particular mention of any of them, though many of them are of an epoch-making nature; we are here concerned with the general tendency of these new facts or rather new appreciations of old facts.

And we are concerned with the new tendencies in so far as they bear upon and affect what has been of supreme interest to man in all times—an interest that has overshadowed every other—the meaning and reality of man's freedom and happiness. The question that has stirred his inmost depths and the problem that has attracted and perplex-

ed him more than any other relate to this. The universe has been made to yield its secrets; but do we know all its secret that is essential, or at least, such part of the secret as seems relevant to the solution of the most engaging problem of man? Is science in a position to insure the satisfaction of the deepest yearnings of man, in the scheme of the world-order that she has been able to draw up? Does the constitution of the universe not merely safeguard but also afford an unstinted scope for the evolution of the possibilities of man?

SCIENCE OF THE NINETEENTH CENTURY

So long as science was confined to her hard shell of nineteenth-century dogmatism, and philosophy was groaning under her yoke of narrow sensationalism, a reassuring answer was not given, and was not thought possible. A nineteenth century man of science was apt to regard his chart of the universe a self-complacently neat and rounded whole—a scheme which left its windows open indeed for the admission of new facts, but its doors barred against the challenge of any revolutionary principles. A constitution of the universe had been drawn up for all time, and all facts old or new were expected to submit to its governance. That a challenge might come from new facts or that a revolt might arise from a demand for a more adequate explanation of those already known, was not deemed possible. We had been permitted to look into Nature's own order-sheet for the rule of natural phenomena, and it was a comfortable assurance of the man of science not only that unruly events do not occur, which even now might be thought a permissible hypothesis, but that the order-sheet in so far as shewn to him was sacrosanct and

inviolable, and admitted of no question and revision, which is, in any case, a dogmatic position. There are always more things and more truths—relating to facts as well as to principles—than are dreamt of in Philosophy.

Science might have to plead guilty to a milder impeachment if she had been content to play the part of Providence in her own house—the so-called physical universe; but not unoften she was also caught poaching upon provinces which are not her own preserves—the realms of life and consciousness. Physics was allowed to overshadow, if not dominate, the study of both Life and Mind. She favoured, if not actually required, a mechanistic or deterministic outlook upon these things. Astronomers now tell us of island universes beyond our galactic system; but no one perhaps will seriously contend that these island universes enjoy a domestic monopoly of a new set of mechanical laws and principles. It is not thought that the laws of motion, for example, will not hold good in those outlying regions of space, or that spectroscopy will fail to be an index to the chemical constitution of the stuff of those worlds. Similar perhaps was the attitude of the man of science with regard to the island universes of vital and mental phenomena. They were simply tolerated as an outlying region of phenomena which were suffered to exist, but their right to exist as independent phenomena or facts *sui generis* was viewed with suspicion, if not flatly denied. Under the official review certain aspects of these phenomena passed muster, and in the Comity of Sciences the sciences of Biology and Psychology were admitted more as a matter of grace than as a matter of right, and they were shewn to back seats. The front row was to be occupied by the strictly mathematical and experimental sciences. Biology and Psychology were

given domicile, but outside the courtesy and formality of "law," they scarcely got admitted to the orthodox clubs, and were politely nodded away as aliens, as soon as they ventured to trespass into the sanctuary of the exclusive clubs. A correct costume and correct manners were insisted upon in the case of an occasional visitor, but inflexibly stringent were the rules of admission to membership. Biology and Psychology long waited in the ante-chambers hat in hand, but their credentials have, perhaps, not yet come up to the requirements.

The nineteenth century colossus of scientific achievement, was not however without its feet of clay. Its forte was also its foible. It had plunged its piers not into the rock of truth, but into the sand of unwarranted assumption. Its first principles were not axioms but postulates, and its postulates were "convenient fictions." Its absolute space and time and mass, its conservation of matter and force, its universal causation and uniformity of Nature were convenient fictions, and were so recognized by some of their first-rank professors. Outside these fundamentals, Science was frankly expected to do her job only by what is called "limitation of the data." A real, concrete, live thing is never its subject of study. It presents a problem of unmanageable complexity. The mutual attraction of three bodies instead of two was a problem for mathematical geniuses to grapple with. But what is this problem by the side of the infinitely complex problem of universal attraction? Science has always to simplify her case by scraping the irrelevant details. But it is well to remember that what are irrelevant in a given frame of reference, may not be so in a different frame of reference.

The universe of Science is therefore a universe of convention. Its Space and

Time, its Ether and Force, its Mass and Motion are all conceptual models or moulds into which live real facts cannot be pressed whole and entire, and out of which they issue as mangled approximations and dead abstractions. By reason of Science possessing this character, she has been the foster-mother of sensationalism in Philosophy. Things are nothing but clusters of sensations, actual and possible—it was said. Space, Time, Mass and Motion are the causal factors: the universe of perception is an ideal growth out of these causal roots. But are not the roots themselves conceptual? So Science has been believed to lead inevitably to the grave of realism. Its logical outcome in Philosophy has been supposed to be either agnosticism or sensationalism.

It is true that fresh attempts are being made to save realism by shewing that our knowledge of the external world both implies and requires a substratum of reals that are not altogether falsely presented in experience, and are being, with increasing fulness and correctness, represented by the facts and principles of science. For my part, this vindication of lay experience and science has always appeared to be of real value. It is a reassuring gesture that allays our natural misgivings as to the world in which we live, move and have our being, not revolving upon any real and substantial hinges. A world of cobweb has ever failed to bring its appeal home to us. It has lacked points of appeal. It has interested us as a mirage from which escape is sought, and not as an abode and habitation where the satisfaction of our vital needs may be attained, and the hopes and yearnings of our advance and betterment are insured.

So long as experience is a phantasm, and science was supposed to lend a weird and unknown background to this infinitely diversified illusive projection,

only a philosophy of transcendence pointing to a way of escape out of the far-flung spell of this film-house was the sort of philosophy that mattered.

A PHILOSOPHY OF DESPAIR

But such escape has not always been thought possible. A frankly sceptic attitude has often been taken. The question—Is Metaphysics possible?—has sometimes been answered in the negative. A religion of Nature or a religion of Hero-worship together with an utilitarian ethics and social scheme, have been supposed to have met the spiritual requirements of many. But it is idle to pretend that a philosophy or a negation of philosophy which denied the more fundamental values of human existence—man's essential freedom, bliss and survival after death—can meet the central needs and requirements of the Human Spirit. A sceptical philosophy, whatever redeeming features it may sometimes have presented in its altruistic social sanctions, is a philosophy of despair. It is born out of a disappointment that our logic has failed to justify our deepest and most essential beliefs.

A philosophy which merely plays to the gallery is not helpful, and may in fact be worse than useless. It is not the proper function of philosophy to frame conventions of thought and behaviour, but to find, or try to find, the ultimate sanctions for all conventions, to examine the foundations of all essential beliefs. Even science may offer us a house of convention to live in; and Ethics and Politics may keep our private or public house according to an economy of common sense and common prudence only. The ulterior question whether that house is or is not a rightful or permanent lodging, and whether that economy is or is not one of assured worth, remains

unsolved. Whether the bricks of that house are facts or fictions, whether the mortar used is objective nexuses or only subjective norms and conventions, is a point which science itself has perpetually raised and presented, but never has met. An enquiry has always been thought necessary as to the nature and limits of our knowledge of the external world and also of our minds. And the interest has been not merely theoretical. All the vital issues of life hang on this enquiry. Is the constitution of the universe such as to give us a fair field for an exercise of what is best in us, and for the satisfaction of what is deepest in us? Is it a field indifferent in relation to the moral, aesthetic and religious values, or is it hostile or helpful? Does our experience of the Self again possess a background of assurance that it is essentially imperishable, free and blissful? A verdict of *ignoramus* has not proved less unsatisfying than a verdict of flat denial or negation. Philosophy has not been happy or even easy by debarring the possibility of knowledge. A Critique of Pure Reason has never laid the matters of vital moment to rest. A Critique of Practical Reason and a Critique of Judgment have been required to meet an insistent demand that cannot be stifled.

IMPRISONMENT OF PHILOSOPHY

Philosophy had been in shackles not of her own making. She had abdicated her rightful authority to the sciences, and shut herself in a prison the key of which she had delivered to her gaoler. She had to take her orders from others. She must abide by the findings and decisions of the special sciences. She must not trust intuition and *a priori* ideas, but must depend upon the observations and experiments and inductions of the special sciences. Of these objective find-

ings were deemed more trustworthy than the subjective. Science is measurement, and whatever phenomena readily lend themselves to measurement are taken as more dependable than those which do not appear to be so pliable. Economics became a science to the extent that the methods of Calculus could be applied to it. So also in the cases of Biology and Psychology. There is no doubt an aspect of our universe of experience which is amenable to measurement, and this embraces not only the so-called objective half, but also the subjective half of that universe. But there is also another which is beyond or above measurement, and of which science as such is not competent to take cognisance. This immeasurable and alogical always eludes the grip of the calculator, and always exceeds the span of the foot-rule and the compass. Philosophy has her justification in the making of an endeavour to satisfy herself that such an ultra-scientific realm actually exists; and if it does, to locate it and survey it, if and so far that is possible. She is also to correlate it to the realm of science proper. The task of settling the "scientific" frontiers of science is hers, and the burden she can neither lay aside nor shift it to other shoulders. That would be like shifting the judge's office to the plaintiff or his witnesses.

But the key has now turned in her prison door, and her gaoler will presently be in her cell and present her own release order to be signed by herself. If the new discoveries in the scientific realm, not only as regards facts but also as regards methods and principles, bear any deeper implication, it is this that science is without any rightful warrant to erect any prison house for philosophy to be shut up in, to lay down any limits to the possibility of knowledge and will to be and become. The new conceptions of Space and Time, of Energy and Atomic

Constitution, and also many new advances in the knowledge of physical, chemical, biological and psychological facts and laws, have all conspired and plotted to blow up any such prison house. The present tendency is decidedly against any dogmatic assertion of the supremacy of matter and force, the absolutism of mechanistic determinism, the universal uniformity of natural occurrence and governance, the impossibility of the transcendental and improbability of the so-called mysterious and miraculous. The tiny modern atom has proved powerful enough to upset many of the "invulnerable" positions of nineteenth-century scientific dogmatism. The atom has shewn that the seemingly smallest thing is only seemingly so—that it is great in its energy and great in the appointments of that energy, and yet that all this greatness has not made it something ultimate and indestructible, but only a bubble, with a longer lease of life than perhaps the suns and the stars, blown up into being, we know not how, and blown out of being, we know not also how, on the bosom of a Being which may be Ether, or Space-Time Continuum, or any other imperfectly understood thing, but certainly is not matter in the ordinary physical acceptation of the word. The Quantum Theory of Energy, again, has profoundly affected the older ideas of the continuity of the dynamic entity, and also, as we shall presently see, of the causal operation. Our new Space-Time concept has proved a powerful solvent so far as the absolute character of the ordinary relations of space and time are concerned. Physics has been emerging out of the mouldering heaps of old physical conceptions, and building itself on the gravestone of swaggering nineteenth-century materialism, empiricism and mechanistic determinism.

And yet there has never been a compelling reason for philosophy having consented to sell her birthright for a mess of scientific pottage. It is true science had persuaded herself, upon insufficient data as it subsequently appeared, that any condition of the universe as a whole is determined by the given antecedent assemblage of conditions which, as many orthodox physicists thought, are reducible to a given configuration of matter and a given distribution of motion; and that the realms of life and matter are either included in the universe of matter and motion as constituent and dependent parts—a more likely hypothesis—or island universes having commerce with the main continent but enjoying the status of a sovereign state—an unlikely hypothesis. On a recent occasion, a scientist who has the authority to speak in the name of science thus contrasted the spirit of new science with that of the old: “When we oldsters were boys, science meant knowledge. Science means no such thing now, because there is no such thing as knowledge: there is only a partial emergence from ignorance. Formerly, science was bold and dogmatic and announced eternal truth. Now,

science is timid and apologetic and compounds momentary hypothesis. . . . Formerly, science purported to observe facts and to explain them. The facts were positive and the explanations were final. To-day, we have neither facts nor explanations, but only appearances and theories. Thus, we no longer speak (scientifically) of matter and its properties as the sole reality; nor should we be grossly unscientific if we ventured to speak of matter as the sole illusion. This may seem to carry us back towards the ancient Hindu idea of ‘Maya’ (or mirage); but what then? . . . And as with matter, so with the properties of matter. The substantiality of a substance, the solidity of a solid, the fluidity of a fluid, the ponderability of a weight, the motility of a moving body, all these are now seen to be mere mental pictures that may loosen thought, not finalities to enchain thought.” He further adds that whilst old science rated only its latest results as true and all previous results which did not tally with these as false, new science has now a more generous outlook inasmuch as it considers all results, earlier or later, as being only relatively true.

(To be concluded)

CAMBRIDGE UNIVERSITY

BY E. F. MALCOLM-SMITH, M.A., PH.D. (CANTAB)

Late Fellow, Newnham College, Cambridge

Any account of one of the two great English Universities is bound to suffer from two inherent difficulties—that of choosing what to say from the mass of available material, and that of explaining a system of education unique in university history. It is no easy task

to show an outsider what that system is. A visitor to Cambridge sees a number of Colleges, and a number of buildings, most of them modern, which are pointed out to him as University buildings, such as laboratories and lecture rooms, the Senate House and the

University Library. Hence he is led to ask the inevitable questions, "What part of the University is a College, and do the sum total of the Colleges constitute the University?" The answer to the second is that the University could exist without the Colleges, and yet each member of the University is by Statute bound to be a member of a College. The difference, moreover, is not merely a matter of buildings; a student pays college fees and university fees; there are college lectures and university lectures often given by one and the same people; there is college discipline and university discipline, and yet it is impossible to imagine the one without the other, so interdependent has their existence become.

How has this state of things come to pass? The answer is that like all really typical English institutions, Oxford and Cambridge have not been formed according to plan, but, like the immortal Topsy of *Uncle Tom's Cabin*, they have "just grown." Otherwise neither University would occupy the locality it does, for both have unpleasant climates, even for England. Cambridge owed its existence to the neighbourhood of three great monastic houses, Ely, Crowland, and Bury St. Edmunds, and to the famous Stourbridge Fair, lasting from August 24 to September 14 each year, and it in turn was due to the existence of the river near the town. The monastic houses were responsible for the growth of famous Grammar Schools in the town to which the Fair brought such a vast concourse of people year by year, and hence it became a centre where scholars congregated. The first University Charter of which we have cognisance is dated 1231 in the reign of Henry III, but it is probable that earlier ones existed, but have been lost.

The collegiate system was the work

of two men, Walter de Merton, Chancellor of England and afterwards Bishop of Rochester, and Hugh de Balsham, Bishop of Ely. Peterhouse was founded by the latter in 1284. From that date until 1,600 Colleges were founded and endowed by a long train of the greatest in the land, Kings and Queens, noble Lords and Ladies, Bishops and other Churchmen. The names of some of them betray their origin. King's was founded by Henry VI, and Queen's by his wife, Margaret of Anjou. Religion is responsible for the names of Jesus, Christ's, Emmanuel, Corpus Christi, Trinity, Magdalene and St. John's. A College in its inception was an endowed foundation providing for the residence and maintenance of teachers and masters or graduates, and for the free education of poor scholars, to whose number were added, according to the capacity of the building, other students who could afford to live at their own charges. Each College is independent and autonomous, and each forms part and parcel of the University in virtue of its union with the incorporated society of Chancellor, Masters and Scholars, which formed at first and still forms "the University." The earliest Colleges consisted of a hostel or scholars' lodging house, and a common meeting and dining room or hall. To this was added from very early times a Chapel. The Colleges now contain one or more quadrangles of rooms and College buildings, called Courts, a Chapel, a hall, a combination room and a library. The Courts vary in size from the Great Court of Trinity covering more than two acres to the small Courts of Queen's and Magdalene round their diminutive grass plots. The two great ages of College building were the reign of Edward III (1327-1377) and the reign of the Tudors (1485-1608). During this latter period the revenues of the

religious houses and guilds suppressed by Henry VIII and Edward VI were used in the service of the New Learning associated with the wider term—the Renaissance. The two great ages find their noblest expression in Trinity, the largest of the Cambridge Colleges. It was Henry VIII who expanded the College built by Edward III and known as King's Hall into the present College, and his daughters, Mary and Elizabeth continued his benefactions. It was designed as the home of the new learning and largely endowed with abbey lands. In Henry VIII's own words it was intended "for the development and perpetuation of religion, for the cultivation of wholesome study in all departments of learning, knowledge of languages, the education of youth in piety, virtue, self-restraint and knowledge, charity towards the poor, and the relief of the afflicted and distressed," surely a worthy epitome of all that a University education should stand for. And the edifice is worthy of it. "Of all the scholastic buildings in the world," so writes one of the historians of Cambridge, "the great Court of Trinity is that which best suggests the majesty and spaciousness of learning. Here one receives the impression of adequacy, balance, clearness, spaciousness, elevation, serenity, a certain high power of the imagination—the mathematical qualities, the qualities of the seeker after truth; an impression of the simple force of what is simply clear, the simple grandeur of that which can dispense with the mysterious; of the dignity which accompanies those who have looked upon things as they are in themselves, and have nothing adventitious to offer, yet what they offer holds a curious power of satisfying."

It is in fact the union of classical scholarship to the exact sciences that

distinguishes Cambridge learning from that of Oxford. Within the memory of men still living Honours could only be obtained by an examination including the two—Classics and Mathematics, and even now those who head the lists in those two Triposes (Honours Examinations) have the distinguishing titles of Senior Classic and Senior Wrangler respectively. From the study of Mathematics has sprung the scientific school typified in the great modern laboratories, some of the finest in the world, and carrying in its ranks a succession of distinguished names from Bacon and Newton to Darwin. Even Mechanical Science, the most modern of all, is included and has a Tripos of its own. Certain Colleges through the circumstances of their foundation are connected with certain branches of learning—thus, Gonville and Caius with Medicine and Trinity Hall with Law.

Degrees are divided into two kinds, Ordinary and Honours Degrees, both giving the same title of Bachelor of Arts. The two Examinations are distinct and each has a syllabus of its own, that of the Ordinary Examination being definitely of a lower standard than the Honours. The name, Bachelor of Arts, is in some ways a misleading one, since it can be obtained in any one of the following subjects, Mathematics, Classics, Modern Languages, Oriental Languages, Law, History, Economics, Geography, Natural Science, Moral Science and Mechanical Science. The degree of Master of Arts is not given as the result of examination, but obtained by payment of fees to the University Chest a stated number of terms after the degree of Bachelor of Arts has been obtained, and carries with it a vote in the Senate, in other words a share in the government of the University. Degrees are conferred by the Vice-Chancellor in person in the

Senate House on certain days set aside for the purpose. The man who has qualified for a degree appears in evening dress wearing the appropriate cap, gown and hood of the degree to which he is entitled, kneels in front of the Vice-Chancellor, places his hands in his, and the degree is bestowed by a Latin formula. There are other degrees, all of them except the Mus. Bac. (Bachelor of Music) being taken in addition to the Arts degree. Two are given for research, the M. Litt., and the Ph.D., the former entailing two years' residence in Cambridge, the latter three, and the Thesis presented may be in any subject. These degrees are open to graduates of other Universities. There are also degrees for Medicine and Law, both being taken after the student has qualified for practice in those professions. Some of the Colleges require their students to read for a Tripos and do not allow them to take the easier Ordinary Degree. This has been the case with the two women's colleges, Girton and Newnham, since their foundation. King's was the first of the men's colleges to insist on an Honours Degree, and its ruling has been recently adopted by several others.

The University has grown until barely a third of the undergraduates can live in College. The rest live in licensed lodgings, where the discipline with regard to hours is as strict as in College, since the keeper of the lodgings loses his license, and with it his chief means of livelihood, if he allows irregularities. But every man spends one or two of his three years in College, the practice varying with the accommodation available in the different Colleges, some having their students in residence in their first year, some in their last. Scholars live in College for the whole of their terms. All undergraduates are bound to dine in hall every night, and

attendance in the College Chapel is compulsory for members of the Church of England. Each College is responsible for the discipline of its own men, though most of the rules are framed by University Statute.

It was fitting that a University which has owed so much in the past to the benefactions of women, the Countesses of Clare and Pembroke, Sir Philip Sidney's sister, the Countess of Sussex, and three queens, Margaret of Anjou, Mary and Elizabeth, should have been the first to open its doors to women. Their number is limited to 500 owing to lack of space in University laboratories and lecture rooms, but they form the two most famous English Colleges for women, Newnham and Girton. Their students are not full members of the University as at Oxford, being excluded from voting in the Senate, and from some of the University Societies and Clubs, such as the Union. Otherwise they enjoy the same privileges as the men, and are recognized by Statute as forming an integral part of the University, so that their tenure is secure.

It must, however, be emphasized that a "Cambridge education" means something much wider than mere learning. Of University activities there is no end, and the freshman is apt to be overwhelmed by the multiplicity of College and University Societies. It is possible to have so many interests, each legitimate in itself, that study is crowded out altogether. On the other hand it is a mistake "to allow your studies to interfere with your education," as one of the Undergraduate weaklies put it. The zealous student, who spends all his or her time in lecture rooms and libraries misses the best that University life can give, the companionship of his fellows, and the wide range of interests that go to make up culture.

Even in her Examinations Cambridge is concerned that they should echo "the majesty and the spaciousness of learning." It is impossible to cram for them. Nothing but a wide course of reading will avail anything when the candidate is faced with the questions he is expected to answer, and on which his future often depends.

Cambridge offers gifts to each man and woman according to their several capacity, and so each will give a different answer to the question as to what good there is in a university education. What I gained from three years before the War and five after it is therefore a purely personal matter and will differ from the experience of others. Yet we have all shared in a common life, and residence at Cambridge makes one a member of a vast free-masonry based on the memories of three years spent in a place where there was leisure for thought and discussion in an atmosphere typified in the mellowed dignity of old grey buildings, infused with the thought and achievement of past generations, and kept alive by the constant stream of youth passing through it.

My storehouse of memories seems to contain much that is trivial, and yet what a gracious and fragrant room it is. In it are packed away the experiences of three care-free years before the shadows fell across Europe, and five after the War. There are very few of the companions of those earlier years left, and when I went back to Cambridge four years after the Armistice it was in truth a place of ghosts. They could not live long in the constantly renewed life of the University and yet their presence is a real one, for they have become part and parcel of a great tradition and the beauty of Cambridge has become a more cherished possession since they saved it from the fate of

Louvain or Ypres. As the impressions of the past rise in my mind they form a strange kaleidoscope. There is the memory of a room in the gateway of King's where every week eight of us used to foregather for tea during the winter terms. Our average age was nineteen or twenty, and we firmly believed that we could remould this sorry scheme of things entire. With the enthusiasm of youth we discussed every subject under the sun and put forward solutions for all the ills that flesh is heir to, while the outlines of the room grew blurred with the gathering twilight and the blue haze of tobacco smoke, and in the pauses of conversation the clop of horses' hooves came in through the open window, for the day of the motor car had hardly dawned. Then there are memories of the river, of lazy days in punt or canoe, reading or talking or just watching the reflection of the bridges and College buildings on the Backs, or the trailing weeds of the Upper River,—days when Pallida iris and pink tulips nodded from the bank in Clare Fellows' Garden, and when Grantchester meadows were golden with buttercups and the hedges white with May and a cuckoo called from the top of a poplar in Paradise: lunches or teas under the apple blossom in the Orchard at Grantchester; the excitement of learning to use a punt pole and the apparent hopelessness of ever controlling the long unwieldy craft with such an implement and inducing it to go straight instead of round in circles. Then King's Chapel occupies as prominent a place in my mind as it does in the town of Cambridge in real life. It is the building that is supposed to have inspired Milton's famous lines:

"There let the pealing organ blow

To the full-voiced choir below,

In service high and anthems clear."

How often have I slipped into the back

of the Antechapel to listen to the anthem at Evensong and sat in the vast building whose roof was so high above me that I could scarcely see the fan vaulting in the light from the candles in the choir. Boys' voices unaccompanied would soar into the vast height and echo down the arches, or the organ would thunder until the air shook and even the grey walls themselves were vibrant and alive with the waves of sound dashing against them. Then I remember a service when the organ played the Dead March while a packed congregation stood to reverent attention for the passing of a great King in 1910, and a more recent occasion when a true music lover had died in the prime of life—he was assistant organist of the Chapel—and at his Funeral Service the chorus and orchestra he had helped to train sang those parts of the Brahms' Requiem that tell of Death and Resurrection. My own particular tastes led me to the musical and dramatic activities of the University and College. There were the concerts given by professional musicians, where one heard how instruments should be played, and there was the enormous amount that one helped to make oneself. It was faulty in execution, no doubt, but since it was concerned with the greatest of its kind in the world it was a never-failing source of amusement. We could collect singers and players of the piano, of stringed instruments and of the flute with ease, and spent most of our Sundays making music. I assisted at the performance of two old English operas in the Hall of Trinity, and of

a Handel Opera at the theatre—memories impregnated with the smell of paint, since part of my share was the painting of many of the costumes—at the production of big Chorus and Orchestral works, such as Bach's B Minor Mass, at the Guildhall, in King's Chapel, and in Ely Cathedral, and I attended plays innumerable given by the amateur dramatic societies of the University, where all the women's parts are played by men: Greek plays in Greek or English, Elizabethan and Restoration drama, and an occasional modern or original production, such as the Footlights' May Week Revue. In addition there was the vast field of sport, so beloved of the Englishman—memories of the tow path at the Lent Races in a biting East wind, or Ditton Paddock at the May Races, when it should have been warm and sunny, but too often was neither—of summer mornings watching cricket at Fenner's and winter afternoons at Rugby matches, when the tocs slowly froze—and the excitement of hockey and tennis matches when one was playing oneself. And as a background to all the outward frivolity was the pursuit of "sound learning" in a subject that was a matter of individual choice, and running like a thread of gold through all the memories of University life was the companionship of men and women of like mind. Without friends life would be a poor thing indeed, and so perhaps the greatest gift Cambridge bestows is that of friendship which outlasts by a lifetime the sad day when a man goes down for the last time.

WILL CHRISTIANITY DISPLACE HINDUISM?

By SATYAPRIYA SHARMA

THE PROGRESS OF CHRISTIANITY IN INDIA

Just as the Western nations have been inordinately fond of fighting, so their religion—militant Christianity, too, has progressed through warfare and bloodshed. Imbued with the spirit of imperialism in religion it has allied itself with the powers dominated by political and economic imperialism in India and elsewhere. In the words of Dr. Sudhindra Bose, Christianity in India “has two different faces : one is the face of the lowly Nazarene ; the other is the face of the conqueror.” The Christian missionary, therefore, has been in many instances a full-fledged imperialist.

Dr. Parmalee—an American professor of repute—remarks in his book, *Oriental and Occidental Culture*, “Missionary work has been both the forerunner and the follower of occidental Imperialism.” In many cases as graphically expressed by a Negro chief, “First the missionary, then the trader, then the gunboat,—and then—O Lord !”—the one has been followed by the other as a matter of course. In other cases, to quote the American professor again, “The establishment of political power has resulted in a large influx of missionaries. This cycle is well illustrated in India. The acquisition of power by Catholic countries brought numerous Catholic missionaries. The establishment of British rule brought many Protestant missionaries.”

And with a few honourable exceptions these Christian missionaries as a whole have come to India with the mentality

of “conquerors.” And they have made the Christian hospitals, the Christian educational institutions, the Young Mens’ Christian Associations, the Christian publication centres their main bases for carrying on a steady and effective campaign against the Indian religions,—and particularly Hinduism. Many of these institutions have rendered admirable service in the form of medical relief, spread of Western learning and culture. But started “with the idea of evangelisation most prominent,” they have done incalculable harm by undermining the national culture of those coming under their influence in some form or other.

A large number of the Christian hospitals, schools and colleges are substantially helped by the British Government in India pledged to religious neutrality, and they are utilized not merely for unsettling the faith of the Indians in the culture of their fathers but also for converting them to an alien religion in the bargain ! Over and above these and other missionary institutions, there is also the Church of England in India, now re-named the Indian Church that gets incredibly huge grants out of the revenue paid by the people of India more than 98 per cent of whom are non-Christians !

Besides the activities of these permanent Christian institutions and organizations, one of the important task of which is to increase the number of the “faithful,” “the ‘bread and butter’ motive,” also—to quote from *Christian Mission and Oriental Civilization*,—“has been . . . a very strong one behind

certain mass movements towards Christianity—and they are of significant proportions. The threat or torture of *famine* has been a very real force in turning non-Christians towards the propagandists. . . The need of food compels non-Christians to make an initial approaching response to missionaries.”

And the evangelists avail themselves of all opportunities for extending their “Christian charity” with a view to reap a new “harvest.” Nay, many of them have even heralded famines and similar catastrophes as “marvellous ways of the Lord” for increasing the Christian fold ! “One might almost say,” wrote a Catholic Bishop of Lahore appealing for funds, “that the Divine intention has been to make the parents disappear in order that their children might be led to the mission and there find the Christian salvation. The last two periods of famine have brought to the Catholic mission thousands of orphans, who are all to-day pious Christians. If we obtain further donations we shall be able to receive, and with what joy, some more hundreds of children who have survived their parents, dead of the plague.”

SLANDERING INDIA FOR RAISING FUNDS FOR THE MISSIONS

As in other countries, so in India there are numerous evils which the Indians themselves are trying to eradicate. There are horrors and perversities in Western countries which may have no parallel in India. But still eager to note the mote in their neighbour’s eye but not the beam in their own, the self-seeking propagandists have exaggerated the evils in India and declared them to be universal. In the words of Dr. Coomaraswamy, “There is no part of the Christian code of ethics more consistently ignored in missionary circles than the

commandment ‘Thou shalt not bear false witness against thy neighbour.’ ”

Misusing India’s proverbial hospitality and taking advantage of her spirit of toleration and helpless condition the most unscrupulous of the missionaries and crypto-missionaries have slandered the Indian people and their religions and culture in a most abominable way. And in this respect they have wronged more the “mild” Hindu than the “militant” Mussalman whom they do not dare to tease too much. Speaking of these reckless calumniators observes Sister Nivedita in righteous anger, “It seems as if to them nothing has been sacred. In all lands, doctors and clergymen see the misfortunes of the home, and professional honour keeps their lips sealed. But here all has been put upon the market. Medical records (always unpleasant reading) have been detailed in public, from platform and pulpit. And the professional consideration that ought to have prevented such dishonour only intervene, if at all, to forbid the use of the speakers’ names in connection with statements made by them in full publicity to large audiences.” And all this is done with a view to justify the existence of the Christian Missions in India, and find funds for their maintenance !

With deep feeling did Swami Vivekananda write from America, “It is not true that I am against any religion. It is equally untrue that I am hostile to the Christian missionaries in India. But I protest against certain of their methods of raising money in America. What is meant by those pictures in the school-books for children where the Hindu mother is painted as throwing her children to the crocodiles in the Ganges? What is meant by those pictures which paint a man burning his wife at a stake with his own hands, so that she may become a ghost,

and torment the husband's enemy? I have heard one of these gentlemen (missionaries) preach that in every village of India, there is a pond full of bones of little babies. . . . Part of the Sunday School education for children here consists in teaching them to hate everybody who is not a Christian, and the Hindus especially, so that from their very childhood, they may subscribe to the Missions."

Scrupulously suppressing the startling realities in the life of the Christian people in the West, the missionaries have been magnifying the evils of Hindu society, and proclaiming to the world with an air of self-satisfaction that they are veritable "angels" while the Hindus are "devils" incarnate on earth. This propaganda of vilification has brought the patience of the Hindus to the breaking point. And some of those, who are coming to know of the actual pictures of the Western countries "before which all the imaginary Missionary pictures of the Hindu society will fade away into light," are beginning to hit back. And the propagandists who have been judging others with impunity are being judged in return. It is no doubt unjust to judge a people by the evils and failures of their civilization,—a fact always forgotten by the fault-finding critics. However, as the result of Christian missionary propaganda not only foreigners but also Indian Christians, who are mostly out of touch with their non-Christian countrymen, have come to entertain pitifully mistaken notions about them and their religions. This is to no small extent working against the realization of the Indian national solidarity, cultural as well as political.

EVILS OF PROSELYTIZATION

In India the conversion of the cultured and the educated to Christianity has

become a thing of the past. But that of the "depressed" classes, especially in the form of the "mass movements," is proceeding on a fairly large scale. Originally the term conversion meant an inner process, a spiritual transformation. But the thoughtless attempts of professional missionary zealots, who themselves remaining unconverted, are anxious to convert others in order to swell their folds, have robbed the word of all its spiritual content. Conversion has thus degenerated into a mere formal affair—an act of proselytization implying not a change of heart, but a change of "label" made with the muttering of words and the sprinkling of water. Even this could be justified if the so-called conversion would really benefit those who come to the new religion either singly or *en masse*. But what are in fact the results of this kind of change? A close study of the subject reveals the deplorable fact that the proselytizing Missions, even if they do some good to some individuals in certain respects, are bringing about among the converts as a whole a most deplorable social and cultural chaos as well as a spirit of denationalization and disruption. The proselytes who are, as already told, recruited mostly from the lowest classes are rarely benefited morally and spiritually by the change of creed. Nay, they often degenerate in their moral and religious life.

This is borne out by the experiences of many an unbiased writer. Says a reliable contributor to *The Open Court*: "We have learnt that it is far better to eschew the Christianised native and stick to the heathen in our domestic establishments. Before we had been enlightened by personal experience we were the victims of wholesale robberies, deceits and lies. Our properties were stolen; our pantry and 'cellarette' depleted of foods and liquids by

Christian servants; and on the whole, we found them a whining, contemptible and avaricious lot. . . . Now we are happily surrounded by a small army of faithful and efficient servants: Sikhs, Mohammedans, and Hindus. Heathens all!" The new religion usually does incalculable harm to the simple faith of the convert. For, very aptly observes the writer quoted above, "Where once he called on Vishnu or Shiva, he now turns a bewildered face up to the empty skies, shorn of the garments of his dreams. . . . All things that were natural and free to him, are wrong; all that he thought good is bad; . . .

his imaginative and satisfying theology is ridiculed; he is a sinner, a savage, and a creature of scornful pity. He receives a vague, elusive, cold and unfamiliar maze of words in exchange for all the intimate and beloved manifestation of his old belief."

Besides, the converts learn to look down upon their own "unconverted" countrymen, and despise their time-honoured institutions and cultures. The foreign evangelist usually takes the utmost care to segregate his "sheep," and actuates them with an intolerance from which they were free before. By "protecting" the so-called *Jnanis* or wise ones or Christians from the evil influences of the so-called *Ajnanis* or the ignorant ones or "pagans," by introducing foreign scripts among some of the Christian aboriginal tribes to the neglect of the script of the province, by imbuing people with outlandish conceptions of life and conduct, by constantly dinning into the ears of the converts that "Christianity (or rather one particular branch of it) means salvation, while all other religions mean damnation,"—by these and other means the alien missionaries have impaired the ideal of the Indian national solidarity to no small extent,

and have created baffling problems before the New India that is being born.

DISINTEGRATING NATIONAL LIFE

Deliberately misrepresenting India's culture and her greatest men and their teachings, the foreigners have instilled into the minds of the converts a terrible hatred against the indigenous civilization, which is sometimes more bitter than that entertained by the missionaries themselves. Speaking of "Missions and the Life of Africa," Prof. Julian Huxley observes in the *Harper's Monthly Magazine* that there was considerable trouble in Uganda "owing to the fanaticism of a native Christian who was going about inveighing against, and sometimes deliberately destroying, the little shrines outside the native huts," meant for conducting "a simple and admirable ritual of ancestor worship." With penetrating insight the writer also points out the source of this fanaticism when he says, "But as certain of the local missions have given them the name of devil houses it is not surprising that zealous converts set out to extirpate these abominations."

Another illustration may be given from Burma. The Christian propagandists have preached all along that Christianity alone is the true religion which gives salvation and that all other religions are false and as such lead their followers to eternal hell-fire. The "liberal and sympathetic" among the Christian missionaries are said to be changing this view. But, says a Christian missionary in *The Young Men of India*, "Such an attitude is still prevalent among some of our Burmese Christians, who feel that anything that has a flavour of Buddhism must be strenuously excluded from Christian belief and practice." The converts are sometimes more sternly opposed to the

old religion than their missionary teachers! Observes the same missionary writer, "I have heard a Catechist preach that if you want to go to Nirvana you must be a Christian, otherwise you will most certainly end up in hell. Baptism, he said, was the ticket which entitled you to travel on the 'Nirvana Express'!"

Such opinions are also held more or less by the vast majority of "native" Christians all over India. A further illustration on the point may be found in the sweeping remark made by a Bengali Christian in his *A Modern Hindu View of Life* (which is a criticism of Prof. Radhakrishnan's *The Hindu View of Life*), published under the blessings of the most Reverend the Metropolitan of India by the Society for Promoting Christian Knowledge. In the concluding paragraph of his booklet the critic observes about the "root principle" from which social impurity arises in Hinduism. "That root principle is a perverse love of evil which Hinduism as a whole, unblushingly indulges in, and from which Christianity, whatever else might be alleged against it, is most conspicuously free." How amazing is the ignorance of most Indian Christians about the religion of their non-Christian countrymen may be gauged from the writing of this and other propagandists.

In his *Search After Reality* Sadhu Sundar Singh criticizes Hinduism, Buddhism and Mohammedanism with a view to prove the glory of Christianity. He speaks with an air of omniscience on topics of which he understands little! In his blessed ignorance he rushes to declare that Advaita Vedanta ends in "annihilation instead of salvation" and "puts all real knowledge to an end;" that the Yogi,

frequently falls into a state of trance in which, instead of being able to find the truth, he is in danger of being

deceived;" that "it is useless to look to Krishna for salvation for he has declared that he comes to destroy sinners rather than to save them;" and finally that it is possible that the increasing failure of Hinduism to meet the religious needs of India "will cause it to pass away even as Buddhism has already done." The writer repeats the hackneyed criticisms of the average Christian missionaries who seem to have exploited him to no small extent. But it did not strike him that Christianity may share the same fate as Buddhism, that it may be like Buddhism absorbed by Hinduism as is feared by a section of Christians in India and abroad!

Whatever may be the future, there is no doubt that the spirit of bigotry and narrowness is very common amongst those illuminated by the light of "Christian literature" and "Christian Knowledge." And this is creating new barriers and divisions among the Indian people. It is but natural, therefore, that realizing the incalculable harm done in the name of religion, a section of patriotic Indian Christians even are coming to protest vehemently against the methods of the alien "religious imperialists." With a great feeling observes Mr. Manilal C. Parekh in *The Indian Social Reformer*, "All the forces and especially foreign ones which make for disintegration in the national life and culture, cannot be allowed to work in their old way, and if they persist in such attempts they must be muzzled as has been done in Turkey and China."

THE HINDU'S ESTIMATE OF CHRISTIANITY

Constant attacks on Hinduism by the missionaries have produced reactions in the mind of the Hindu and he too has become "critical" in his attitude towards the much-vaunted Christian

religion and culture. In spite of the intensive propaganda of the apologists in favour of Christianity, the Hindu pagan has come to learn how modern "higher" criticism and the study of comparative religion have undermined the claim of Christ to be "the Way, the Truth and the Life," and that of the Christian religion to be the only true religion which believes as regards its founder that "there is no other name given among men whereby we may be saved." He therefore naturally holds that there is nothing in Christianity that is not found in other religions in some form or other.

As to the "uniqueness" of the life of Christ he entertains serious doubts. The lives of many Hindu prophets and saints he finds to be fuller and grander than the life of Christ much of which is "manufactured," as scholars of unquestionable honesty have clearly proved. Christ therefore can by no means be regarded as the "exclusive Saviour." He is at the most a prophet among prophets, a saviour among saviours. Further, the "unique" morality of the Bible so cleverly "manufactured" and interpreted by the propagandists, is considerably contaminated by thoughts of fear and bartering, vengeance and damnation. Christian ethics inseparably connected with the concepts of rewards and punishments may be useful to those who "are on a lower level or have been trained to remain so," but it can never appeal to those hankering after a higher ethical code and a fuller spiritual life. Similar views are held also by many a non-Hindu student of Comparative Religion. Observes a Mussalman writer, "Rama and Krishna have made greater sacrifices for truth than Jesus, because they belonged to a Royal House, while Jesus was a poor man and was not in a position to make any

sacrifice, so far as worldly possessions go. The teachings and the precepts of these Indian Gods are, also, loftier and sublimer than the Sermon on the mount."

Besides, the doctrines of creation out of nothing, of the soul and the world, original sin, the only begotten son of God, wholesale vicarious atonement that makes man irresponsible even for his misdeeds, eternal hell and eternal heaven, and also the denial of soul to non-human beings, opposition to the cosmic law of evolution as embodied in Karma and Re-incarnation, undue stress on personality, idolizing anthropomorphism and anthropopathism, antagonism towards scientific and philosophic thought—these and other points make Christianity appear crude, irrational and unscientific. And these great weak points can no longer be evaded or hidden from view by the missionary tactics of drawing away the attention of people to the "uniqueness" of the life of the "Son of Man" and of his Sermon on the Mount which the Christians preach for the benefit of the "heathens" but do not care to practise in their own lives. This "uniqueness" has been called in question. Many Hindu writers including the authors of *The Cross in the Crucible* and *In Search of Jesus Christ*, have already shown effectively the hollowness of the superior claims of Christianity as a moral and spiritual force. It is, therefore, useless for the propagandists to prove to the Hindu "the uniqueness and finality" of the Christian religion.

HINDUISM AND CHRISTIANITY COMPARED

The Christian religion, considers the Hindu, holds on a single note, while Hinduism plays different melodies. Christianity is one-sided while the Hindu

religion is all-comprehensive. With the variety and richness of its spiritual paths and experiences, it is a veritable commonwealth as compared to the former which is at the most a kingdom in this respect.

Christianity, observes Dr. Otto in his new book, *India's Religion of Grace and Christianity*, has got as its axis "the Idea of the Holy." Although Hinduism lays great stress on Moksha, its path of Bhakti and all other systems including Advaita Vedanta speak of the "absolute" holiness, as opposed to the "relative" holiness in the Christian religion, not only of the Paramatman but also of the Atman whose nature according to Christianity is contaminated by "original sin," which is said to have descended on him from his so-called "first ancestor." Hinduism is further universal in its outlook as it believes in the potential divinity, in the essential holiness not only of man but of all living beings which are marching in the course of their evolution towards the great ideal of Self-realization.

Again, the Christian ideal of service is contaminated by the desire for fruits as is clearly manifest in the missionary attitude and practice. Hinduism, on the other hand, recognizes that work without motive performed for the fulfilment of the Cosmic Purpose is one of the highest forms of Divine service and worship. Besides this path of service, the Hindu religion places before its votaries also the paths of devotion, knowledge and psychic control,—which either *separately* or *jointly* lead them to the highest goal. And without holding before its followers the ideal of a single personality, the Hindu religion presents to them the Divine Principle and along with it different types of Divine personalities, each one representing the Principle of principles in some aspect or other and able to help the

devotee to realize in course of time the *summum bonum* of life.

The Christian missionaries have been preaching in India not the higher Christianity of the mystics, of which they are utterly ignorant, but a crude, standardized, credal religion which alone they know but which has mostly lost its value in Western lands. There may be some common points between the higher mysticism of Christianity and that of Hinduism but still the true Hindu religion taken as a whole is undoubtedly fuller and deeper in its spiritual contents and values, its rationalism and philosophic thought than Christianity which can never be a substitute for the former. And rightly does the Hindu think that if the Christian missionaries draw him into any battle of faiths as they so often suggest, there is nothing for him to be terrified. A religion that possesses an inexhaustible vitality and has stood the test of time for millenniums can survive all other religions without much difficulty.

Lord Meston, a former Governor of an Indian province, who believes that the salvation of India lies in Christianity alone, is constrained to acknowledge this wonderful enduring power of the Hindu religion when he says, "It has always been a puzzle to me, how Hinduism has endured the fiery tests and trials to which it has been subjected these thousands of years, how it has succeeded in absorbing the great reforming faiths of Buddhism and Jainism and held its own against the proselytising power of Islam. It is impossible to conceive of a religion in the History of the World which has stood these 3000 years and still commands the hearts of 300 millions of people."

THE FUTURE OF HINDUISM

What is going to be the future of Hinduism? Has Christianity any

chance of displacing it as the Christian missionary piously hopes? To this the only sane answer is that as in the past so also in future the infinite vitality of Hinduism is a sure guarantee of its unbroken and sustained existence. Sweeping away all the obstructions that stand in its way, the perennial stream of the Hindu religion is going to flow on as ever, fertilizing the life and thought of mankind both in India and abroad. In modern times Hinduism is re-asserting itself. And its present revival is the direct expression of its life and potentiality and should not be attributed solely to the influence of outside agencies.

The new awakening of Hinduism is certainly due to no small extent to the impact of Western civilization. But the part played by Christian thought is of comparatively minor importance in spite of the preposterous claims made by the missionaries. Besides these, the reaction brought about by the contact of Hinduism with Islam should also be taken into account. Whatever may be the worth of these external influences, there is no doubt that the new reform movements in Hinduism are the expressions of its own soul actuated by Divine inspiration, by a Cosmic urge manifesting itself in forms at once glorious and startling. In the pre-Christianity days and later on during the middle and later ages, the Hindu religion successfully stemmed the tides of conquest, and also conquered its conquerors fully or partly by the mighty power of its culture. And what it did in the past it is going to repeat at present and in future.

As the signs of the times clearly indicate, a rejuvenated Hinduism is emerging in all its glory, freeing itself from all the evils and iniquities that have gathered round it during the long course of its eventful history. Those who recklessly criticize the Hindu reli-

gion and fondly believe that it is going to be displaced by the "only true religion of Christ," and that India can be converted into an out and out Christian land will do well to remember the memorable words of Swami Vivekananda—"Why did not this Hindu race die out in the face of so many troubles and tumults of a thousand years? If our customs and manners are so very bad, how is it that we have not been effaced from the face of the earth by this time? Have the various foreign conquerors spared any pains to crush us out? Why then were not the Hindus blotted out of existence, as happened with many other countries which are uncivilised? Understand that India is still living because she has her own quota to give to the general store of the world's civilisation. . . . The Hindu's calm brain must pour out its own quota to the sum total of human progress. India's gift to the world is the light spiritual." And Hinduism that has truly been the soul of India will live forever to fulfil her spiritualizing mission.

Still in their fanatical zeal the Christian missionaries are dreaming of the success of their "Christian adventure." And knowing the task to be stupendous, they are fully preparing themselves for a "decisive conflict." "Missionary success in the West—in West Africa and the West Indies—was swift and exciting, but it is a far cry from there to India. . . . The great decisive conflict between Hinduism and Christianity has still to take place. . . . In that conflict . . . the hardest and longest and most critical fight will be one of fundamental ideas. . . . Hinduism is really a great system Not at Rome, nor yet at Ephesus, nor even in Athens, did the Apostle Paul ever encounter such a system as meets us in India. . . . The Christian Church will

then seek, as never before . . . the fullest equipment not only of missionary zeal but of sympathetic knowledge."

The Christian missionaries have thrown the challenge. It is meant not only for the Hindus—their foremost enemies, but for the followers of all non-Christian religions—the common enemies of "the true religion of Christ." The Christian attempt to displace Hinduism and other Indian religions is ultimately doomed to fail, but not before it has done great harm to them in various ways. Will not the Hindus and the votaries of the other non-Christian religions beware and take steps, however belated they may be, for protecting themselves and their great faiths against the impending danger?

Each religion has got some especial message to give to the world. For this reason, not only Hinduism and other non-Christian faiths of India, but all the religions of the world, including Christianity, are to be protected and preserved in their pure forms. They all must be helped to realize the grand ideal of the Fellowship of faiths, the great dream of the Commonwealth of religions which are but different expressions of the Religion Eternal that knows no creed or dogma, race or country. On this bed-rock of universalism are to be established human brotherhood and world-unity. It is thus that peace and harmony may yet be brought to our discordant and distracted races and communities.

THE MEDIAEVAL TEMPLE IN SOUTH INDIA

BY N. KASTURI, M.A., B.L.

The temples of South India, as evidenced by the overwhelming number of inscriptions being published from year to year, were not merely sources of religious inspiration to the worshippers but contributed much to the spread and development of culture. They were used, like the Mediaeval Churches, as centres of learning, and endowments were accepted for training young men in ritualism or theology and even the more abstruse and abstract department of learning like grammar, astronomy and logic. The Chidambaram Temple gateway depicts the one hundred and eight poses mentioned in the *Natya Shastra* of Bharata while the Tiruvarur Gopura contains an elaborate legal treatise, discussing the theories of Narada and Yajnavalkya on the origin,

duties and privileges of certain *anulôma* castes! Besides, the temples gave freely of their wealth to poets and scholars and honoured them by awarding special titles, such as "Vedachakravarti" or special seats on festive occasions. The Madura Temple was the scene of the activities of the Ancient Tamil Academy called the Tamil Sangam, which encouraged and certified literary productions of high merit.

The South Indian Temple was managed by the Temple Committees of the Village Assembly. In the case of the richer and the more celebrated shrines, the king exercised more direct control and several sub-committees, such as that of the inner shrine, of the Pujaris or of the dancing girls, bore the burden of the departments of temple

activity. The exercise of these functions must have been an invaluable training ground for civic responsibilities. Grants of gold, cattle, land, and even families of slaves or maidservants were accepted by the Assembly for a variety of purposes, such as the maintenance of items of ritual, worship and festivals, the feeding of Brahmins, the recitation of sacred texts, the supply of flowers, coco-nuts, oil, ornaments, the repair of the temple, and services for the diseased, the pilgrims and the priests. These gifts in kind had to be weighed, measured, tested and converted; lands, wet or dry, or gardens had to be leased out or improved or sold, the temple precincts had to be laid out into streets and settled under conditions, and a thousand other incidental matters, legal, judicial, and administrative, had to be constantly attended to. Misappropriation, defalcation, non-delivery of goods or services, misuse of temple properties, abuse of privileges, had all to be ferreted out and rigorously punished, and the temple dues had to be sympathetically and punctually collected. The responsibility was felt to be even greater than in civil transactions since the wrath of the Gods pursued man from one birth to another and the imprecatory verses with which the grants concluded cursed the evil-doer or the negligent to his seventh generation. Indeed, Martanda Varma, a Raja of Travancore, was able to suppress the powerful baronial families of his land by dedicating the entire kingdom to Sri Padmanabha and receiving it back as a fief. No longer could the barons dare damage the property of the Lord or Devaswam.

Temple accounts had to be audited and published. The accounts of a temple in Chittoor District had been, according to the inscriptions, audited by the officers of Rajendrachola. It was found that the grain and gold

granted to the temple from *devadana* lands were not properly allocated for six or seven years. This improper budgeting was corrected by royal command and a copy of the revised estimates was engraved on the walls, for all to read! So too, according to a Coorg inscription, provision was made by the State for the reading out, in public, once a year of the treasury accounts of the temple and the Committee was directed to see that each item mentioned therein was properly conducted as announced. There is thus plenty of evidence to show that the complexity of the problem was never allowed to bring down the high standard of the management of public funds.

The temples were used as the moot halls of the surrounding villages and, gathered under the shadow of their God, deliberation speedily ended in satisfactory decisions. These resolutions were then solemnly engraved on the sacred walls as a guarantee of sincerity. The Virinchipuram Temple has on its walls the decision of a huge gathering of Tamil, Telugu and Kannadiga Brahmins who renounced the dowry and purchase-money for brides and outcasted any one who gave or accepted the nefarious price. Another inscription fixes the standard length of the *pâda* and the *angula*, while a third gives a map of the village, with the length of the streets. Some decide upon a uniform weight or measure or declare the acceptance of a new one, or announce some revision of tenancy rights or proclaim a certain street as 'a place of refuge,' or impose new obligations or grant new privileges. Sometimes, we find the trustees of various temples of a certain district meeting to recognize the superior right of a dominating shrine. In 1818 A.D. the "managing committees of all temples between the Vellam and the Kolladam rivers agreed

that certain dues on lands in the villages belonging to the Chidambaram Shrine should be remitted and the amount rateably enhanced in the other villages." Sri Krishnadevaraya of Vijayanagar pacified the two great communities—Jains and Srivaishnavas who had fallen out at Melkote and Tirupathi and, the terms of mutual tolerance which he enforced are inscribed at Sravana belgola, as well as other Jain and Srivaishnava shrines.

The Temple Committees were brought into contact with guilds of goldsmiths, carpenters, sculptors, barbers, pipers, and merchants and agreements were formed with them for grants of goods and services. We hear of gifts by guilds of weavers, by travelling acrobats and musicians and magicians, of the guilds taking up the duties of performing certain festivities and of special honours, such as announcement of arrival, the blowing of the double conch, etc., awarded to their leaders. There were also imposition of new taxes or tolls as well as their remission or reduction in the interests of the trade and industries of the village.

The temple was thus a common possession. It was built and maintained by the loving service of the entire community, aided by the powerful arm of the King. It was administered under public supervision. For the children, it afforded playgrounds and healthy, elevating recreations. For the young, it provided education in religion, the sacred texts and in art. For the middle-aged, it granted opportunities for training in the trusteeship of public funds. For the old, it gave the consolation of their declining years. The Temple also developed and transmuted local patriotism. The Sthalapuranas in which every shrine is extolled and compared with others, the curious legends that explain every Tirtha or Pitha strive to preserve the pride of the people in their native soil. The temple draws out the service and sacrifice of the people.

Thus the South Indian Temple was not 'a magnificent antiquarian doll house' or 'a house of wealth and filth, of dust and diamonds.' It was a college, a Parliament and a citadel, a living poem, an *alma mater*, and an arena for all the higher virtues and capacities of man.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।

तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥ ५१ ॥

यदा When (कश्चित् one) स्वात्मनः of one's own self अकर्तृत्वे absence of the feeling that one is a doer अभोक्तृत्वं absence of the feeling that one is an enjoyer मन्यते perceives तदा then समस्ताः all चित्तवृत्तयः the modifications of the mind क्षीणाः attenuated भवन्ति become.

51. All the modifications of the mind become attenuated when¹ a man realises that he himself is neither the doer nor the enjoyer.

[*When etc.*—Because it is such feelings as 'I shall do this,' 'I shall enjoy that,' that give rise to the modifications of the mind.]

उच्छृङ्खलाप्यकृतिका स्थितिर्धोरस्य राजते ।

न तु सस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥ ५२ ॥

धीरस्य Of the wise one स्थितिः life उच्छृङ्खला unrestrained अकृतिका inartificial अपि though राजते shines सस्पृहचित्तस्य whose mind is attached मूढस्य of the fool कृत्रिमा feigned शान्तिः calmness तु but न not (राजते shines).

52. The conduct of the wise one though unrestrained and inartificial shines, but not the affected calmness of the fool whose mind is attached.

विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।

निरस्तकल्पना धीरा अवद्धा मुक्तबुद्धयः ॥ ५३ ॥

निरस्तकल्पना; Who are free from imaginings अवद्धा; not bound मुक्तबुद्धयः of unfettered intellect धीरा; the wise (कदाचित् sometimes) महाभोगैः with great enjoyments विलसन्ति sport (कदाचित् sometimes) गिरिगह्वरान् caves of mountains विशन्ति enter.

53. The wise who are free from imaginings, unbound and of unfettered' intellect, (sometimes) sport in the midst of great enjoyments and (sometimes) retire into the mountain caves.

[*Unfettered*—by egoism.

The wise one remains the same and unaffected in whatever condition he may be.]

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।

दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥ ५४ ॥

श्रोत्रियं One versed in the Vedas देवतां god तीर्थं holy place अङ्गनां woman भूपतिं king प्रियं beloved one दृष्ट्वा seeing सम्पूज्य honouring धीरस्य of the wise one हृदि in the heart का अपि any वासना desire न not (जायते springs).

54. No' desire whatsoever springs in the heart of the wise one on seeing and honouring a man versed in sacred learning, a god, a holy place, a woman, a king or a beloved one.

[*No etc.*—Because he sees the Divine essence in everything, and is perfectly equanimous.]

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।

विहस्य धिक्कृतो योगी न याति विह्वलं मनाक् ॥ ५५ ॥

भृत्यैः By servants पुत्रैः by sons कलत्रैः by wives च (expletive) दौहित्रैः by daughter's sons गोत्रजैः by relatives च and अपि also विहस्य ridiculing धिक्कृतः despised योगी the Yogi मनाक् in the least विह्वलं perturbation न not याति undergoes.

55. The Yogi¹ is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons and relations.

[*Yogi etc.*—Because he is completely free from aversion that perturbs the mind.]

NOTES AND COMMENTS

IN THIS NUMBER

A great man can unerringly recognize greatness wherever it may exist. This is the reason of Swami Vivekananda's so much love for the Moguls as revealed in the opening article . . . Professor Nicholas Roerich is one of the leading figures of the world in contemporary cultural life. His paintings have for the last ten years been assembled into a most magnificent collection housed in the Roerich Museum—a skyscraper in New York dedicated to the masterpieces of this greatest living artist. So great has been his appeal to the noblest striving of humanity that within a short period over forty Roerich Societies have come into life in twenty countries of the world. At present, having returned to the Himalayas from New York, Prof. Roerich is in the Urusvati Himalayan Research Institute of Roerich Museum, in Kulu Valley, of which he is the President Founder. The present article will form a chapter in his forthcoming book, 'Realm of Light.' We hope to present to our readers in the next month another article of this great writer . . . With *Guru Govind Singh* we conclude the study of the Sikh Gurus. What a great transformation from the state in which Nanak found his countrymen to the condition in which the last Guru left them! In India appeal in the name of religion has always found a sure response. . . . A great scholar and original thinker, versed in the Western and Eastern philosophy, Professor Pramathanath Mukhopadhyaya has been connected with many educational activities of Bengal in various capacities. He delivered the Sri Gopal Basu

Mallik Lecture of the Calcutta University on Vedanta in the year 1927. He has also written several books—some independently, others in collaboration with Sir John Woodroffe . . . It was Miss Malcolm-Smith who translated almost all the writings of Mon. Romain Rolland that were published in the pages of the *Prabuddha Bharata*. All lovers of Sri Ramakrishna and Swami Vivekananda have reason to be grateful to her for having brought within their reach the thoughts of the great French savant about two Indian saints. . . . Mr. Kasturi, M.A., B.L., is a lecturer in the Mysore University. His name may be familiar to many, as he is a frequent contributor to several magazines. His present article throws interesting sidelights on the history of *The Mediaeval Temple in South India*.

CHITTAGONG : ANOTHER EYE-OPENER

The news of arson and looting that happened at Chittagong and of the fact that within a few hours many rich men were made paupers and the little town suffered a loss of about a crore of rupees staggered the whole country. The sufferers were mainly Hindus. This unhappy incident has given rise to many problems which strongly press themselves for solution. The most important of them is, we should think, why does the Hindu community lack the power of resistance? why has the Hindu society become so hopelessly weak that it falls an easy prey to the rioters often and often? Within recent times in close succession there had been deplorable happenings at Dacca, Kishoregunj and other places in and outside Bengal which have clearly laid

bare the weakness of the Hindu society. When a society has become weak, disorganized and incapable of offering any united resistance, naturally it becomes the victim of frequent atrocities. Not only that—it becomes also guilty of bringing degradation to others by offering easy opportunities for the free play of their baser instincts. A society must have some power of its own for self-defence. That the Hindus miserably lack this, has been repeatedly shown. In the Hindu society, burdened with innumerable customs and social rules that tend to divide the people, the higher caste living in sublime indifference to the needs and interests, woes and sufferings of the so-called low caste, people find it difficult to unite even when there is a great demand for it. The Hindus are often accused of cowardice. This may not be all true. Individually many Hindus have often shown rare and admirable examples of courage. But of united action the Hindus are hopelessly incapable. And this weakness of the Hindu society is often and often exploited. If the Hindus could offer united resistance, many sad incidents would have been easily averted. A strong man necessarily does not always require to show proofs of his strength. Because of the very fact that he is strong, rare occasion arises for him to exercise his strength. This is a fact which the Hindus ought to ponder over very carefully. And they should find out measures how to grow strong. Even under present state of things, where there had been indication of strength, the sure and inevitable effect followed. In Chittagong, the report goes, a lady single-handed ward-offed a number of attacking hooligans. A similar incident happened at Dacca, where in a house two young girls offered successful resistance to the rioters. It will be sadly inconsistent with the spirit

of Hinduism, if the Hindus cherish any feeling of hatred, contempt or revenge against any people not belonging to their faith. But the future of the Hindu society is doomed, if it cannot grow strong—at least to the requirements of self-defence. This is what we would like to emphasise upon all well-wishers of the Hindu society, as our heart is bruised and lacerated at the news of the unimaginable sufferings of Chittagong.

MAIN CAUSES

Modern civilization is in danger of destruction due to the prevailing spirit of conflict. Many nations seem to have recognized this fact and are trying their utmost to bring about a New World Order which would establish peace eschewing War. But the spirit of conflict can be removed only if we root out all racial, religious, economic and political conflict. It is not enough again if only a better understanding is established on these points among the nations of the West, but it is of fundamental importance that such an understanding be established between the Orient and the Occident also. The New World Order is to include the whole of humanity if it is to really establish peace. But signs in this direction do not seem to be so promising. While discussing this in an article in the *World Unity* Dr. Taraknath Das says: "One of the major factors of the present-day world discord or chaos is the constant and chronic state of conflict between the Occident and the Orient, or in other words conflict among the peoples of the Occident, desirous of securing control over the Orient. Unless this spirit of active or dormant conflict can be stamped out there cannot be any real peace, nor can there be any genuine incentive for a new world order, . . .

"If there is to be genuine co-operation between the East and the West, the

dominant West will have to follow such courses as will remove the existing causes of racial, religious, economic and political conflicts. The West will have to give up its unfounded conception of 'superiority of the white man.' "

Various agencies are at work which rather widen the gulf between the East and the West than bridge it over. In the words of the same writer "Unfortunately many of the modern western historians are responsible for spreading the notion of racial superiority of the western people. . . . It will not be out of place to mention some of the nonsense which is being taught in the West as historical truth. Western historians speak of 'Oriental despotism,' as if it is something peculiarly Oriental, whereas it is a historical fact that despotism has prevailed in the West for centuries even under the sanction of 'divine rights of Kings,' 'the right of legitimacy,' etc.; and it is being practised by the Western rulers upon their subjects in the Orient. It is generally taught that the Western people are peace-loving and champions of law and order; whereas the people of the Orient are treacherous, blood-thirsty and prefer to live in chaos. . . ."

"It is often argued that unless the people of the West were superior to those of the East, the latter could not have been conquered by the former." This argument would show that the Romans were superior to the Greeks or the Gauls to the Romans. But the case is otherwise. A more civilized nation is conquered by a less civilized and cultured nation. With civilization the nations turn their attention to the culture of the mind and this makes them physically weaker and therefore such nations are conquered by the less civilized who living more an animal life are physically better off.

Another cause of misunderstanding

between the East and the West is the superiority the West claims in the field of religion. "For many centuries, religious fanatics as well as religious leaders of the West have spread the notion that Christianity is the only religion which gives hope for salvation of man; . . . Orientals who do not profess Christianity are heathens and therefore looked upon with contempt or pity As long as this feeling dominates, there is not much hope for the spread of real fellow-feeling between the people of the East and the West. . . . This obstacle can be removed through the spread of such knowledge as will lead to genuine appreciation of truth in all religions. . . . In fact the spirit of education in the West must be revised. . . ."

The fundamental cause however which makes the co-operation between the East and the West impossible is the economic exploitation of the former by the latter. The West has mercilessly exploited the East refusing to accord equal opportunity to the millions of the East. Unless this policy is abandoned, there can never arise any genuine spirit of co-ordination between the East and the West. "Double standard of international morality on the part of the enlightened West is a serious obstacle on the road to better understanding between the peoples of the East and the West. . . ."

"Many statesmen of the West, in their official utterances and statements, talk about the need of world peace and express abhorrence of War. . . . However, these apostles of peace approve with their silence, massacres of innocent people, to suppress discontent against the lawless laws of a land kept under subjection. They send their powerful fleet to demand unqualified submission of subject people, who are trying to assert their national independence. They bomb from aeroplanes un-

armed and oppressed people . . . These things they do to protect their imperial and national interests. These acts of violence are calmly tolerated by the people of the West. . . League of Nations whose prime object is to further the cause of world peace does not even dare to discuss these happenings. Unless the Western Powers ruling over the peoples of the Orient, are willing to give up their colonies and dependencies and acknowledge freedom of the op-

pressed peoples there is no possibility of lasting peace with justice and liberty and better understanding between the East and the West."

These are some of the main causes of discontent and disharmony between the East and the West and unless these are removed there will be no peace in the World, for every attempt in that direction which ignores the East is bound to end in a failure.

REVIEW

YOGA PERSONAL HYGIENE. *By Yogendra. With a Preface by John W. Fox, A.B., M.D., Scientific Yoga Series. Post Box 481, Bombay. 261 pp. With a Glossary and Index. Price Rs. 10.*

Just at present there seems to be an unusual interest taken by people all over the world in the methods of prolonging life and in the study of conditions which bring on old age and senility. Doctors are keen on their experiments about these and one of the results of such experiments is the monkey-gland operation. It is not quite successful as yet and has also dangers connected with it. Why do people get old and die? It is for the simple reason that they do not possess the knowledge necessary to rebuild and regenerate the organism.

Yoga makes a claim that life can be prolonged. The object of personal hygiene as taught by Yoga is to set forth plainly the best means of developing and maintaining physical, mental, moral and spiritual health. "The Yoga methods do not stop at the avoidance of invalidism but aim at exuberant and exultant health both of the mind and the body." The main objects of Yoga hygiene, says the author, is fivefold, viz., maintenance of physical efficiency, purification of the body, removal of diseases, longevity and lastly spiritual and moral elevation. The first four it attains through elimination of poisons from the body *through natural means*, poisons which are the cause of all our physical ailments. It

is the elimination of poisons that keeps a Yogi ever youthful and gets back youth to aged people when they begin Yogic practices.

The author treats the whole of the Yogic process under separate headings ; as care of the teeth, mouth, tongue, ear and sinuses, care of the nose, of the eye, of the digestive organs, of the respiratory apparatus, of the brain and the nervous system, of the skin and its appendages, and so forth. Under each of these headings the author prescribes certain Yogic exercises which prevent decay of these respective organs and would revive and get back to normal conditions the organs which are already diseased. Of course the author deals with elementary exercises which a novice can practise at home without much guidance. But advanced exercises and exercises for the treatment of special ailments, however, require special guidance from experts, and for this reason they are not treated in this book. But the cures of people, to judge from their testimonials, who have suffered from serious ailments and who had been given up by expert doctors both in the East as well as in the West, seem something miraculous. We wish such of those who have become despondent about their health would give a trial to Yogendra and this ancient system of Yogic practices before giving up their case as hopeless. Even to those who are in health, especially to young men, we would recommend this book, as it

gives much information about our body and the simplest means of keeping it tolerably fit, even if they be not in a mood to practise any of the various exercises treated therein.

HINDU MYSTICISM AND MODERN THOUGHT. (*A Discussion of the Problem of Knowledge.*) By S. Periyathambi, B.A. Printed at the Express Printing Works, Dehiwala, Colombo. Pp. 44, Price not mentioned.

The present work is a paper read by the author at a meeting of the Hindu Society in Colombo (June, 1931), many members of which are the upholders of scientific view of the world, God, etc. This booklet is the first issue of the series of "Religion and Life." The author is expected to deal with the important problems that he has touched in this number, in detail in the future issues of the series.

It is divided into four chapters, viz : 'Introduction,' 'Science and Reality,' 'Hindu Mysticism' and 'Concluding Remarks.'

The book is a highly interesting reading and reveals the author's sincerity of conviction which is not altogether blind. His ontological, cosmological and teleological proofs of the existence of God is quite argumentative and rational so far as the existence of the world, the unity and continuity in all natural processes, the trace of design in nature, etc., are concerned. But if there is no such world existing at all in the real sense, then what about its designers and makers?—then what about this world that we perceive? Vedanta answers that it is an illusory appearance. There is sufficient reason also to doubt about the real existence of this world. Of all the impressions and beliefs that make us take this world as a real existent entity, sense-perception heads the list. That sense-perception cannot be relied on, is very often proved in our ordinary experience, which our author also maintains. "... Sense-perception cannot be trusted to give us correct knowledge of external reality" (p. 15). So the world is not there and necessarily it has no maker. Perhaps science is in favour of such a philosophy and not a bar against it. The Relativity of Einstein and the further analysis of Dalton's Atomic theory into that of Electrons or Ions go in favour of philosophy and not against it. Where

science stops, philosophy begins. Through science the West is approaching unconsciously to the Vedantic conclusion that the world is nothing but an appearance. It is science which has now revolted against the common-sense view of the world as it is and has established and revealed to us that the orange we perceive is not the thing-in-itself. Further, this does not collide with religious consciousness. For, what is the end of religion? The transcendental eternal Bliss is the outcome of religion, which means to get rid of the transitory character of the world which is the cause of our misery. Our author has also pointed out that "the sole ambition of the Yogi is Self-realisation;" so the Self is not something outside of us. Truth is one and that must be the Self; whether we call this Self as God or not, matters little. But Reality or Truth is the Self and beyond Self nothing is. So, perhaps, we need not, like the theologians, seek God elsewhere as a highly personal moral Being. This is the truth of Vedanta, which is the highest form of Religion and Philosophy.

Reality is in fact an alogical principle, it is beyond thought—in this every philosophy will agree with our author. Ultimately there is no other way for its realization than to dive oneself into the unknown mystic ocean. But does not the fact that Truth cannot be realized by any other means than this, await rationality? Mysticism presupposes rationality and this is why Vedanta has put an exclusive stress upon *Manana* which means understanding the Scriptural texts that declare the non-duality of the Truth, with sufficient reason (*vichar*). The position of intellect is further justified in the concluding paragraph of the book which says, "In Hinduism, religious instruction in the higher realms of practice is not given except to the *Adhikari*, i.e., the person who is physically, *intellectually* and morally qualified to receive instruction in the higher disciplines of spiritual life" (p. 44).

Perhaps "A Discussion of the Problem of Knowledge" is not quite a happy expression to be put with the heading of the book, since the contents of it are more metaphysical and religious than epistemological.

J. C. B.

NEWS AND REPORTS

FLOOD AND FAMINE IN BENGAL

RAMAKRISHNA MISSION'S RELIEF WORK

Swami Suddhananda, Secy., Ramakrishna Mission, sent us the following on the 26th October, 1931 :

The public is aware that after finishing the famine relief work in the Nadia District we undertook flood relief work in the Pabna, Mymensing and Dacca Districts. Thirteen centres were opened, viz., Sthal, Salap, Mulkandi, Gopalpur, Jamirta in the District of Pabna ; Gayhata in the District of Mymensing ; and Simulia, Kalikair, Dhaljora, Khalsi, Kalma, Baliati and Sonargaon in the District of Dacca. All of these centres except Baliati are still working. From the 13th September to the 26th October 2,769 mds. 4 srs. of rice were distributed. A brief account of the receipts and disbursements of the famine and flood relief work from the 20th May to the 10th October is given here: We have received Rs. 20,127 in cash, 170 mds. of rice and 2,200 pieces of new cloth and 16 bundles of old cloth ; and we have spent Rs. 3,256 in the Rangpur District, Rs. 1,011 in the Nadia District, Rs. 7,772 in the Pabna District, Rs. 2,115 in the Mymensing District, Rs. 4,068 in the Dacca District and Rs. 5,485 in the headquarters for the purchase of rice and cloth. The total expenditure has come up to Rs. 23,707. The deficit of Rs. 3,536 has been met from the Provident Relief Fund, which has a balance of Rs. 2,264 only.

We have to continue the work up to the middle of November. But we have just enough funds to last for one week. The remainder, to the extent of Rs. 4,000, must be secured somehow. Otherwise the work has to stop after one week. Apart from the need for rice our workers feel great necessity of at least 2,000 pairs of new cloth. Owing to the want of funds the hut-building work has not yet been touched. From our Dacca centre an attempt is being made to take it up on a very small scale. We appeal to the generous public to help us to continue the work for three weeks more. All contributions will be thankfully received

and acknowledged at the following addresses: (1) *The President, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah, Bengal.* (2) *The Manager, Prabuddha Bharata, 4, Wellington Lane, Calcutta.*

THE RAMAKRISHNA MISSION ASHRAMA, SARGACHI, MURSHIDABAD

The Ashrama has been continuing its humanitarian works in various forms for more than thirty years. To it is attached a valuable Charitable Dispensary which was first formed so far back as in 1897. Since that time, its usefulness could hardly be over-estimated. It has really been a boon to the locality, and hundreds of patients from all places within a radius of thirty miles receive medical help. The Dispensary provides for the treatment of animals as well.

The report for 1930 shows that the number of patients was 21,535 in the year. Of the patients, nearly 58% were Mahomedans and the rest were Hindus with only a few Indian Christians. The Ashrama conducts many useful institutions, e.g., Free Day and Night Schools, Library, Agricultural and Industrial Training, Orphanage, Cattle-protection, Nursing the sick and helping the poor, not to speak of its keeping up a healthy, non-sectarian religious atmosphere all around it.

The Dispensary is at present located in a Kancha house with insufficient accommodation. To remove this want, a Pucca building with a tube-well should be constructed as early as possible. Moreover, the limited stock of medicines in the Dispensary has also to be increased to meet the ever-growing demands. Any contribution for the growth and upkeep of this institution, will be thankfully received and duly acknowledged by Swami Akhandananda, Sargachi, Mahula P.O., Murshidabad Dt.

SRI RAMAKRISHNA ASRAMA, MALDA

The Ramakrishna Asrama, Malda, has stepped into the seventh year of its existence. The Asrama has spread the ideals of service in many places of the district. The

following branches have been started under its auspices;

(1) Nawabganj Sri Ramakrishna Seva Samiti.

(2) Sovanagar Sri Ramakrishna Samiti.

(3) Naogharia Vivekananda Samiti.

(4) Ekabarna Sri Ramakrishna Samiti.

In these branches, youngmen of the locality undertake to help the distressed and relieve the diseased. Side by side, they have started libraries and night schools for the education of the ignorant masses.

The Asrama itself has three Night Schools and a Library of its own. Besides these, the workers of the Asrama extend their help in times of epidemics, fire and cremation of the dead. Occasional lectures, discourses, reading of scriptures and *bhajans* also form the integral part of the Asrama activities.

SRI GIRISHWAR TEMPLE, SIGRA (BENARES)

The temple of Sri Girishwar is one of the most ancient and sacred places in the holy city of Benares. It would not be an exaggeration to state that a pilgrimage to Kasi would remain incomplete without a visit to this place. The ancientness of this temple of Sri Girishwar and the sacred traditions associated with it, are described at length in the holy book of *Kasikhanda*. The temple stands on the top of an elevated earthen mound of about 60 ft. high in the western suburbs of the city of Benares, called Sigra, at a distance of about one mile from Godhulia.

But this holy mound has been lying in a very dilapidated condition for many years.

As a matter of fact some portion of the base of this mound should be filled up with earth, and the work of renovating the protecting wall that has given way in many places should soon be undertaken so as to save it from an immediate collapse. We beg further to add that there being only one room on the top of this mound, the visitors have to suffer immensely in both the sultry and rainy seasons for want of proper shelter from the inclemencies of weather. This sacred temple has moreover been one of the most secluded resorts for the Sannyasins to

carry on their spiritual practices since its very foundation. Additional rooms are necessary to accommodate more Sadhus so as to open unto them greater scope and facility for peacefully carrying on their spiritual culture in the calm atmosphere of his holy temple of Sri Girishwar. A large sum of money amounting to about Rs. 12,000 twelve thousand would be required to bring the aforesaid work to a completion. We therefore appeal to the generous and religiously-minded people to undertake this noble and sacred work without delay.

Any contribution, however small, would be thankfully received and acknowledged by Swami Sarveshananda, *Secretary, The Sri Girishwar Temple Committee, R. K. Mission Home of Service, Laksha, Benares City, U. P.*

THE RAMAKRISHNA SEVASRAMA, MIDNAPORE

The report for 1930 shows the number of patients in the Indoor Hospital as 73, of whom 53 were cured, 5 left, 4 remained till the end of the year, and 11 died. In the Out-door Hospital, there were 15,827 patients of whom 6,253 were new cases. Besides this, the Sevasrama undertook nursing and treating the sick outside the town. It also cremated the dead and treated the animals as well. A Free Primary School was conducted by the Sevasrama at Sri Ramapur. The number of students rose up to 50. The public made use of a library attached to the Sevasrama. Occasional helps were rendered by it to the needy and several indigent families.

The Sevasrama requires funds for its further development.

MAYAVATI CHARITABLE DISPENSARY

The President of the Advaita Ashrama writes: We regret very much that in the report of this Dispensary for 1930 which appeared in the September issue of *Prabuddha Bharata*, due to oversight we failed to convey our special thanks to Messrs. M. Kanabhiram and P. K. Nair for their donations of Rs. 100 and Rs. 194 respectively.

EDUCATE YOUR MASSES

The Secretary of the Ramakrishna Mission has sent us the following appeal for publication :

It is almost a truism to say that nine-tenths of the evils to which our dumb millions are constantly exposed can be removed through the spread of education of the right type. Although the civilised nations of the world have long since realised the importance of education and taken steps to ensure its acquisition by the masses, our country seems to have been singularly lacking in appreciating its value as an essential factor in civic growth. As a result of this callousness on our part, our masses, who can compare favourably with those of any other country in the world, have been allowed to be deprived of the advantages of education to an appalling extent. While the foremost nations of the earth have educated over ninety per cent of their people, India has educated only nine per cent ! It is no wonder that our masses have for the last thousand years been the victims of exploitation by every class of selfish men that has chosen to do so. It goes without saying that if we are to restore our country to her ancient glories, we must see to it that education is broadcast throughout the length and breadth of the land. It was the cherished dream of Swami Vivekananda to make education accessible to the lowest of the low, irrespective of age or sex. There is no greater eye-opener for the masses than education. It is the one thing that can set them on their feet, and help them to get back their lost individuality.

This is not the work of one or two individuals. The whole country should take up the cause of mass education and make sacrifices so that those who are still grovelling in darkness may be brought to light without destroying their national assets. The Ramakrishna Mission has been attending in its humble way to this crying need of the hour, but is badly handicapped for want of funds. The Mass Education Fund at the Mission headquarters, which was started in 1928 with the help of American friends, has not only been exhausted, but is showing a deficit of a few hundred rupees. Yet every thoughtful person will understand that the work must be kept going, for it would be a pity at this juncture to nip the attempt at mass education in the bud. Rather it should be strengthened, so that there may be more schools to teach our children. There is no dearth of patriotic men and women in our country. To them, as indeed to all lovers of humanity, our earnest appeal goes for funds in aid of mass education. Is it too much to expect that the small sum of a thousand rupees which is immediately needed to run the five schools managed by the headquarters for about a year, will be promptly subscribed by the generous public ? We leave it to their sense of honour. Contributions, however small, will be welcomed by (i) the President, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah, Bengal, or by (ii) the Manager, Prabuddha Bharata, 4, Wellington Lane, Calcutta.

Prabuddha Bharata

VOL. XXXVI

DECEMBER, 1931

No. 12



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE*

PLANNING THE WORK

In those early days we did not know the thoughts that were seething in Swamiji's mind, day and night. “The work ! the work !” he cried. “How to begin the work in India ! The way, the means !” The form it would take was evolved gradually. Certainly before he left America, the way, the means and the method were clear in every detail. He knew then, that the remedy was not money, not even education in the ordinary sense, but another kind of education. Let man remember his true nature, divinity. Let this become a living realization, and everything else will follow—power, strength, manhood. He will again become MAN. And this he proclaimed from Colombo to Almora.

First a large plot of land on the Ganges was to be acquired. On this was to be built a shrine for worship, and a

monastery to give shelter to the *guru-bhais* and as a centre for the training of younger men. They were to be taught meditation and all subjects relating to the religious life, including the Upanishads, the Bhagavat Gita, Sanskrit, and Science. After some years of training, whenever the head of the monastery considered them sufficiently prepared, they were to go out, to form new centres, to preach the message, to nurse the sick, to succour the needy, to work in times of famine and flood, to give relief in any form that was needed. How much of what he thought out at this time has been carried out ! To this India can bear testimony.

It seemed almost madness for a mendicant monk to plan such an extensive work. In later years we were to see it carried out in every detail.

THE WOMEN'S WORK

The summer before he had been at Greenacre, a place on the coast of Maine,

*All rights reserved.

where seekers of Truth gathered year after year to hear teachers of all religions and cults. There, under a tree which to this day is called "The Swami's Pine," he expounded the message of the East. Here he came in contact with a new phase of American life. These splendid young people, free and daring, not bound by foolish conventions, yet self-controlled, excited his imagination. He was much struck by the freedom in the relations between the sexes, a freedom with no taint of impurity. "I like their *bonne camaraderie*," he said. For days at a time his mind would be concerned with this problem. Pacing up and down, every now and then a few words would fall from his lips. He was not addressing anyone but thinking aloud. His soliloquy would take some such form: "Which is the better, the social freedom of America, or the social system of India with all its restrictions? The American method is individualistic. It gives an opportunity to the lowest. There can be no growth except in freedom, but it also has obvious dangers. Still, the individual gets experience even through mistakes. Our Indian system is based entirely upon the good of the *samaj* (society). The individual must fit into the system at any cost. There is no freedom for the individual unless he renounces society and becomes a Sannyasin. This system has produced towering individuals, spiritual giants. Has it been at the expense of those less spiritual than themselves? Which is better for the race? Which? The freedom of America gives opportunities to masses of people. It makes for breadth, whilst the intensity of India means depth. How to keep both, that is the problem. How to keep the Indian depth and at the same time add breadth?"

It goes without saying that this was not merely a speculative problem, mental gymnastics. It was a question

vital to the welfare of India. In America he saw the value and effect of social freedom, yet no one was more fully alive than he to the inestimable good produced by the system of India—a form of society which has kept the country alive throughout many ages which have witnessed the rise and fall of other countries equally great. His problem was to find out whether there was a way of adding to this structure the best of other countries, without endangering the structure itself.

For days he would speak out of the depths of his meditation on this part of the work. In this case, location, buildings, ways and means were all subordinate to the ideal. He was trying to see the woman of the future, the ideal for India. It was not a light task for even his luminous mind, which wrought it slowly, detail by detail. Like a great sculptor standing before a mass of splendid material, he was lost in the effort to bring to life an image, such as no artist had ever conceived before: an image which was to be an expression of the Divine Mother, through which the Light of spirituality shines. We watched fascinated as this perfection slowly took shape. So might some favoured one have watched Michael Angelo at work with chisel and hammer, bringing into form the concept of power, strength and majesty, which was to grow into his "Moses!"

What was the work for women which he had in mind? Certainly not merely a school for children. There were already thousands of these. One more or less would make no appreciable difference. Neither was it to be a boarding school, even if it supplied a need by providing a refuge for girls whose parents were unable to marry them off. Nor a widow's home though that too would fill a useful purpose. It was not to be a duplication of any of the forms of work

which had so far been attempted. Then what? To answer that question it is only necessary to ask: What is the significance of Sri Ramakrishna and Vivekananda to the world, and more especially to India at this time? The new power, the new life that came with this influx of spirituality was not meant for men alone, but how could it be brought to the women of India? How could they be set on fire and become torches from which millions of others might catch the flame? This was one of his greatest concerns. "For this work a woman is needed," he cried. "No man can do it. But where is the woman?"

As far back as his wander years, he consciously searched for the woman who should be able to meet his need. One after another was put to the test and failed. Of one in whom he had had great hopes he said, in answer to the question: why not she?—"You see she intends to do her own work." There was no criticism in this, only a statement of fact. Again and again it happened that those in whom he had attempted to rouse the latent power within, mistook the power emanating from him for their own, and felt that under the same circumstances they too could manifest greatness. They wanted to do not his work but their own! It was not easy to find someone who had the necessary qualifications, spiritual and intellectual, who had the devotion of the disciple, who was selfless and who could pass on the living fire. Having found such a one, and trained her, she in turn would have to train others, from amongst whom five or six would be capable of continuing and extending the work. These five or six would have to be women of towering spirituality, women of outstanding intellectual attainments, combining the finest and noblest of the old and the new. This was the goal. How was it to be accom-

plished? What kind of education would produce them?

Purity, Discipleship, and Devotion were to him essential for the one who was to do his work. "I love purity," he often said, always with a touching pathos. "All attempts must be based upon the ideal of Sita,"—he said,— "Sita, purer than purity, chaster than chastity, all patience, all suffering, the ideal of Indian womanhood. She is the very type of the Indian woman as she should be, for all the Indian ideals of a perfected woman have centered around that one life of Sita, and here she stands, these thousands of years, commanding the worship of every man, woman, and child throughout the length and breadth of Aryavarta."

Of purity he spoke constantly,—but there was a quality which he seldom named, a quality which is not directly associated with womanhood—yet from the stories he told, one knew that to him no type could be complete without it. Again and again he told the story of the Rajput wife who, whilst buckling on her husband's shield, said: "Come back with your shield or on it." How graphically he pictured the story of Padmini, the Rajput Queen. She stood before us in all her dazzling beauty, radiant, tender, lovely. Rather than permit the lustful gaze of the Moham-medan invader, every woman of that chivalrous race would rush to meet death. Instead of sympathising with the trembling timid woman, full of fear for the one she loved, he said: "Be like the Rajput wife!"

Had it been merely a question of a college degree, were there not already numbers of women who had achieved that? The young men who came to him, many of them with degrees, needed training. Much that had been learned must be unlearned. New values must be substituted for old, new purposes

and aims must be brought into focus. When the mind had been purified then it was ready for the influx of spirituality, which was poured into it by teaching, conversation, and most of all by the living contact with those who could transmit it. In this way a gradual transformation could take place and they would be fitted to give the message and continue the work. Intellectual attainments were but secondary, although he did not underestimate their value. Reading and writing must be the key which would unlock the door to the treasure-house of great ideals and wider outlook. For it was not merely a school which he had in mind, not an institution, but something much larger, something which cannot be easily labelled or defined, something which would make thousands and tens of thousands of institutions possible in the future. In short it was to be an attempt to create the educators of a new order. The education must not be merely academic, but, to meet the requirements of the time, it must be intellectual, national and spiritual. Unless those who initiated it lighted their own torches at the altar where burns the fire that was brought from above, the work would be of little value. That is why discipleship is necessary. All cannot come to the altar, but one torch can light others, until hundreds, thousands are aflame. Spirituality must be transmitted. It cannot be acquired, although regular practices are necessary,—meditation, association with those who have realized, the reading of scriptures and other holy books.

Not that it was ever stated that devotion was one of the qualifications. It is only now, after this lapse of time, that in looking back, one knows how necessary it is. Swamiji made no demands of any kind. His respect, nay reverence, for the divinity within was so

sincere and so profound that his mental attitude was always : "Hands off." He did not ask for blind submission. He did not want slaves. He used to say : "I do not meddle with my workers at all. The man who can work has an individuality of his own, which resists against any pressure. This is my reason for leaving workers entirely free." Imperious though he was, he had something which held this quality in check—a reverence for the real nature of man. Not because he believed all men equal in the sense in which that phrase is often glibly repeated, but because in the language of his own great message, all men are potentially divine. In manifestation there are great differences. All should not have equal rights, but equal opportunities. With his great compassion he would have given the lowest, the most oppressed, more than those who manifested their divinity to a greater degree. Did they not need it more? Could such as he exact anything in the nature of control of the will of another? The devotion which he did not demand, but which was necessary nevertheless, lay in acceptance of him as a Guru, a faith and love in him that would replace self-will.

India is passing through a transition, from the old order of things to the new, the modern. No matter how much we may deplore it, how much we may cling to the old and oppose the change, we cannot prevent it. It is upon us. The question is : how shall we meet it? Shall we let it overtake us unawares, or shall we meet it fearlessly and boldly, ready to do our part to shape it to the needs of the future? Some have met it by blindly accepting an alien culture, suited to the needs of the land from which it sprang, but unsuited for transplantation. Each country must evolve its own culture and the institutions necessary for its development. If India

cannot escape the change, which is taking place all over the world, especially in Asia, she must control the situation. The new must grow out of the old, naturally and in harmony with the law of its growth. Shall the lotus become the primrose? Rather let us create conditions by which the lotus can become a more beautiful, a more perfect lotus, which shall live forever as the symbol of a great race, and, which, although its roots be in the mud of the world, bears flower in a rarer, purer atmosphere.

In some respects the transition which is upon us affects women particularly. With the growth of cities, women are taken out of the free natural life of the village, and confined within brick walls in crowded towns. If they are poor but of high caste, as most of them are, they often do not escape from this confinement for months at a time. The economic pressure is incredibly severe. Anxiety, poor food, lack of air and exercise result in unhappiness, disease and premature death. The lot of the widow is worse than that of the married woman. There is no place for her in the scheme of things. In the old village life she was part of the social order, a respected, useful asset. Now she is in danger of becoming the household drudge. She feels that the least she can do in return for food and shelter is to save the family the expense of a servant. When poverty becomes still more grinding, she is the first to know that in her absence the family would dispense with such help. In such a case there is a feeling of humiliation for the less sensitive. For others it is much deeper. They feel that they are taking the bread out of the mouths of those around them. Their suffering is great, the more so in that they are helpless. There is nothing they can do to add to the family's income.

It was this class that Swamiji particularly wished to help. "They must be

economically independent," he said. How this was to be done, it was not for him to say, so he implied. It was a problem to be worked out by the one who should undertake the work. "They must be educated," he said next. Here he was more explicit and laid down certain principles. Education should not be according to Western methods but according to the Indian ideal. Reading and writing are not ends in themselves. The teaching could be such that these achievements would be used for a noble purpose and for service, not for self-indulgence and not to add one more superficial weapon. If the woman who learns to read, uses the knowledge only for imbibing vulgar, frivolous, sensational stories, she had better be left illiterate. But if it becomes the key which opens the door to the literature of her own country, to history, to art, to science, it proves a blessing. The great ideals of the Ramayana and the Mahabharata were to be kept before their minds constantly, by stories, by readings, *jatras*, *kathakatas*, until the characters lived and moved among them, until these ideas became part of their very being, something living, vital, powerful, which would in time produce a race of superwomen.

There should be, to begin with, a thorough education in the vernacular, next Sanskrit, then English, science, history, mathematics, geography. Add to this, work with the hands: sewing embroidery, spinning, cooking, nursing, anything in the way of indigenous handicraft. While all Western knowledge, including science, must be given a place, Indian ideals and Indian traditions must always be held sacred. Education will come by the assimilation of the greatest ideas of the East and of the West. Any kind of education which undermines the faith of the Indian woman in the past culture of her race,

its religion and traditions, is not only useless but detrimental. She had better be left as she is. Mathematics must become a discipline for the mind, a training in accuracy and truth, history a practice in tracing effects to their causes, a warning against repetition of the mistakes of the past. The emancipation of women meant to him a freedom from limitations, which should disclose their real power.

The old methods of education in the West, concern themselves only with the mind, its training, its discipline. To this, certain facts relating to history, literature, science, geography and languages were added. This is a very limited conception. Man is not a mind only. Why not build up a new education based upon the true nature of man? When a new Light comes into the world, it must illumine all aspects of life. If man is divine now, education must be an uncovering of the knowledge already in man. "Education is the manifestation of the knowledge already in man," he said.

Let us try a new experiment. At this crucial time when it becomes necessary to review the whole subject, let us break away from some of the old traditions of education. Let us build upon a broader conception, larger aims. Not only must Indian women be highly educated, but a few at least should be of outstanding intellect—the intellectual peers of any women in the world—their flame of spirituality set aglow by the Great Light which has illumined the world in these modern times. They should be on fire, renunciation and service should be their watchwords. A few such women could solve the problems of the women of India. In the past, women made the supreme sacrifice for a personal end. Are there not a few now who will devote heart, mind, and body for the greater end? "Give me a

few men and women who are pure and selfless," Swamiji would say, "and I shall shake the world!" No man can do this work. It must be done by women alone. On this point he was stern. "Am I a woman that I should solve the problems of women? Hands off! They can solve their own problems." This was consistent with his unbounded faith in the power and greatness latent in all women. "Every woman is part of the Divine Mother, the embodiment of Sakti," he believed. This Sakti must be roused. If woman's power is often for evil rather than for good, it is because she has been oppressed; but she will rouse the lion in her nature when her fetters drop. She has suffered throughout the ages. This has given her infinite patience, infinite perseverance.

Just as in theology, we no longer teach that man is a child of sin and sorrow, born and conceived in iniquity, but is a child of God, pure and perfect, why should we not change our attitude towards education, and look upon the student as a creature of light and knowledge, unfolding the leaves of his destiny in joy, freedom and beauty? All religions have taught: "The Kingdom is within you."

For obvious reasons, a new experiment in education can be worked out more easily with women than with men. Women need not work for a degree, as, for some time to come they will not attempt to get positions requiring one. In this respect they do not yet find it necessary to conform to accepted standards. Out of it will grow a new race, a race of supermen and women,—a new order. Schools for children? Yes, for education should be widespread. Widows' homes, nursing, all forms of service and activity. New life on all planes, the new intellectual outlook, full of new vigour. If the experiment fails,

it will not be an entire loss. Power, initiative, self-responsibility will have been developed. If it succeeds as it inevitably must, the gain will be incredibly great. Results can hardly be foreseen at this stage. The woman who is the product of such a system will at least approach the stature of a super-woman. A few such are urgently needed at the present critical time.

Some of us believe that if Swami

Vivekananda's ideas regarding the education of women are carried out in the true spirit, a being will be evolved who will be unique in the history of the world. As the woman of ancient Greece was almost perfect physically, this one will be her complement intellectually and spiritually—a woman gracious, loving, tender, long-suffering, great in heart and intellect, but greatest of all in spirituality.

CONFUSION ABOUT THE WORD 'NATIONAL'

BY THE EDITOR

"What is the idea of your national education? Do you think only the introduction of a *Charka* over and above the usual curriculum in schools, will make the education national?"—was the question put to an organizer of national education in a provincial town during the heyday of Non-co-operation movement.

"No, it will not. National education should be judged by as to how far it has freed us from slave mentality."—was the reply. (During those days the word slave mentality was much in use).

"Well, what is the criterion of slave mentality? How to judge it?"

"It should be judged by our attitude towards Europeans. The Government schools and colleges are the breeding ground of slave mentality. There the students taught by Europeans or under European influence, grow up with the idea that the Europeans are superior and they cannot shake it off throughout their whole life."

"Why," continued the interrogator,

"in some colleges or even in some universities, Indian elements preponderate; you cannot then say, they are the hotbed of slave mentality. There the professors and the persons at the helm of the university show quite an independent spirit which cannot but exert a healthy influence upon the students."

The fact is we have no clear and definite ideas as to what national education is and how to carry them into execution. Since the days of the Swadeshi movement the word 'national education' has received much importance. Attempts have been made twice or thrice to wreck the present schools and colleges, but they have failed; nor has any national institution been founded on a sure basis. Where there is any national institution, it is only in name—it is almost always a replica of the Government or Government-aided schools and colleges with very slight changes. Sometimes institutions started to impart national education had to take the financial help of the Government, and as such they willingly submitted themselves to the influence of

PRABUDDHA BHARATA

the Government educational policy. In some cases as the institution failed to attract sufficient students, it had to be affiliated to the existing universities, and for that its original purpose had to be given up to a great extent, if not altogether. In some cases institutions meant to be national became denominational, and as such became the breeding ground of communalism—a worse thing for a sacred seat of learning. Some time back Lala Lajpat Rai, no less known as an educationist than as a great political thinker, showed with great scrutiny and minute analysis how almost all the institutions in the country—including his own institution, the Dayananda Anglo-Vedic College, Lahore, with which he was vitally connected for a quarter of a century—had failed to give a really national education. Nevertheless we should admire the efforts that are being made from time to time to introduce national education in the country. For it is through blundering experiences that we learn and a perfect system is evolved.

II

In order to draw up a scheme for national education, we must impartially and with an open, unprejudiced mind judge the merits and demerits of the present Government-owned institutions and then should try to remedy their defects and preserve their good points in the national universities to be started. One glaring defect of the present system of education is that the students become foreign in outlook and manners; they become out of touch with the life of the country—nay, even their very family. Even those who are fired with national aspirations love India from a superficial basis and not from any deep conviction of a particular mission which India has to fulfil. They simply envy

the material prosperity of the independent nations of the world and want to see India to be one like them. Brought up in an atmosphere of an alien culture and foreign ideals, they fail to recognize the real value of Indian culture. It is a strange phenomenon—and that publicly pointed out first by an English Governor—that in the curriculum of the Calcutta University European philosophy is given preference to Indian philosophy, that many students grow proficient in Western philosophy without knowing a single word of what Shankara or Ramanuja has said. This is true not only of philosophy, but of almost all other subjects which have got any relation to local culture and environment. People know more of European history and literature than Indian. One knows more the beauties of Shakespeare than of Kalidas, is inspired more by the idealism of Shelley than by the songs of a Mirabai or a Tukaram. Thus the students in our country grow up like an orphan brought up in a rich man's house. They may, in some cases, grow up well; but they have a parasitic growth. They have nothing to call their own, which will fire their imagination, give them inspiration and unlock the sources of innate strength. They may possess a brilliant intellect, but have no emotional centre of gravity. They become a part of the rich man's household, or at best set up a house on the rich man's model of life. And this is worse than suicide. For, as has been truly said, imitation like prayer done for love is good, but when done for show it is horrible.

And as the students with foreign ideals constantly placed before their minds value material prosperity more than the development of their inner being, their wants are so much increased that they are quite taken up with the

struggle for existence and find no scope to look beyond themselves (at present majority of them have to live a life of miserable poverty). And as such they can contribute nothing to the national well-being. Some of the national institutions failed because they could not give as much scope for a *career* as the existing institutions (however dubiously) held out a promise for.

Under the present system, only the intellect is developed and no attention is given to any other faculty—like emotion, will, etc. As a result, even recognizing their own mistakes many students cannot give up the beaten track, as their will is not developed. They can well take up a critical attitude in life, but are unable to feel deeply and act nobly. Their emotional life has become a great blank. And this is terrible because it is emotion that supplies strength for action, hopes against despair and enables a man to contend against the surging waves of difficulties. The man who feels really for the country will count no cost to improve its lot. He will plunge headlong into the work, to sink or swim; very death will lose all its terrors for him and a prospect of lifelong suffering will cast no gloom upon him. What is the reason that we hear so much of the educated unemployed? Does not the nation offer enough work for people a hundred times the number of those who are lying idle? The fact is that they have been shown only one path and only one of their faculties has been cultivated. They cannot therefore freely turn their attention around to seize an opportunity, though there may be many. It has been said that there is nothing so belittling the human soul, as the acquisition of knowledge for the sake of worldly reward. But unfortunately worldly reward is the only prospect by which our boys are nowadays drawn

to educational institutions. Though some of them may be imbued with a better idealism during their academic career, they find no inspiration for action, as that idealism is very often a foreign growth in their life and not a part and parcel of their being.

III

National education should aim at three things :—(1) to impart a thorough knowledge of the national culture, *i.e.*, as to what the nation did in the past, (2) to foster a spirit of love for the nation and its people, (3) to develop a capacity to think out measures for the well-being of the nation and a strong will to put them into practice.

The people who have no past or cannot feel proud of the national achievement in the past, will simply drift in the present and will have no future even. The man who does not feel proud of his family—even though he may not have much to boast of—will fail to add to the glory of his forefathers. The people whose imagination does not catch fire by the thought of the achievements of their national heroes in the past cannot hope to do anything in the present. They will be always like poor people who look enviously at the prosperity of their rich neighbours. On the contrary, those whose life is rooted in the past history and traditions of their country will develop such a strong feeling of self-respect that they will never yield to the thought that they are inferior to any. One of the dangerous defects of the present system of education is that it breeds inferiority complex. Boys taught to appreciate the beauties of only the Western literature, fail to recognize the loftiness of Indian thought. This is true in regard to almost all branches of learning. Many minds thus get dazed and stupe-

fied. And what about the infinite suggestions our students get as to their inferiority? In the opinion of Sir John Woodroffe, "The Young Indian has been subjected to such a strong and continuous *suggestion* of his inferiority, that it is a wonder that any spirit of self-assertion has at all survived. He has been told that he has no glorious past, that the history of his country is lacking in great personalities, that the 'progressive' West is superior to the 'immobile' East and its old-world civilization and so forth, and that therefore his only chance of making himself the equal of Western peoples is by giving up his 'Barbarism' . . . and making himself as much like his civilized Western teachers and rulers as possible. If day in and day out, suggestions of his innate inferiority are made to a boy, and the superiority of a foreign civilization affirmed, he will, according to every probability, come to depreciate his own people and culture. This is what has happened and the racial Sangskara has been veiled." Boys have to read Indian history through the eyes of the Westerners. They have to get a knowledge of their past civilization from what has been painted by the Europeans, who however sympathetic they may be—and their number is not large—cannot do their work altogether free from prejudices and pre-conceived ideas. (Here we leave out of discussion why the Indians themselves have not been able to delve into the country's past history). In the college administration even—not to speak of what is constantly seen outside—they find how the Indians are pushed to the background. Naturally constant sight of such things creates a feeling of despair, and despair does not allow self-confidence to grow.

So much has been the vicious influence of the present system of education that

even all national workers cannot altogether shake that off. As such, some of them give occasional advice to the country not to look so much to the past, but to turn its direction more to the achievements of the Western nations for inspiration and guidance. We do not say that one should lose oneself in the contemplation of the greatness of the past and be led away by an over-estimate of what the nation did in days gone by. But everybody should certainly utilize the past as a lever to raise the present. It is only those who strongly believe themselves to be inheritors of the great ideals of the past, that will be able to build the national edifice in the present.

Some take a very practical view of the thing. As for instance, some say, "What is the use of studying Sanskrit at the present age? Is it not much wiser to learn more of modern science, industry, etc.? To give too much emphasis on Sanskrit culture will be to put back the country's progress. It is as ridiculous as to ask the English people to devote their whole time to the study of classics." Well, we do not gainsay the importance of studying the modern objective sciences—that must be done by all means; but a section of people should be strongly encouraged to study the ancient language, literature, history, etc., of the country, so that through them the present generation may know the past. There are some subjects, as for instance, science, which have no local relation. They are true of all nations and countries. But subjects like art, history, religion, philosophy have got decidedly local relations, through which national ideas are to be fostered.

Even with regard to these subjects we should aim at transcending the local or national limitations at a certain time in future. The national education should be so directed that the boys after

thoroughly mastering the literature of their own country will be able to appreciate the foreign literature; their sympathy should be so widened that they will not only draw inspiration from their own national heroes but will also be able to appreciate the greatness of persons belonging to other nations. It is said that one who can appreciate the beauty of the Taj can understand the picture of a Raphael also. But, for an Indian it is better that he develops the faculty to understand the artistic beauty of the Taj first, and then develops his faculties in such a way that he can add to his resources from the inspiration of a Raphael also. From the national to the inter-national. Plants must grow into widely branching trees, but for that they must have roots in the earth.

It is not only a knowledge of the past that is required of our boys but also a love for their own people. The tragedy that a boy as soon as he receives some education becomes a foreign element in the family or the national life, considers himself as if a separate breed, and becomes utterly incapable of identifying himself with the joys and sorrows, hopes and aspirations of the general mass, should be remedied. Modern education has created a wide gulf between the educated and the uneducated. If educated people show at any time any feeling of sympathy and love for the general mass, it is like feeling for the sorrows of a character in a drama read in print or seen in a stage. There is no real response of the heart, in that.

Above all, boys must be given a strong impetus to transform their national feelings into actual action. It must be strongly impressed upon them that the aim of education is to grow impersonal, to live for others. They must be taught that the best use they can

make of the education they have received is to utilize that in the service of the country and the people. By that we do not mean that everybody should engage himself as a teacher. The man who is engaged in unearthing the glories of the country's past or one who has devoted oneself to make new discoveries in modern subjects is also serving the cause of the country. A Bose or a Raman no less serves the cause of the country than one engaged in the actual political fight. But there must be the impersonal element in one's activities. The man who constantly keeps in view that by his actions he should not seek any personal return in riches or name and fame but that his achievement is to be the index of the nation's glory, will find much better impetus and inspiration for action. No less glorious will be the action of those, who unknown to name and fame devote themselves to the actual spread of education amongst their people. The late Sister Nivedita once suggested that if everyone who gets education takes into his head to serve the cause of education in the country, then within thirty years the torch of learning will be in every home of India.

IV

Nowadays the reason why such altruism is not found except rarely is that the attention of the boys is more towards the idea of material enjoyment than towards self-denial. The Indian ideal of poverty and renunciation has lost all value to our educated youths. Many will say that constantly glorifying the ideal of poverty has resulted in making the people poor. But poverty for poverty's sake is not the ideal,—one who embraces poverty for its own sake is steeped in Tamas—poverty for some higher purpose is the ideal. He who wants to serve the cause of others,

must give up all considerations for himself—must banish all thoughts for his own material comfort. Does not the man who is absorbed in scientific pursuit forget all thoughts about himself? The same thing is true even of a rich man engaged in the accumulation of wealth. So much attention does he give to increase his wealth that he has no time to enjoy that. Though it looks like a paradox, yet some rich men are very poor in fact. Thus there is the call of sacrifice in every field of activity. If the glory of voluntary poverty for some higher end and the joy of self-sacrifice for the cause of others be sufficiently infused into the young minds, there will not be dearth of national workers and the future of the country will be assured.

But the inspiration of such an ideal—as a matter of fact of any ideal—can only come from the living touch of the life of teachers. Ideal that is to be active, dynamic and capable of producing result must come from the examples set before one's life. Books in that respect serve but a secondary purpose. And sententious sermonizing is worse than nothing. Unfortunately nowadays teachers have no personal relationship with the students; they do not come into close touch with their boys and the relation between the teacher and the taught is hardly better than that of hired services. In ancient days the students becoming a part of the family life of their Guru could get inspiration not only from the intellectual life—but from life as a whole of the Gurus. The teacher would teach not for any remuneration, but for the joy of the giving. In regard to spiritual life, it is said, if the teacher wants any material return, he loses all his strength. It is no less true in the intellectual field also. In the proportion any pecuniary consideration is associated with the work of

a teacher, the sanctity of his mission is desecrated. But no use sighing for the past. We must look to the practical side of the problem. In the present age it is not possible for a teacher to work without any consideration whatsoever for his personal needs. But this pecuniary consideration can be and should be brought to the minimum. And if the teacher cannot be a substitute for a Guru of the old system, he can be a friend, philosopher and guide to his students. By himself living a life of idealism he can hope to spread that imperceptibly among his students. For that, Indian teachers will serve a better purpose than the foreign teachers, provided their taste has not been vitiated by the influence of the foreign culture.

V

National education in order to be real, must be free from all Government control. A foreign Government with all good intentions cannot even understand the people fully, and as such there is bound to be undesirable interference. It will be a paradox if the education started with a view to spread national ideals has to come under the influence of a foreign Government in lieu of the financial help got.

But we need not altogether give up all hopes of utilizing the existing institutions also. No use of wrecking the present institutions, as long as better substitutes have not been built. If better national institutions fostering better idealism—can be founded and run, necessarily charm for the existing institutions will die out. In the meantime those at the helm of existing institutions may regulate them in such a way that they will serve the national cause as far as possible.

Nowadays the idea is widespread that the present system of education is de-

fective, it very little fulfils the country's demand and but poorly serves the cause of the nation. Discontentment is the root of all progress. As such we feel no doubt that as a result of the present

dissatisfaction there will one day be evolved the right system of education—a system that will be equally in consonance with the past of the country and the present aspirations of its people.

THE SCIENTIFIC VIEW OF DEATH

BY SWAMI ABHEDANANDA

THE GREATEST PROBLEM IN THE WORLD

In this age of commercialism and materialism few people think about death. They are rather afraid of it. They do not care to think what will happen after death either. They would rather live in this world, enjoy all the pleasures of life, make the best use of everything, and make a will, insure their life, or save a little money to pay the funeral expenses, and go on living. Out of the two thousand millions of people who inhabit this little planet, earth, forty millions of human bodies are disposed of every year, and a million tons of human flesh, bones and blood are thrown away as waste matter, as useless thing and are allowed to return to their elementary states. During the last war in Europe many millions of people were killed and were destroyed. Some of them were blown into atoms. But we do not think of that horrible scene. We have almost forgotten it, and we do not think for a moment that we shall die. We go on living and doing the same things as we did before. Our interest is not in solving the problem of death, although it is the greatest mystery in the world. It is as mysterious as the coming of life on this plane. But still we do not

think much about it. Even the Christian Churches do not take such a lively interest in this problem of death to-day, as they did in the last century. They would rather busy themselves with questions—social, educational, and especially political problems of the day. The medicine-men of this age do not solve the problem of death, although hundreds are dying in their hands every year. They gather all the things that they can, and their ideal is to enjoy the pleasures of life, to make the best of their opportunity.

In the Mahabharata, the most ancient epic of the Hindus, we read a prize question that was asked to different great men of ancient times: "What is the most wonderful thing in the world?" Various answers were given, but they were not satisfactory. The answer which Yudhishtira gave was accepted, and his answer was this: "Every day, and day after day, animals and human beings are passing out of life, but we do not think of death; we think that we shall never die. What can be more wonderful than this?" This answer was given nearly thirty-five centuries ago, but the same truth prevails to-day. We do not think of death, although we see every day dead bodies carried to the grave right under our eyes.

MYTHOLOGY AND SCIENCE ON DEATH

The mystery of death is not solved by mythology or mythological beliefs of ancient peoples which have been handed down to us through generations. The scriptures of the Jews, the Christians, the Parsees, and the Mohammedans do not explain what death is. But in some of these scriptures, we find that God commanded the first man to do certain things, not to eat the fruit of the tree of knowledge; but when the man did eat the fruit of the tree of knowledge of good and evil, the Lord cursed him and his curse brought death in this world. We read in Genesis, Chapter II, verse 17, the Lord commanded, "Of all the trees of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Of course, Adam did not die in the day when he was tempted and when he ate the fruit thereof, but he reaped the consequences afterwards and died later. This passage shows that at first God did not intend that man should die, but the death came to the world through the evil influence of Satan, the devil. It was Satan who brought death into this world. In fact, the curse was the cause, but the curse was brought about by the evil influence of the devil. Those who believe in this, that death was caused or brought about by Satan, do not care to think further about it. They leave this question as settled, and naturally they do other things and do not try to solve the problem. They think that, if it be the curse of God, it is an inevitable end of life, let us be satisfied with it.

Scientific researches, however, toward tracing the causes of death have brought out many truths and many laws which were unknown to the

writers of Genesis and other scriptures of different nations. The orthodox science, or the materialistic science, as it is known to us, which denies the existence of the soul as an entity, and also denies the existence of mind, or life, or intelligence, as distinct from the results of matter and material particles governed by physical forces and chemical actions, says that death is nothing but the cessation of life, an inevitable end which all beings come to. The scientists do not explain it elaborately because they do not know much about it. Still they try to explain that when the vital parts of the body wear out in this machine, then naturally the whole of the machine must stop. The vital parts are regarded as the heart, the lungs and the brain. When any of these vital centres is worn out, or injured by disease or accident, then naturally the whole machinery of the body stops.

But here a question may arise, "Does the death of the conscious life imply the death of the life of the organs?" That is a very difficult question to answer. Or, in other words, when a person is dead, does it mean that the organs are dead also? On the contrary, science tells us, that the organs do not die immediately after the death of the body or the conscious life. For instance, if a chicken's head be cut off and its heart taken out and watched, it will continue to live for a long time after the death of the chicken. In fact, in the Rockefeller Institute, there is a heart of a chicken that has been kept for eight years, and it is still going, doing normal action. That shows that the organs have their independent life which may continue to live even after the conscious life of the individual is dead. In the same manner, it can be shown that the cells and tissues have their own life. They do not die, but they live for a long time after the death of the conscious life.

Modern science tells us that there are two kinds of death. One is the death of the conscious life; the other is the death of the organic and the cellular life, which is called somatic life. One does not depend upon the other. In fact, the life continues to exist, depending upon the natural process of the vital force which is known as the life force. But this materialistic science does not explain how it is that the organs, the cells and the tissues continue to live; because it denies the existence of a vital energy or vital force as distinct from all other known forces of nature. On the other hand, it considers that this vital force is a result of the chemical actions of the atoms and molecules of the organism, and therefore, it cannot explain any further.

Professor Charles Minot, of Harvard Medical School, writes, in his book entitled *Old age, Growth and Death* :

“Differentiation leads, as its inevitable conclusion, to death. Death is the price we are compelled to pay for our organization, for the differentiation which exists in us. Death of the whole comes, as we now know, whenever some essential part of the body gives way. Sometimes one, sometimes another, perhaps the brain, perhaps the heart, perhaps one of the other internal organs, may be the first in which the change of cytomorphosis goes so far that it can no longer perform its share of work, and failing, brings about the failure of the whole.

This is the scientific view of death. It leaves death with all its mystery, with all its sacredness. We are not in the least able, at the present time, to say what life is; still less, perhaps, what death is.”

CAUSES AND SIGNS OF DEATH

Thus by studying the materialistic science, we do not gain a very clear

idea of what death really means. But science goes on trying to trace the causes of death, and describes the signs of death. Science tells us that the actual signs of death are very difficult to find. The so-called popular signs of death, like the stoppage of the heart-beat, stoppage of the pulse or respiration, are not the actual signs of death, because there have been hundreds of cases where the heart-beat stopped and the respiration stopped, and yet after some time they were revived. The heart-beat might stop for many hours, even for days, and then it can be revived. Respiration might stop for a long time; in fact, science has recorded many cases of suspended animation, where the respiration and the heart-beat stopped for forty-eight hours in the least. But there have been other cases where men have been buried alive in a hermetically sealed box for forty days, and afterwards they were taken out and revived. They lived, they married, and enjoyed all the blessings of life afterwards. It is very difficult to say which would be the proper or the final sign of death. The science tells us that the decomposition and putrefaction are the only final signs of death, and nothing else. And that shows that people might be buried prematurely. There have been many cases of premature burial recorded in the medical journals of the world every year. And for that reason, some of the countries in Europe have passed a law that no one should be buried immediately after death, until decomposition sets in. Because it is a very serious thing to bury living beings. There have been cases of many prematurely killed by putting them into the coffin and burying it under the ground.

As premature burial is objectionable, so premature embalming is objectionable. Embalmers have killed many

before they really died. They might have been revived and might have lived for a long time. Because it is a proven fact to-day, that when the person is considered as dead, he might be in a trance, in a state of catalepsy or in a state of ecstasy.

Trance, catalepsy and ecstasy are conditions which resemble death. The outward signs are similar. But what happens to the soul? Science does not know, because it denies the existence of a soul. A person might go into a state of trance and remain in that state for hours. There are persons who can stop the heart-beat by their will. I knew a Hindu Yogi who came to America a few years ago, and who, in New York, went through all the medical tests to prove that he could stop his heart-beat at his will. The medical practitioners were all dumbfounded, and questioned how he could do it. It is possible, because it obeys the will of the individual. The individual will commands and directs the organic functions. But materialistic science cannot explain this, how it is possible, through the known laws that are accepted by these scientific thinkers.

The old Babylonian method of embalming the body and burying the dead, which has been handed down to us from pre-Christian era,—and which is practised to-day in all the civilized countries, is based upon the superstitious belief that the body will eventually rise and go to heaven. But after the decomposition sets in, and the body is gone, what will rise? Science shows that it is an absolute impossibility for the body to rise or go to heaven. Still some people cling to that old belief, and think that their friends and relatives will eventually arise and go to heaven with their physical bodies. But the best method of disposing of the dead body is the method of cremation, be-

cause it is sanitary. I mean, it is the best method from the standpoint of health as well as from the standpoint of safety for the living beings. Why should we have so many dead bodies going through the process of decomposition around us? It is better to get rid of them and let them go to their elementary conditions. This cremation has been practised in India from very ancient times; in fact, in the Vedas we find that cremation was regarded as the best method. But among other nations, burial or mummification was regarded as the best method. As I have already said, their idea was to keep the body intact for a long time because the soul will eventually come back to the body. The Egyptians also had that kind of belief. They believed that if the physical body were kept intact and not mutilated, then the soul would eventually come back to dwell in that body; whereas if any part of the physical body was mutilated, that part of the double or soul, would also be mutilated. They believed in a "double,"—a "double" is exactly of the same shape and same form as the physical body. In India we find that the Hindus have a belief in the existence of a double, but it was not dependent upon the gross physical body. They have a philosophy altogether different from that of the Egyptians and other nations of ancient times. They believe that this "double" might leave the body and continue to live even when this gross physical body is destroyed through the process of cremation which they even now regard as the most sanitary method of disposing of the dead body.

MIND AS A FACTOR IN THE CASES OF DEATH

Then there is another class of scientific thinkers who are a little more

advanced than the orthodox scientists. They hold that "mind" is a factor in the cases of disease and death. They do not deny the existence of mind or intelligence or consciousness, nor do they believe that the mind, intelligence and consciousness are the results of the chemical actions of the atoms and molecules of the organism. On the contrary, they hold the belief that the source of consciousness and mind are indestructible. So is also life. Life is indestructible. They regard that life-force (Prana) is not the result of chemical actions. It is not the same as electricity or any other force that is known to the orthodox science, but it is distinct and separate. They give the cases where mind can bring death through extreme emotions. Some of the functions of the mind, which we call passions, will create disease and death.

Dr. John Hunter, a noted psychologist, was a genius of extraordinary nature. He was a scientist, but he believed in the power of the mind, and yet he had very little control over his passions. He could not control anger. Once he had extreme anger as the result of a slight provocation, and through that extreme anger, he instantly fell dead. There is a historical record that anger kills the person instantly. The French physician, Tourtelle, witnessed two women who died of extreme anger. Extreme anger will produce the stoppage of the heart-action and poison the whole system. As extreme anger will kill persons, a slight expression of anger, anger of a milder form, will bring diseases of the worst kind. In fact, when a mother nurses the baby while she is in that state of anger, she feeds the baby with poison, and that poison works and creates all kinds of trouble in the baby's system. It is a scientific fact to-day

As anger is dangerous and it is a destructive force which creates a havoc in the system, so is fear. Now, the ordinary expression that we are frightened to death has some meaning. Extreme fear will bring on death, will stop the heart-action, and the lungs also will stop, and simultaneously other organs too. Then there are other passions, hatred and grief. Grief will produce a havoc in the system. These are all recorded facts. When there have been cases of disease and death through extreme hatred and grief, how can we deny the power of the mind? If mind and mental states can produce such effects upon the physical body and bring premature death, how can we deny the existence of mind as the most powerful thing that we possess? Therefore these scientists, who are advanced thinkers and not bigoted, like the orthodox materialists, regard mind as the most wonderful force that is working through this physical body.

There are cases of counterfeits of death, even in the lower animals. There are some of the insects which would feign death. The fox, when he is pursued by an enemy and when he does not know how to escape, lies flat on the ground and feigns dead, and remains in that state for some time. There are other animals which would even become stiff and the *rigor mortis* of death will be perceptible in the physical body of the animal. It can be produced by the mind. And this counterfeit of death may be caused by different things, such as intoxication, apoplexy, heart-trouble, and so on. Thus it shows that mind can produce these things under those conditions—the signs of death—and therefore these advanced thinkers and scientists consider that death can be brought about by the power of the mind. And they regard that this

ordinary state which we call death is caused by that self-conscious, living force, which is working through the organs; when that self-conscious, living force is detached, then it produces death. In fact, the self-conscious, living soul has vital energy or life-force (Prana) and mind with it. Mind is inseparable from the life force or vital energy. But the mind cannot work unless it has an instrument. Therefore, it manufactures the instrument of the physical body. It draws from the surrounding environments atoms, molecules or particles of matter and charges them with the life-force or the vibrations of Prana; and when the vibrations of life-force are weak, and are not up to the standard of the conditions of life, then the living soul, or the self-conscious mind tries to raise those vibrations of the cellular structure up to the standard by making all efforts, and if it fails to raise the standard of vibration of the cells and tissues, then there is the death of the whole. The whole machinery dies.

MIND AND PRANA

Thus we see that there are two principal factors in the body, the one is mind and the other is the vibration of Prana or the vibratory state of cells and tissues of the body; but the vibratory state of the cells and tissues is governed by the mind. Mind is the creator. It is the manipulator. It is the organizer. It is the director of all the organic functions. The organs might go on vibrating in their own way, but that would not be the standard of life. There must be co-ordination. The heart-action must correspond in a certain way with the action of the lungs, and all this intricate mechanism must be all adjusted in such a way that one helps the other.

Otherwise, there would be no life. If one screw is loose anywhere, that screw must be tightened; otherwise the machine would not work. And who tightens this screw? It is the individual self-conscious life-force, which is called, in ordinary terms, the living soul. Living soul means the self-conscious individualized, life-force with the sense of "I"; and that sense of "I" holds them together. I am this body. I am Mr. so-and-so. This sense of "I" holds all together, unifies them, and makes the separate parts vibrate and produce a perfect harmony, and that harmony is life. As in an orchestra there might be a hundred instruments, and if each instrument goes on playing in its own way without following the direction of its conductor it will produce no harmony but discord; similarly, if the organs of the body go on beating in their own way, without producing any harmony, without having any co-ordination, without being directed by their conductor then it is useless. Who is the conductor of the organs? Who is the director? The orthodox science does not see that director, but this advanced science tells us that there is a director, and this director has the absolute control over the whole organism. He is the living soul. At the time of death he disconnects himself from the organs and leaves the body.

In cases of trance, catalepsy and ecstasy, this living soul leaves the body, but the connection is not entirely cut off. There still remains some kind of connection. It is like the umbilical cord of a new-born babe which holds this entity as connected with the physical body. Therefore the physical body can be revived; but when the connection is entirely cut off, the body cannot be revived. Then it is called death. That is the difference. This difference very few people understand.

But this living soul which goes out of the body at the time of death can be photographed. And the most delicate, sensitive instruments have been used to weigh the body, just before death and immediately after death, and making all allowances for the gases that escape, it has been found that the substance which passes out of the body at the time of death has a definite weight of about half an ounce or three-quarters of an ounce.

This fine substance that emanates from the body at the time of death has a luminosity, and this luminous substance is photographed, and can be seen by the psychic, as passing out of the body. The whole body becomes enshrouded with a kind of luminous mist. I remember the case of a girl, whose brother died in Los Angeles, some years ago. I heard it from her mother. At the deathbed of her mother the young girl said: "Mamma, mamma, see, there is a mist around his body, what is it?" But the mother could not see it. She said, it comes out of the body. Scientists have taken up that subject in Europe and are experimenting on this emanation. They call it "Ectoplasm." It is a vapour-like substance, but it has no particular form. It is like a cloud, but it can take a shape or a form, and can be photographed. What substance it is, they do not know; but they cannot deny its existence.

Our human bodies are emanating that substance all the time. It can be seen especially at the time when there is a medium in a trance-like condition. The materializing mediums emanate that very strongly. I have seen it in *séances*, and in private *séances* when there was no professional medium at all. I have handled it, touched it. There is no particular feeling when we feel "Ectoplasm." It cannot be described. But when it takes a definite

shape, then it becomes almost like solid, like flesh of our own body. It can take any form.

At the time of death, all these vital forces that are governing the different organs, become concentrated and centralized into one point, before it leaves the body, and then we find the dying person's sight becomes dim, and the sensations of the body become faint, and gradually the whole body is going through a transformation. And in this transformation there are cases where the psychic powers of the individual manifest. Some of the dying persons develop clairvoyance and clairsaudience. They can appear just at the time of death, either before or immediately after, to distant friends, in the form of an apparition, and they can give their messages. Such cases have been recorded by the scientists. The French Astronomer Camille Flammarion had written a book entitled *The Unknown* on that subject, by gathering all the authentic reports made under the test conditions in different families, which describe the experiences of different people immediately at the time of death or after death. Fifteen hundred such records were gathered, and afterwards he selected quite a few out of them which were absolutely authentic, and published them in this book. Now, these records show that there is something which is not the result of the physical body. This "Ectoplasm" is a substance which contains finer matter in vibration, and this finer matter forms the under-garment of the soul, and the gross physical body is the outer garment. So, we have two bodies, the gross physical body and this finer or ethereal body, which exists in each one of us. We may not feel it at present, because our sight and senses are looking for the gross, material, tangible objects. But it does not become tan-

gible until it is brought down to the plane of our senses. The plane of our senses depends upon a certain degree of vibration. We can see light when the vibration of light is within the range of our vision. From red to violet our eyes can see, but if there be less vibrations than the red, we do not see it. In order to become visible it must vibrate in a certain way so that our organs might catch. Just like sound. There are sounds which we do not hear at all, because our organ of hearing is imperfect. Similarly the ethereal body cannot be seen until it is brought within the range of our vision by a process which is called materialization. It is a process which brings the finer matter, which is vibrating at a high rate, into a lower rate of vibration, so that we can catch it, or get a glimpse of it.

VERDICT OF THE VEDANTA

The Vedanta Philosophy is in perfect harmony with the conclusions of this latter kind of advanced scientists who hold that mind and the living soul are distinct factors in creating disease, bringing on death, and manufacturing the physical body. These ideas we find in the Vedanta Philosophy, which is the oldest system of philosophy in this world. The truth never grows old. The truth that was discovered five thousand years ago is the same truth to-day, even if it be re-discovered by the Modern scientists. For we must remember that truth is one. There is only one condition which can be absolutely true. The others are imitations of truth. That absolute truth might have been discovered ages before, but because of the time, the truth does not change. It is the eternal truth. Therefore we find that this finer body which I have just described is called in Vedanta the "subtle body," which is

the under-garment of the soul, and the gross physical body is the outer garment. When the soul has performed certain functions and has enjoyed certain pleasures, and has fulfilled certain desires it finds that this gross physical body is no longer of any use, and it does not work right. Then the living soul leaves the gross body and manufactures another. Just as you have run a motor-machine for two years, and after two years you find that the parts are worn out and that it has done its service, then you leave it and get another. That is exactly what the living soul does. You cannot blame the soul for doing that. Because the body is the instrument through which the soul must manifest its powers, gain experiences, learn the lessons and gather knowledge. In this way, the living soul is progressing in the process of evolution, rising from a lower to a higher state, and fulfilling its mission at every step of manifestation.

This idea of life will explain the mystery of death. Death is no longer mysterious when we know that there is an entity which has manufactured this instrument and which is dwelling in it, and which leaves it when the time comes. So death does not mean the annihilation of anything, or destruction, or reduction into nothingness of anything; but it means disintegration. It means that the instrument which has served its purpose must be thrown away, and another instrument must be rebuilt, out of the same material, perhaps. Who can tell that the atoms and molecules which made up the body of Cleopatra thousands of years ago are not used in the bodies of living beings to-day? The same atoms and molecules that are buried in the dead bodies, have been dissolved and taken up by the vegetable life, have reappeared in the forms of plants or cereals, and we

might be eating them and taking them in again, and they are forming parts of our own body. So, it is a revolution. Nothing is destroyed. The atoms and molecules go into one body, get out, and enter into another body. And in this continuous process of life and its manifestations, of evolution and involution, the living soul is the master. That living soul has no death. Where will it go if it were destroyed? Do you think it could go into nothingness? No, it is impossible. Science tells us that which has existed once, will continue to exist forever. But the physical form of the body will go. It has no existence. It is constantly changing. The form that you had when you were a little baby is gone. The form that you had yesterday you have not got to-day. The form that you have this minute, you will not have it next minute. It is a continuous influx and reflux of matter. It is just like a whirlpool. The particles of matter are revolving and keeping up the shape according to the type that you have manufactured, so that there would be an identity.

Now, in this vortex of the particles of matter which are constantly in motion, there is something that is constant and unchangeable within us. That is our consciousness. If you ever see your own hand or any part of the body through X-ray, you will find like a revelation that your body consists of finer particles of mist-like matter, which are hanging around the outline of the bones. The gross physical body which appears as solid is not at all solid. It is just like a cloud, and we think it is solid only under certain conditions. At the time of death, the soul leaves this plane and enters into another plane of consciousness, which may be called

another dimension. We are now living in three dimensions. There is another dimension where the sense-objects do not exist at all. It is beyond the limitations of our physical body. Even the motion of the earth and of the planetary systems do not exist there. We cannot imagine such a state unless we get a glimpse of that other dimension. It is called the fourth dimension. Where does the human soul go? It does not go anywhere after death. It remains in the fourth dimension and cuts off all connections with the physical world of three dimensions. The third and fourth dimensions are related to each other just like a wheel within a wheel. We know, through the study of science, that the cells of the body are constantly moving. But do we feel that motion? Are we conscious of it? No! When we sit still, we are enjoying that quiet, but there is a constant motion going on within our system, which we are not conscious of. So, the departed soul is not conscious of the changes and conditions of the gross physical body.

So, our bodies are nothing but the instruments, the garments of the soul. Therefore Vedanta tells us that when a person dies, he is not really dead, but death means a change, change from one state of consciousness into another state of consciousness, and the soul throws away the gross physical body at the time of death just as we throw away our old worn-out garments. This idea is beautifully expressed in the *Bhagavad Gita*: "As we throw away our old worn-out garments and put on new ones, so the living soul, after using the body which is the gross physical garment, throws it away when it is worn out, and manufactures a new one."

LEGENDS

BY NICHOLAS ROERICH

(Address to the Youth)

Prof. Zelinski of the Warsaw University came to the conclusion in his interesting work about the ancient myths that the heroes of these myths are not only legendary figures, but really existed. To the very same conclusion came also many other authors, thus overthrowing the materialistic direction of the past century, which sometimes even tried to prove that even historical figures were also but myths. Thus the French scholar Senard tried to prove that Buddha never existed and was nothing else but a solar myth. Likewise attempts were made to deny even the existence of Christ overlooking that we have proofs very close to the epoch of His existence and besides there was also found the Roman inscription with the edict against the first Christians in Syria, so very close to the time of the great manifestation. In this fight between those who acknowledge and those who deny, is evident a trait of universal psychology. In this it is instructive to see how the denying ones are gradually defeated and those defending heroism, truth and reality find support in the very facts themselves.

Besides, those who appeared as dreamers about heroes and myths, suddenly appear as realists, whereas the denying sceptics gradually occupy the places of dreamers who trusted slander or a counterfeited source. Thus, slowly but certainly the wheel of evolution turns, carrying with it the revelation of the forgotten truth.

Let us look back and see how quickly

and easily humanity forgets even the recent events and personalities. Only recently such personalities as Paracelsus, Thomas Vaughan were listed in Encyclopedias even as impostors. But then the just have assumed to read their works and found instead of the proclaimed charlatans, profound scholars from whose discoveries humanity benefited. I remember how in my childhood I was fascinated with the book by Gaston Tissandier *The Martyrs of Science*. Those who perished as a holocaust, in tortures and on the scaffold are regarded now as great scientists. But the false scepticism continues its work and instead of those martyrs it hastens to create different ones in order thus in a sure way to honour them by monuments and celebrations.

For the last years a social manifestation is obvious which sometimes gives us the hope that perhaps even the time is at hand when the harmful negation will be bridled and will occupy its deserved place.

People became desirous to read biographies. Truly even here the sceptics try not to give in. They will tell you with a shrug of their shoulders, "How can we be sure about the true impulses of the actions of the portrayed personalities? or "How can we be certain what were the casualties which created the events which marked the life of the portrayed heroes?" or "How can we be certain of the non-partiality of the biographer?"

Let these remarks even be true to a certain extent. Let us allot, a certain

part to the personal mood of the biographer. But nevertheless the collection of historical documents offers us just the same milestones of true reality. Likewise up till recently were chronicles considered to be inadequate documents not worthy of serious consideration. But a detailed study of documents and finds contemporary to these chronicles have shown that chronicles deserve much more esteem than it usually was supposed. Certainly one has also to hope that humanity will not neglect entire centuries before paying attention to outstanding manifestations.

Reading biographies, humanity will learn also to write them. Of course it is erroneous to think that heroes could be attributed only to antiquity. The synthesis of our era will likewise crystallize its heroes and we may hope that the holocausts, prisons and executions will cease to be the attributes of these great souls.

Having ascertained that the gods of antiquity were heroic personalities imprinted upon the memory of the peoples, we shall affirm ourselves in the knowledge that in our days individuality and personality are likewise laying their hand upon the rudder of humanity. Ascertaining the existence of such personalities, we shall learn as did the ancients, to accompany them by a positive rendering of their lives. We must not forget that in future these life-descriptions shall reach the schools as torches of history. Hence let our youth not only like to read biographies, but also learn to write them or rather to discern which of the manifestations of their contemporaries shall become history.

Reading legends the youth shall also learn to dream. And this is a great capacity, to know how to dream filling one's heart with the best fires. With

these fires of the heart the youth will learn also to discriminate where is the truth. No calculations shall provide the truth—it is but the language of the heart which knows where this great truth abides, which in spite of all leads humanity upward.

Legends, are they not the collection of best flowers? About the small, the insignificant, humanity does not create legends. Often even in seemingly negative legends is contained a great part of reverence to power. In any case, each legend contains something unusual. And does not this unusualness lead us beyond the twilight of the mechanical standard. With this machine-like standard, evolution is not built. But the legend which liberates us beyond the limits of the everyday's oppressing routine refreshes our trend of thoughts and permits to merge into new depths of knowledge with an eternally unextinguishable youthful ardour.

Ask a great mathematician, a great physicist, a great biologist, a great astronomer, whether he knows to dream? I do not even mention artists, musicians, poets, for their entire being is composed out of the capacity to dream. And a great scientist when truly great and when not confused by the presence of a witness, will tell you how beautifully he knows to soar in dreams and how many of his discoveries have at their foundation not only calculations but exactly a dream.

We have remembered then that legends are not abstraction, but usually reality itself. We also remembered that dreams are not signs of illiteracy but are qualifications of refined souls. Let us then encourage in our youth the striving to the calling and creative legend and together with the youth remaining young pay tribute to the dream as to the leading and uplifting

medium of our regeneration and perfection.

Striving, Hierarchy, Infinity and Beauty—only under these milestones we progress indisputably. Everything of which consists the activity of our Societies must be applied in life immediately. Paying tribute to the

dream we shall not become “dreamers.”

Let it be the dream of a Creator. In this dream will be no intoxication, nor vascillation but the immutable knowledge gathered in the depths of our spirit. And first of all we shall remember that the word “Culture” signifies Cult-Ur,—cult of Light.

CHILD-GARDEN SCHOOLS FOR INDIA

BY SISTER NIVEDITA

The main idea of the Kindergarten system, as this was formulated and arranged by Fröbel, early in the nineteenth century, lies in the two-fold principle enumerated by Pestalozzi : *Knowledge comes by sensation, abstract thought by concrete experience; and the child in its development follows the race.* These two conceptions, working together, account for the manifold toys and occupations included in the Kindergarten, and account also for the not less interesting and important feature of the Kindergarten game. Behind both principles alike, lies the perception of a deeper truth still, namely that education is to be determined by the nature of the educated, rather than by the thing taught.

To be initiated into child-study, to be enabled to observe the child for himself, is a more valuable accomplishment to the teacher than any of the special subjects in which he may be proficient.

Like all great psychological discoveries, Fröbel's theory of education seeks continually for new expression. It is never to be considered as fixed or identified with its outer form.

The discoverer was himself a German, and local characteristics have adhered

in a peculiar degree to his creation. The German Kindergarten was built up by observation of the German play of German children. It was equipped with German materials impressed with German taste. It expresses a German mode of thought, and in some respects bears the stamp and limitations of the age which gave it birth. If we are ever to have an Indian Kindergarten, all these elements must be correspondingly Indianised. It must be the result of the observation of Indian childhood, and must reflect Indian life and express Indian ideals.

Before such a system can come into being, however, we must be in a position to grasp the main outlines of the Kindergarten, or child-garden-school, as it is known in Europe, and to deduce from these the principles that are essential and universal in their application. For this, nothing could be more necessary than a brief synopsis of the Kindergarten as it stands.

Fröbel saw that the play of children was full of significance. By it the child enters into relationships with the external world and with his fellows, which in their totality, will constitute his character and personality. By play, again,

the young animal begins the process of acquiring knowledge of the world about him.

And by play, finally, with its apparently aimless movements, he gains control over his own body, and finally becomes skilled in its use and direction. There is thus nothing, in the whole life of a child, which affords so much educational capital as the spontaneous self-activity which we call play. Education is understood to be a development, a leading-out, from what is already attained to what is naturally attainable. If this is so, it follows that we can help no one to develop, unless we are first in full sympathy with his present standpoint. Hence Fröbel's effort to watch the play of children as it actually was, and make it the basis and starting-point of the intellectual processes, was strictly scientific.

He found that various raw materials were universally beloved,—mud, sand, water, coloured chalks, beads, sticks, straw, string, paper, fibres of any sort, seeds, fruits, flowers, and a host of other substances were all, to the babies, as so many opportunities of delight. Neither Raphael nor Michael Angelo knew greater joy than the children, as Fröbel watched them, found in their mud pies. Metaphorically speaking, he imported the mud into the schoolroom, and determined to bring with it the creative joy that of right belonged to it. The result was the tabulation of some 8 or 10 processes, which were to be used for the initiation of education. In the Western plethora of manufactured objects, it was easy to provide the schoolroom, further, with certain toys, which were found to have a stimulating effect on the mental energy of the children. But these were all characterised by the quality of calling forth activity. A Fröbelian toy must always demand effort from the child, never represent

labour accomplished by others for him. The one quality educates, the other pampers and spoils.

First of these toys—which Fröbel named “Gifts”—was a box containing six coloured balls. To a young child, as to a kitten, a ball is scarcely a thing. It is almost a person, almost a companion. Intending his gift for very young children, Fröbel gives it, in typical form, at the end of a string, and leaves it to be swung and waved and tossed, and played with in a thousand ways that will not mean losing it! It is by way of extension and continuation of this gift, however, that in the playground, or in the course of the game, the child receives an indiarubber ball, and is taught to bounce and catch and through this, in accordance with the power of school and class, to organise and co-ordinate what would otherwise be merely aimless movements. The German logic in Fröbel sometimes overrides the motherly tact of the great educator and he allows himself to be led by the subject, rather than by the child. This must account for the nature of his Gift II, which consists of a wooden ball, cylinder, and cube. In actual teaching this gift may be ignored. Gifts II to VI consist of boxes of wooden cubes and bricks for building. From there, the child learns the elements of number, of fractions, and of Geometry. They have a power of giving pleasure and developing faculty which in the hands of a skilled teacher is little short of infinite. There is hardly any subject which they cannot be made to serve. The children will work with them for years, always finding in them something new, and never tiring of them. A box of thin coloured tiles, some square and others of various triangular shapes, constitutes Gift VII, and completes the series known as ‘The building gifts.’ This is used for still further elaboration of

geometrical ideas, and for pattern-making.

These boxes of toys form the gifts proper. For the rest, Fröbel supplies the child with raw materials which he is led to use in various more or less suggestive ways, and each of these is known as 'an occupation.' Paper is folded, or cut into definite shapes and patterns.

Beads are threaded. Stitches are made with coloured threads on cards, by way of delighting the child with the elements of sewing. Simple weaving is

provided for, with paper or string. Drawing is attempted both with carbon and in colours. The programme sounds as trivial as may be, and its significance is derived, not from anything in itself, but entirely from its relation to the development of the child.

There is a third department of the Kindergarten process, as thought out by Fröbel, and this is the Kindergarten story and game. Fröbel himself wrote the simple little collection of Mother-And-Child-Songs.

RITUALISM: ITS FUNCTIONS AND LIMITATIONS

BY PROF. D. S. SARMA, M.A.

I

There is no religion without ritualism. All great religions of the world have their rituals. In fact ritualism is more indispensable to religion than even morality. For one thing, morality comes later than ritualism in the history of a religion. Some scholars say that even faith comes only after ritual. Whatever that may be, there is no doubt that we receive our first impressions of religion in our childhood through the rites and ceremonies that we witness. And there is no doubt also that a great many people in every country hardly get beyond the stage of rituals in religion. Ritual may be the husk of religion, but without the husk the seed will not grow. When the sower goes out to sow, he takes paddy and not rice. He knows that, if the husk is removed, life goes out of the seed, and his sowing will be in vain. Thus ritualism has some vital functions assigned to it in religion. Let us closely

examine them, and see what ritualism can do for us, before we consider what it cannot do for us.

Ritualism has first of all an important social function. Religion, like language, comes to us in our early years as a social product. It comes to us in the form of ritual with a meaning behind, just as language comes to us in the form of articulate sounds with a meaning behind. Ritual is the body of faith, as sounds are the body of language. And it is ritual more than faith that binds together large masses of believers. We can see the proof of this every day in the large congregations of worshippers that take part in a common ritual in a Hindu temple or a Catholic church or a Buddhist *vihara* or a Mohammedan mosque.

Ritualism has also a historical function. It binds together not only the different units of society during a generation but also the different generations of a race. It binds the present with the past and secures a visible continuity to

religion. Take for instance the injunction that every pious Hindu once in his life should visit Benares and bathe in the Ganges and perform a *Srâddha* at Gaya, or the injunction that a Buddhist should once in his life visit the holy land and see the four sacred spots where Buddha was born, where he was illumined, where he taught his first sermon and where he attained Parinirvana. What great historical associations are conjured up in the mind of a pilgrim when he visits these famous places! Last December when I visited Brindaban, bathed in the Jumna and saw the white beds of sand where the Beloved of India once played on his flute, I could easily understand the overpowering emotions of Sri Chaitanya when he visited the place. Similarly a few days later when I went to Buddha-Gaya and saw the Bodhi tree and witnessed a troop of Tibetan women prostrating themselves there, I could understand what pilgrimage to India had meant to those Chinese pilgrims of whom we hear in history. Many an ancient rite becomes worth preserving if only for the sake of its historical associations, and for being a reminder of the unsophisticated childhood of our race.

But the chief function of ritualism is determined by its symbolism. Most of the rites we perform are intended for visualising belief. Our gratitude and thankfulness to God is visualised by our offerings of grain and fruit on the altar. Our humble service to Him is visualised in the temple-worship, where God is treated as an earthly king and roused from his sleep in the morning and sent to bed at night with music. In Christian ritual, fellowship with Christ is visualised by the Eucharist. In Middle Ages the Catholic church strove to drive home the mysteries of Christianity into the minds of the people by means of liturgical plays enacted in the church.

These three functions of ritualism—social, historical and symbolic—which we have so far considered are objective in character. But ritual is cherished more often for its subjective influence than for its objective aim. Therefore let us examine what the subjective functions of ritualism are.

Ritualism has an obvious psychological function of providing an outlet for religious emotion. Every emotion tries to seek an outlet in action. It finds its satisfaction in something that is done under its influence. Religious emotion too craves for expression, and it finds it in the prescribed ritual. The worshipper has the satisfaction, after going through a long ceremony, that he has done something with a holy purpose, that this act of his is different from his other secular acts and that it is a thing apart and sacred in character.

Closely connected with this psychological function is the æsthetic function. Ritual satisfies not only our craving for expression of religious emotion, but also our sense of the beautiful. In all ages and all countries ritual and art have been closely connected together. Witness the great temples of Southern India, the mosques in Agra and Delhi and the cathedrals of Europe. Beautiful places of worship, sacred vessels and sacred vestments connected with ritualism satisfy the æsthetic needs of the congregation and are accordingly encouraged by all great historical religions.

Ritualism has also a moral function. In fact we may say that rituals are incipient morals. The numerous fasts and vigils, the numerous rules regarding eating and drinking which a complex ritualism enjoins are not without their disciplinary value. Almost every rite that we perform is a lesson in self-control. It is the first step in that long process of the liberation of the spirit from the thralldom of the flesh,

which is the aim of all morality and religion.

Finally the most important subjective function of ritualism is what may be called its mystical function. The heart of every true religion is a profound mystical experience. And one of the functions of ritualism is to suggest this experience and create an atmosphere in which the soul would be predisposed to it. This is done by means of various ritual acts the symbolism of which we only dimly comprehend, by means of sacred formulas in an ancient, archaic language the meaning of which is only half perceived but the utterance of which thrills the heart with a vague suggestion, and by means of consecrated things—images, rosaries, vessels, lamps, etc.,—which with their thousand associations with the religious mood take away the mind from what is familiar, worldly and vulgar. Here we have the subtlest of the functions of ritualism, the secret of its great influence. A wisely-planned and wisely-conducted ritual prepares the ground, creates the atmosphere, suggests the mood and predisposes the mind so that the religious soul may easily detach itself from the world and contemplate on the Mystery of mysteries.

Thus ritualism has very important subjective as well as objective functions—social, historical, symbolical, psychological, æsthetic, moral and mystical—which short-sighted Puritanism will do well to consider carefully before it launches its attack. Families and communities which neglect the forms of institutional religion are likely to lose their religious spirit in a generation and be easily exposed to the attacks of other religions. A well-established ritualism is like a fort which protects a religious community from all disintegrating forces from without. Even a soulless ritualism goes a great way in

warding off the blows of an aggressive alien religion. The havoc committed by the enemies of Hinduism in its days of decline would have been far greater if its deep-set phalanx of rites and ceremonies had not afforded it protection.

II

But ritualism has its limitations and dangers. And it is time we turn our attention to these.

In the history of the religious life of every man there comes a time when rituals cease to satisfy the heart and a higher way opens itself before the mind. Light and darkness are deemed the world's eternal paths, says the Bhagavan of the Gita. By the one we go never to return, by the other we go only to return. Happy is the man who comes to see that the path of ritualism, in spite of all its seductive beauties, its safeties and assurances, is the path of darkness which only the un-enlightened tread. Happy is he who, when he comes to the parting of ways, leaves the primrose path which takes one round and round endlessly and steps into the higher path—the path of light—which leads to the great Beyond from which there is no return. It is only when a man has gone considerably far on this path that he is entitled to look down and speak of the limitations of ritualism. And ritualists will do well to pay attention to criticism from above, as they will do well to treat with contempt any criticism from below from people who do not know what religion is. Let us therefore consider what great prophets and religious teachers have said protesting against the abuses of ritualism. For every great religion has its prophets as well as priests—its Upanishads as well as its Brahmanas, its Vedanta as well as its Mimamsa.

An extensive ritual system, while en-

sureing the existence of a religion, perpetuates only a low type of religion appealing to the senses and crudely making concrete what should be abstract and spiritual. Every cultured and refined mind is often repelled by the paraphernalia of a popular religion with their low appeal. Directors of popular religion always defend these by saying that the masses require that kind of appeal. Well, our masses are not so ignorant as the priests make them out to be, just as our children are not so ignorant as the teachers make them out to be. And great temples are meant not only for the masses but also for the classes. If ritualism perpetuates a low type of religion in these places, the educated classes which resort to them become spiritually starved and lose all faith in religion. This is really what is happening in all great pilgrim centres of our country. These places are mostly in the hands of uncultured, extortionate priesthood who occupy a much lower intellectual and moral level than many of the worshippers who go there.

Again ritualism has always a tendency to make religion mechanical. When the same formulas are repeated, the same verses chanted and the same ceremonies gone through over and over again they are apt to lose their power of suggestion and become only tedious and boring. Many of us, I believe, set apart certain moments in the day for our religious exercises and go through them regularly. But I doubt whether they are really our most religious moments in the day. It is not when we are 'saying our prayers' that we are most religious, but when we have a great disappointment in life or when we receive a moral shock at the success of evil or when we are plunged in sorrow owing to the loss of a dear one. So it is not enough that we have set moments for religious exercises. We have to adopt a general

religious attitude to life. We should learn not only to say our prayers but also to pray.

How ritualism makes religion mechanical is seen in what is called the *Pârâyânam* of the Gita or the Ramayana. There is no doubt that the reading of a chapter of the Gita every morning before we begin the day's work is greatly helpful to religious life. But when it is read by those who do not know Sanskrit and who think that the uttering of the Sanskrit Slokas is in itself a meritorious act and who never connect their reading with their life, we see within what miserably narrow limits ritualism could confine religion.

Ritualism tends to make religion not only mechanical but also static. When belief changes, ritual also should change along with it. But any innovation in a well-established ritual is resented by people, so that in course of time a wide gulf is created between faith and ritual. This is what has actually happened in Hinduism. Most of our ritual represents an obsolete faith. It invokes the aid of many gods in whose existence we have ceased to believe. Hindu ritual is like English spelling—obsolete, chaotic, irrational, the incrustation of centuries. Just as in a progressive language spelling should follow pronunciation, or written idiom should follow spoken idiom, though at a respectable distance, so in a progressive religion ritual should follow faith, though at a respectable distance. The printing press more or less fixed the English spelling in the 15th century according to the pronunciation of that time. In the succeeding centuries the pronunciation of the people has moved on but the spelling has remained where it was. Similarly our ritual was more or less fixed some centuries before the Christian era by our priesthood according to the faith of

those times. The faith has moved on, but the ritual remains where it was. So that there is a yawning gulf between the two. Here is plenty of work for those who have both religious zeal and scholarship. Our ritual is in great need of enlightened and cautious reform. It has to be simplified and rationalised, if the rising generation is to be rescued from loss of faith. It has to be brought nearer the actual faith of the people, if it is to exert a wholesome influence and play its legitimate part in religion.

But the greatest danger of ritualism is that it leads to Pharisaism against which all great religious prophets have raised their indignant voice. When ritualism becomes strongly entrenched in an opulent priesthood who are morally depraved or who are absolutely heartless and soulless and yet most punctilious with regard to rites and ceremonies, it becomes a horrible travesty of religion. We all know the terms in which Jesus addressed the Pharisees of his day. Even such a tolerant teacher as the author of the Gita pours out vials of wrath (in Chapters II and XVI) on those who make a parade of their adherence to the letter of the law and ignore the spirit.

Lastly, ritualism with its great insistence on form is likely in modern times to stand in the way of a recognition of unity of all religions. In the present century a systematic study of the lives of mystics and saints of all religions has convinced us that underneath every religion there lies, like a steel frame, the common mystic path. The experience of every mystic passes through the same stages, encounters the same difficulties and reaches the same goal. The mystic path is generally divided everywhere into three sections—purification, illumination and union, corresponding to our Karma, Bhakti and Jnana. Every religion undertakes

to give advice and guidance along this path. In the first stage we are required to cultivate virtue and purify ourselves by leading a spotless moral life. Every religion teaches this, but every religion has its own list of cardinal virtues, which determine its individual character. If Hinduism insists on *Vairâgya* and *Ahimsâ*, Christianity insists on humility and love. It is all a question of emphasis. Similarly in the second stage every religion insists on the worship of a Divine Form which would fill the worshipper's mind with its luminous presence. One worships Rama, another Krishna, a third Buddha and a fourth Christ. It is a question of form here. In the third stage of union of the soul with God some religions insist on similarity and some on identity. It is largely a question of temperament here. If these facts are clearly recognized by all the followers of different religions, humanity will take a long step towards religious amity and peace and co-operation against the common enemy—irreligion. But if ritualism makes too large a claim for form and individuality and ignores the common spirit underlying all forms, it becomes an obstacle to the religious peace of the world.

III

From what has been said above we are in a position to state what the ideal ritual of any religion should be. Of course, ideal ritual is, like an ideal language, an impossibility. We cannot superimpose on any historical religion an artificially perfect ritual any more than we can superimpose on any historical language an ideally perfect spelling or an ideally perfect grammar. Rituals, like grammatical forms, are natural growths. They cannot be thoroughly transformed, but they can be suitably modified by the process of

cutting and pruning. With this precaution, then, we may proceed to state that the ideal ritual is one which skillfully combines some opposite qualities. It should be fairly transparent and at the same time remain somewhat mystical. It should be progressive as well as traditional. It should be subjective as well as objective. And above all it should be as close to faith as possible. The ideal ritual never abrogates its functions, nor does it usurp those of the other elements in religion. Morality is

no substitute for ritualism any more than ritualism can be a substitute for morality. The spheres of the two are distinct. If religion should be compared to human body, ritualism would be the feet, morality the hands, faith the heart and knowledge the head. The feet, of course, are the lowest members, but without them the figure cannot stand. Similarly, without ritualism religion cannot stand. But the feet cannot be the hands, much less can they be the heart or the head.

A SOCIOLOGIST IS INTRODUCED TO SRI RAMAKRISHNA¹

BY MELVIN J. VINCENT

"The ordinary leaders and members of the Western social order are widely proclaiming the superiority of Western civilization. They fail to study, either at all or with unprejudiced minds, the worthy points of Eastern development; they see chiefly its defects." Emory S. Bogardus in *Fundamentals of Social Psychology*.

"Whereas, Occidental nations have used every effort to improve their material position, India has done differently. There, live the only men in the world, who, in the whole history of humanity never went beyond their

frontiers to conquer any one, who never coveted that which belonged to any one else, whose only fault was that their lands were so fertile...and so tempted other nations to come and despoil them. They are contented to be despoiled, and to be called barbarians, and in return, they want to send to this world, visions of the supreme, to lay bare for the world the secrets of human nature, to rend the veil that conceals the true man...."—Swami Vivekananda in *"My Master," Works of Swami Vivekananda, Vol. IV.*

¹ For this introduction, I am indebted to Swami Prabhavananda of the Vedanta Society of Hollywood, California, to Romain Rolland's enlightening book, *Prophets of the New India*, the *Life of Sri Ramakrishna*, published by the Advaita Ashrama, 1925; and to an article by Swami Shivananda on Sri Ramakrishna, published in *Prabuddha Bharata*, March, 1930. I have also read with much profit, the brilliant article, *My Master*, by Swami Vivekananda, in Vol. IV, *Complete Works of the Swami Vivekananda*.

Doctor Charles A. Cooley, in his admirable treatise entitled, *Social Process*, writes significantly: "I look with wonder and reverence upon the expression of human nature in countless forms of art and aspiration. It seems to me that back of all this must be a greater life, high and glorious beyond my imagination, which is trying to work itself out through us." And it is with

this attitude that I have come away from the study of the life of the golden saint of India, Sri Ramakrishna. For one who leaves the study of this most remarkable career must indeed be made of granite if he does not carry away with him the holy idea that back of this eventful life there has been that effulgence of that greater Life, high and glorious beyond the scope of the ordinary Western imagination.

In the minds of the most advanced socialized thinkers of the present day, there exists the fundamental notion that world unity is a necessity of the immediate future. To the sociologist, this need has been apparent for a very long time. He, like his brother, the physical scientist, is ever on the alert for that which shall harmonize, for that which shall bring order out of chaos. And he realizes full well that these must be a more full and complete understanding of the peoples of the world before any attempts at unification can be undertaken. He is mindful of the great dynamic force inherent in religion, and he is cognizant of the fact that in order to comprehend the culture of a people, it is essential that their religious thought and beliefs be subjected to study and research. In their religious thought may be found the utilitarian key that will open the door to friendship and unity. The sociologist is further impressed by a religion which encompasses a social outlook; that is, a religion which is based first, on Service to others, and not on individual salvation.

What wonder then, that the sociologist should become attracted to the teachings of a man who could say: "What! First accumulation of money and then God! And how great is their charity and kindness! They will spend thousands of rupees in the marriage of their daughters, but the next-door neighbour may be starving with his

family, and they feel constraint in giving him a handful of rice,—they have to think a lot before doing so! When people are starving, they think, 'Never mind, whether they live or die, it is of little consequence to me! Let me and my family live well.' And they talk of kindness to all beings!"²

It is, then, with an intensified interest that I have studied the religious life and teachings of Sri Ramakrishna whose "soul animates modern India,"³ and without an understanding of whose life, the spirit of modern India will remain an enigma forever in the Western mind. For I believe that Romain Rolland is right when he divines that a knowledge of this radiant soul with his message of a practical Love will afford a key to "human unity with God."⁴ And it may not be amiss to insert at this point a message of thanks to Mr. Rolland for the presentation to Western readers of his inspirational treatise on the life of Sri Ramakrishna; it is to be devoutly wished that his pregnant hope, "to bring the beating of that artery to the ears of fever-stricken Europe...to wet its lips with the blood of immortality,"⁵ will be realized in the not distant future. A new understanding of India and its leaders is vital and full of meaning for the cause of world unity, and when the message of Sri Ramakrishna is understood in the West, a new evaluation will have been necessitated.

Has Indian thought as moulded by the influence of this honoured saint anything to contribute to the friendship of the world? What is the sociological evaluation of his life and work? These are the major points of interest in this dis-

² *Life of Sri Ramakrishna*, 377. (Compilation from authentic sources)

³ Romain Rolland, *Prophets of the New India*, xxvi.

⁴ *Ibid.*, xxvi.

⁵ *Ibid.*, xxvii.

cussion. The sociologist will be the first to acknowledge that a leader, whoever he may be, and, whenever, and wherever he may appear, will prove to be a force which the world must reckon with sooner or later, especially when that leader is filled with the essence of a universal and dynamically operating and functioning spirit of Love.

Sri Ramakrishna's great strength as a powerful spiritual leader lies in his continuous emphasis on *Service*. Like the Christ, of whom he was so fond, this service meant an uncontaminated one, a service not profaned with the desire for returns. And he could do this because in his God-intoxicated state, he saw his fellow-men as only the many expressions of the Divine Mother. He was first of all, the humanitarian. What would it mean to the world of to-day if all men were capable of catching this rare vision of the divine spark resident in every one? What a noble message from India; India, the misunderstood! We glimpse the whole spirit of social service, the nobility of a divinely gifted soul in the beautiful tale of his visit with the rich Mathur Babu, when that worthy led him to his tenanted estate. Mathur, typical feudal lord, overseer, and employer, possessed the age-long attitude of those who own, "It's mine, therefore I can do whatever I like with it and those who belong to it." But how firmly and sharply rebuked Mathur was by the gentle but firm words: "These are Mother's tenants. You must help them. You are but the Mother's steward." This is a basic attitude for the foundation of the ideal society. Once again is the rich truth pointed out that material wealth when misapplied, abases; selfishness bars the door to the Kingdom of Eternal Bliss. Sharing with others was his only road to complete ecstasy; witness his visit with the suffering and miserable San-

thals. He refused to move from amongst them until he had been promised that they would be given oil, bathed, clothed and fed. Of him, the sociologist would report: an ideal and practical social worker!

Another supreme instance of Sri Ramakrishna's social thought is revealed in his treatment of his favourite student, Narendranath Dutt (later Vivekananda). His beloved disciple had just emerged from a state of the highest super-consciousness. Long had this ecstasy been sought, and it had been found to be sweetly satisfying. To Naren, the summit had been reached. "I had forgotten the world," he said. "Shame!" cries Sri Ramakrishna. "I thought you were a vast receptacle, and here you wish to stay absorbed in personal joy like an ordinary man." Service, service, first, last, and always. The Mother's work must be done. And here is the essence, the divine oil of that social religion which the Christ taught, being brought again to the world. Little wonder that the two are identifiable. His significant statement, "Oh, Mother, let me remain in contact with men,"⁸ marks the identity still more closely. How many times had he noted that personal salvation was an utter selfishness based on the desire for escape.

The universality of all religions was realized by his demonstration that the Truth is one; it is his message of religious harmony that carves his name on the tablet of the immortals. And what a message to present-day so-called Christianity! Mother India, reveal thy true self! "And he will share the food of immortality in a Lord's supper, not with the twelve apostles, but with all starving souls—with the universe."⁹

⁸ Romain Rolland, *Prophets of the New India*, 64.

⁹ *Ibid.*, 54.

Truly, he had seen and heard the superb orchestration of the vast symphony of religions playing the Song Divine—"I and my brother are One; I and My Father are One." World friendship rests on this revelation. India knows for she has had the precious jewel concealed in her breast, she awaits the call for its display. Ramakrishna, citizen of the world!

Man is Divinely created. Small wonder that, knowing this and practising it, Sri Ramakrishna could see the Oneness pervading all things. The social principle of Love is put to the acid test, and does not fail. The rich and the poor, the unlearned and the learned, the impure and the pure—all are embraced. He could catch the glimpse of the Mother in the adulteress, the prostitute, and the murderer. His was, like the Christ's, a truly cosmopolitan Love. Swami Shivananda reports: "I have seen him showering his love equally on men and women, on the learned and the ignorant, and on saints and sinners, and evincing interest and unceasing solicitude for the relief of their misery and for their attainment to infinite peace by realizing the Divine. And I dare say the world has not seen another man of his type in modern times, so devoted to the welfare of mankind."^a

There is another sociological test to be applied. And that is the regard for the family unit which a great leader may possess. Here again Sri Ramakrishna fulfils the necessary requirement. He would not allow any of his close followers to renounce their families in

order to follow him, until they had declared that those families stood not in need of their services. He steadfastly proclaimed that "not even a depraved mother ought to be deserted."^b He, himself, had been ready to renounce his spiritual enterprises if his wife had demanded her physical rights. For him, the family was sacred, and he ever was the first to render homage and honour to parents and to wives.

The message of Sri Ramakrishna to India and to the world is therefore fraught with much sociological significance and importance. Love is a dynamic concept, a supreme motivation which leads ever onward to that unity which is designed to make of all men, brothers. It was this message that he entrusted to his successor, Swami Vivekananda, in order that it might be borne to the West on his broad and sturdy shoulders.

How vastly important is the ideal of service, unselfish service, to man! It is a manifestation of the universal Fatherhood and Motherhood of the great I Am. It signifies the realization of social justice, the blooming of love, humility and self-sacrifice in man, the welding of the nations of the world into an organic unity based on a recognition of a like Divine inheritance. Sri Ramakrishna's life amplifies the claim that the great soul concentrates within itself the urgent longings of many men for a noble and edifying explanation of the unity of Life—and that this soul awakens these seekers to the consciousness of the One permanent Reality.

^a Swami Shivananda, "Sri Ramakrishna," *Prabuddha Bharata*, Mar., 1930, 107.

^b *Prophets of the New India*, 175.

THE RELEASE OF PHILOSOPHY

BY PRAMATHANATH MUKHOPADHYAYA

(Concluded from the last issue)

TYRANNY OF SCIENCE GONE

The gain to philosophy and the stock of true human knowledge has been twofold. The chief gain has of course been that the tyranny of scientific absolutism is now gone. The human spirit of enquiry is now breathing free. Matter no longer is there with its noose round its neck. As to the other point that matter is an illusion, or for the matter of that, the sensed and perceived world is merely an appearance, it must be recognized that indications are there which suggest that all may be Maya, but here again science should not be dogmatic and say something outside its brief. The question of the reality of the world must as yet be left an open question, and one upon which science as science should not claim to have the final say. So long as science was arrogant, it required philosophy to play second fiddle to it. Now that science is modest, it may feel that it had no right to demand of philosophy its vassalage, and may now return the deed of its self-surrender which it had not rightfully in its possession.

That the world may be a Maya is not a new revelation in Natural Philosophy. Herbert Spencer was commonly looked upon as the best exponent of the philosophical creed of the older generation of physicists; and his philosophy certainly did not make matter and motion the first principles. The world is the transfigured projection of an unknowable Being, an inscrutable Power. If we but put the Brahman of the Indian Upanishads for this inscrutable Power, and

the transfigured projection of that Power for Maya, then it does not appear to be a far cry from this sort of scientific agnosticism or "realism" to the ancient doctrine of Maya. Brahman, however, is not the unknown and inscrutable Being or Power. It is certainly unmeasured and immeasurable, undefined and indefinable, undivided and alogical. But it is not merely the hidden but the patent Wonder: not merely the transcendent but also the immanent Being or Power. But let us not pause over this. Among physicists themselves there were some who possessed the "X-ray vision" to penetrate the hard *ensemble* of scientific facts and laws, deductions and explanations and get at the kernel of truth, the foundations of the edifice of science. They found not only that science proceeded upon limitation of the given data, but upon not actually given but manipulated and prepared data—that the basic elements of scientific construction were largely, if not exclusively, conceptual moulds and convenient fictions only. Some cautious minds had even suspected that the Law of Causation, the Principle of the Uniformity of Nature, the Conservation of Matter and Force, and so forth might not after all be absolute and unquestionable. Nevertheless the facts and principles of Science, the methods and results, the spirit and outlook of science were, and still to some extent are, the models to which all facts, etc., must conform. New science has ceased already to pitch its demands too high, and sundry orders of phenomena are already seceding from the

empire of physical and mathematical science and declaring their independence and domestic sovereignty. And philosophy ought to take, if she has not taken already, the lead in this movement. She must declare that she has a subject-matter which is not covered by the Science Group, and that her method of doing her job has not been and cannot be assigned by science. It is now felt that philosophy must be more scientific and science must be more philosophical. Truth cannot be partitioned between science and philosophy; nor can the apprehension and appreciation of truth be cut in halves and each half reserved for each of the two disciplines.

The time has now arrived when it should clearly be recognized that there is an aspect of the universe of experience which is amenable to scientific treatment, to which the logical operations of definition, measurement, classification and deduction are applicable; and this aspect embraces not only the so-called realm of matter, but also those of life and mind. There is a great deal of truth in the assertion that the trend of modern philosophy is to find that mind is less mental and matter is less material than they were formerly supposed to be. There is now hardly a room for doubt that between matter and mind or between matter and life there is not only community of essence, but also community of natural governance. Science cannot be denied jurisdiction over these. But it has further to be recognized that there is also an aspect of experience which is transcendental in the sense of being ultra-scientific, which is not capable of being defined, measured, classified and explained in the sense that scientific entities are. And these two aspects are not in regions isolated from each other. Every scientific entity, for example the

orbital motion of an electron, or the excitability of a plant tissue, presents a measurable and therefore scientific aspect, and a non-measurable or ultra-scientific aspect. In every actual measurement of a given fact or event, a residuum of the unmeasured always remains. No solution is absolutely without a precipitate which has not dissolved. The unmeasured and unexplained dislodged from one position is sure to reappear in a subtler and perhaps more complex form in another. It cannot be pretended that the modern Physics of the constitution of the atom and quantum phenomena has laid the science of the universe on simpler and more understandable lines. The theory of hyper-spaces, of space-time, and so on has not presented a picture of simplicity at the background of the riddle of the universe.

PICTORIAL THINKING

To speak in terms of aspects is only pictorial thinking, but it does sometimes help us, when we may be thinking and talking analytically, to put our exhibits in a convenient way. It does not explain the whole or the parts and their correlation to say that the whole presents the aspects A, B, C, any more than the classification of a number of things into certain groups explains the things or their affinities. But then classification serves a purpose. And so does analysis in terms of aspects. It has the advantage of riveting us to the indivisible unity of the whole. Now, the universe presents four aspects. First, there is the aspect of what we may call the whole and the fact. The whole of experience is always beyond measure and logical appreciation. The measurable and understandable order is ever imbedded in an unmeasurable and un-understandable whole. The actual

fact of an event, again, in its concreteness baffles every measure and attempt at analysis. It is amenable to scientific treatment only after the paring off of all the irrelevant details. Secondly, there is the aspect of the as yet unmeasured but measurable order in experience. It is this which makes it possible for science to possess an ever-expanding frontier. Thus some of the frontiers of the previous century have been pushed considerably back in the present. The twentieth century need not stop where the last century had to stop. There has been remarkable extension in the knowledge of great things and small. The universe in the atom as well as the island universes beyond our galactical system are now being scientifically surveyed and mapped. There has been extension in the fields of life and mind phenomena also. We now know more about the cell, its nucleus and fertilization; and more about subnormal and abnormal psychology relating to parapsychic phenomena. The subconscious mind, the potentialities of the mind hitherto unsuspected or disbelieved, the dynamism of the mind and its action and reaction on the dynamism of matter, all these are better exhibited, if not better understood, to-day than they were yesterday. The humility of new science is not due to the fact that it is better informed to-day in such matters than old science, but to the fact that it knows that it does not know in matters in which old science thought or pretended to think that it knew. Thirdly, there is an aspect of facts or events, not merely biological and mental but also physical, which is open indeed to observation, and also to some extent to experiment, but not, at least to the same extent, to treatment by the methods of measurement and calculation. There may be an incalculable factor, an element of idiosyn-

crazy or choice or whatever else we call it, in the behaviour of phenomena. The jumping of an electron in its orbit may or may not in the final analysis present such a factor. But it remains as yet doubtful that any so-called physical event, outside the abstract and prepared treatment by the methods of science, will ever be completely pressed into the moulds of any deterministic equations or formulae. It may after all possess a character of unaccountable indeterminateness. In the reign of law and order, it may bear at the centre of its being an ineffaceable right to be free and to choose in the face of all the tyranny of natural necessity. As regards life phenomena and mind phenomena, a *prima facie* case has always existed that they involve an incalculable factor, a suggestion of something free and spontaneously choosing its line of action. And the burden of proof is on the determinist to shew that freedom or spontaneity in these groups of facts is but Maya in the same way as the onus is on the scientific mechanist to shew that the spontaneity in radioactive phenomena or the discontinuity in quantum phenomena is only seeming. Fourthly, there is that growing body of the so-called facts and laws which have passed muster in science. This does not mean that the cases are closed and cannot be reopened. They are always being reopened, and there is no prospect of finality ever being reached. And further should it be remembered that even the best attested facts and laws in science are determined and determinable only with reference to some conventional frames of reference making certain elements in the concrete situation relevant and the rest, however important from other standpoints, irrelevant. For example, in dealing with the mutual attraction of the earth and the moon we may regard each as

a perfectly rigid sphere with its mass concentrated at its centre. But the actual concrete situation is evidently vastly more complicated. Scientific statements are thus in the nature of approximations. Again, in making its deductions science has to rely on certain principles of a comparatively fundamental character such as Universal Causation, Uniformity of Nature, and so forth which are not self-evident propositions, but are only postulates requiring examination.

PROBABILITY AND FIXITY

Some of the front-rank scientists themselves are now perceiving that some of these principles may have their absolute dominion challenged. The very key-stone of the scientific determinism of the last century and also of the present is Universal Causation. But this key-stone is now found to be neither granite nor ferro-concrete, but sand-stone with holes and fissures in it. Not only what are called "emergent" events are now pressing themselves more and more strongly into acceptance, but the fixity of the chain of causal concatenation itself (that *A* must be followed by *B*, *B* must be followed by *C*, and so on; that for a given effect there must be a given cause and no other, and so on) is now found to be loose as soon as we descend from the plane of totals and averages to that of the single bits of events such as the quantum phenomena. Whether the single pulse of event *A* will be followed by *B* or by *C*, is a question of probability; all that we can say in a given instance is perhaps this that *A* is more likely to be followed by *B* than by *C*. Under certain circumstances we can calculate the relative probability. When however we come to deal with facts or events in groups and consequently

with statistical averages, we come to the region of uniformity and fixity. Thus an average particle in a heated gas or liquid conforms to a determinate plan or law of conduct, which need not mean that any individual particle in the swarm also rigidly conforms to it. By taking averages even facts which are believed to be extra-physical may present a character of determinateness, enabling us to draw graphs of their behaviour and formulate laws pertaining to them. With regard to the emergent phenomena and the "personal factor" and eccentricity of every phenomenon, there has been and there will always be difference in outlook among scientific men and philosophers. According to some the domain of mechanistic determinism must remain unchallenged in so far as the physical order of facts at least is concerned. The spontaneity of radio-activity and the jumping of the electron in its orbit for example must have their adequate and sufficient physical reason which we at present happen not to know, but which we may know to-morrow. The emergent variation in the germ-cell which results in the development of a new species of plant or animal may defy the scientific principle of sufficient reason to-day, but to-morrow even it may fall in with the body of facts that have been accounted for. On the other hand, there are others who would place not only the vital and psychical facts beyond the pale of absolute mechanistic determinism, but would claim even for the so-called physical phenomena some latitude of spontaneity and indeterminateness. And it has to be noted that the outlook of new science on such postulates as Universal Causation together with some of its latest findings in the region of quantum and atomicity, radio-activity, and so on, have a clear tendency to favour the latter attitude of mind.

INTERWOVEN

For my own part, I believe that the determinate and the indeterminate, the accountable and the unaccountable, the measurable and the unmeasurable are interwoven together in every bit of event, material, vital and mental; that these distinctions are themselves pragmatic and conventional. Matter is matter only in accordance with a certain frame of convention, only with respect to certain uses and habits of acting and reacting and experiencing centres such as we are. Apart from such frame of reference and possibly with respect to other appropriate frames of reference, a particle of sand for example may be a living and a thinking centre. Scientific relativity should no longer preclude the possibility that it may be so. However that be, we should now clearly recognize that the scientific explanation of any event, even in the so-called physical realm, on deterministic lines, must be in the nature of asymptotic approximation. As I have said in another place, the net of scientific calculus has an ever-widening spread and its meshes are becoming finer and finer; but the actual concrete fact, whether small or great, both exceeds its utmost spread and slips through its finest meshes. Neither the whole nor the point-event as such can be gripped by the pinchers, and any object can be so gripped only after it has been trimmed to convenient proportions by a pair of analytical scissors. It has been said that modern science shews the world of experience to be an illusion. Some have even used the Hindu term *Maya*. But *Maya* fundamentally means "what measures." The unmeasured and unmeasurable Reality finitizes and measures itself in and as the things and events of the world, but it ceases not to be itself in the mani-

fold of centres thus evolved and evolving. For this reason every object, great or small, presents one aspect in which it can be scientifically measured and logically appreciated, and another in which it exceeds the foot-rule and eludes the logical apparatus. Its determinate and necessary "self" is imbedded in an essential background of indeterminateness and freedom. What is but an appearance is the *Mayik* aspect that it is finite only and not infinite, that it is determined only and not free, that it is passing only and not enduring or independent of space-time reference, that it is dead and unconscious only and not in substance life and consciousness. It is veiled experience to know the measured and conditioned only apart from the unmeasured and unconditioned—to fail to realize that even a particle of dust is *Sachchidananda Brahman* as Power to variously posit itself in space-time and other relations. As the *Veda* says in mystical language: "It has a thousand heads, a thousand eyes and a thousand feet; it unfailingly pervades all, and yet exceeds all by the measure of ten fingers." The world is appearance as long as the veil is on. It is real when the veil is off. Then All is Real and All is Brahman. And this All embraces the *Appearance* also. For Reality as Power both is and appears.

Science thus covers not the Whole of Reality, but relates to certain aspects of it. It relates to the realm of *Maya* in the sense of what is measured. And it has its method of doing business. Philosophy must address itself to the Whole, and for this purpose must have a method of its own. Science with a truer appreciation of its limits and an ampler vision of its possibilities is coming to realize this. This has rendered a better understanding between the two possible. And with better understanding and co-operation,

the release of Philosophy from an unjust vassalage has now become possible. The release will mean the resurrection

of the Spirit of freedom and joy—Lîlâ and Ananda—buried in the heart of all things—even matter.

HAS MAN FREE WILL?

BY SISTER DEVAMATA

Will is not the driving power in any action. Behind every act of volition stands a desire. It is desire which determines the force and direction of the will. If the desire is strong, it gives a swift, sweeping volitional impulse; if weak, the impulse is abortive and ineffective. Again, if the desire is sordid and selfish, an act of self-will results; if the desire is lofty and in rhythm with the universe, we have an expression of Cosmic Will.

Midway between desire and will we find another factor,—motive or intention. It is this element which lends moral colour to the will. An action is ethical or unethical according to its motive. It is also this which leaves its stamp on the character. If the motive is a noble one, the character will be uplifted, however disastrous the outward action may appear to be. If the motive is ignoble, the character will be degraded, even though the outward success be dazzling. The human measure of failure and success is signally different from the Cosmic measure.

Thus we see that will must be always a subject-faculty, driven by desire, modified by motive. Our daily experience proves it. We set our will in one direction and at the moment of action it veers and carries us in the opposite direction—"The good we would, we do not; the evil we would not, that we do," to quote from St. Paul. The reason for this is that we work on the

will instead of on our desire. If we would remain secure and firm in our purpose we must deal with the primary cause of action not with the secondary cause. We must not set our will; we must transform our desires. We must alter our mental attitude, our outlook on the world and on life. We must acquire "a new heart and a new mind."

Desire can never be destroyed or eliminated. It is a primal element of man's nature, his prod to perfection, the impelling principle in all his evolution. He who does not desire to learn makes a poor scholar; and they climb slowly who have no longing to reach the heights. Without desire there is no growth or progress. When great teachers like Gautama Buddha, Lao-tze and others tell us to root out desire, they refer to selfish desire—that which seeks outlet in acts of self-will. Utter desirelessness is impossible on the human plane, because on this plane there is always lack somewhere and lack induces desire. The state of total desirelessness can only be the outcome of union with the Ultimate. We attain it spontaneously when through this union we realize fullness or completion of being. The desirelessness preached to mankind by the Great Ones is a preparation for this higher state. It means loosening the ship from its moorings that it may sail out on vaster seas.

If we would have a well-ordered will, we must give place in our mind to cons-

tructive desire only. Like all creative things desire is dual in nature. Baneful desires are as effective in dragging downward as noble desires are in uplifting. The will follows in either direction with equally ready obedience. Only when there is conflict of desires—a war between good and evil desires—does the will grow confused in its action. We must cultivate the habit of right desire as we cultivate a taste for fine art or for the classics in literature and music. We do it in the same way—by contact with that which awakens and nurtures such desire. We must read books which will stimulate our higher impulses; we must hear teaching which helps us to re-adjust our values and gives us a right sense of proportion, and we must seek companionship with those who exemplify some exalted ideal in their daily living. Above all we must overcome the petty nervous irritability we feel now when a desire is frustrated, and we must learn to move in the serene atmosphere of lofty aspiration. This will not be difficult if we will but remember that we belong to the universe; it does not belong to us and it is not for us to try to force it into a mould of our making.

What frustrates our desires? Cosmic Law. Thwarted desire means invariably that we have run counter to the legal code of the universe. Defeat inheres in the disobedient action. Those who disobey or defy the Law are enmeshed in it. Law is a gaoler for the one who rebels against it; it does not exist for the man who swings with it. He who has no wish to steal has little consciousness of the laws against thievery. The defiant are ever bound; only the obedient go free. Every individual is free to choose whether or not he will observe the Law, but he cannot force it to obey him.

Although will is subject to desire, it can be freed. Not, however, by striving to make acquaintance with all Cosmic Law and observing it; that would be too arduous a task. Will is freed by gathering up the multitude of our desires and merging them in one supreme desire to live and act in harmony with the Great Will of the universe. Then the last fetter of desire will fall; the bondage of our little will will break; and like an uncaged bird we shall mount on high, singing and winging our way through the heavens.

THE BARODA LIBRARY SYSTEM

By NEWTON MOHUN DUTT, F.L.A.

Curator of State Libraries, Baroda

According to the latest Census Report, literacy in the State of Baroda has in ten years advanced from 14.7% to 21%. For this very satisfactory state of things the combined effect of free and compulsory education and the popular library system is responsible.

Over the whole State is spread a network of free public libraries and reading rooms which now amount to 939. These institutions have an aggregate stock of 616,272 books, which circulate at the rate of 446,758 per annum amongst 73,281 readers. Apart from the fixed

libraries, 15,766 volumes are circulated through travelling libraries, which consist of stout wooden boxes sent out from headquarters to the most remote villages, the freight both ways being borne by the State Library Department.

When a village has succeeded in collecting Rs. 100, the Department on behalf of the State gives a similar sum, and a like sum is contributed by the district boards. It is not very difficult to collect this sum after a vigorous campaign carried on by a few enthusiasts in a village. The real problem is to ensure a continuity of the village library by collecting adequate money year after year. To carry on propaganda work a State Library Association was therefore founded in 1925, and as auxiliary thereto Taluka or country associations have sprung up in about 20 Talukas to inspect the local institutions, collect money for their support and generally to keep up interest in their working.

The centre of these activities is the Library Department located in the capital city. It consists of two sections, the Central Library and the Country Section. The latter is under the direct control of the Assistant Curator in charge of country work and of the travelling libraries.

A valuable aid to the movement is a Libraries' Co-operative Association founded by the associated libraries for the wholesale purchase of books, periodicals, stationery, etc. It also publishes a Gujarati monthly, the *Pustakalaya*, devoted to the library cause. In this magazine appear lists of new books, orders and circulars issued by the department and useful articles on library matters. The Association also publishes lists of good and useful books, the most notable one being the classified catalogue of 8,000 Gujarati books and the Gujarati Classification scheme.

As to the Central Library, this is one of the largest and best organized of the libraries of India, and contains 98,849 volumes, 52,000 of which are in English, most of the remainder being in Gujarati and Marathi, the languages spoken in the State. During last year no less than 114,718 volumes were circulated in the city. The Library has the following sections—free and open access lending, reference, and ladies' library, children's playroom, newspaper reading room, bindery and general office. The most novel and interesting feature of the Library is certainly the children's playroom in which the little folk of the city can find a variety of useful and instructive games, occupations and toys as well as juvenile papers and easy books. This room is patronized by about 70 children a day. When the little patrons have advanced beyond the grade of books found in the playroom, they are allowed access to the Children's Section of the Lending Library, where books up to High School standard are provided. In due course, they "graduate" through this section and become competent to make intelligent use of the general collection.

In 1915 the Central Library launched the *Gaekwad's Oriental Series*, mainly, for the purpose of giving to the world some of the most valuable of the large collection of manuscripts which had been collected in Baroda. This venture has met with such marked success that a few years ago the Sanskrit Section was separated from the parent body and organized as the Oriental Institute, Baroda. The Institute now has some 20,000 Sanskrit books and manuscripts. Fifty volumes of the Series have already been published and many more are in the press. The Director and General Editor of the Institute is Dr. B. Bhattacharyya, Ph.D., an eminent Sanskritist

and an authority on Buddhist Iconography.

Another offshoot of the Library Department is the Visual Instruction Section founded to teach the illiterate masses and others by means of cinema and magic lantern lectures. This work has now been taken over by the Sanitary Commissioner in connection with a scheme for village uplift which he has planned.

The library authorities do not entirely confine their activities to the State of Baroda but takes a lively interest in the library movement throughout India. The late Mr. Kudalkar, formerly Curator of Libraries, presided over the first All-India Library Conference held in 1919 in Madras, a Conference in which the then Governor, H. E. Lord Willingdon, (now Viceroy of India) took a lively interest. A magazine in three languages entitled *Baroda Library Miscellany*, was run by Mr. Kudalkar and his colleagues between 1912 and 1919 and did yeoman's service in spreading the "library gospel" throughout the country. The present Curator was appointed President of the Library Service Section of the All-Asia Educational Conference which was held in Benares last December, and he there organized a library exhibition in that city. Such exhibitions, which are held very frequently by the Baroda Library organization, are found to be very effective in giving graphic demonstrations

of the value and importance of the popular library movement.

Those interested in the movement may be interested to know that a directory of the libraries of India is being printed by the writer and will appear as a special number of the *Baroda Advertiser*.

The library movement is making great headway throughout the country. Amongst the associations which have been founded may be mentioned the India Library Association and the Andhradesa Library Associations, both run from Bezwada, the Madras Library Association, whose office is the University Library of Madras, the Bengal Library Associations, Calcutta, the Punjab Library Association, Lahore, which is publishing an excellent library journal, *The Modern Librarian*, and finally the All-Kerala Library Association, Trichur, which came into existence this year and is publishing in Malayalam a quarterly illustrated library journal.

In concluding this short sketch of the Library activities of Baroda, may I ask the readers of *Prabuddha Bharata* to take a real and lively interest in the welfare of the popular libraries and the popular library movement in their own districts, organizing libraries if they do not yet exist and developing and improving such as may already be in existence?

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोऽपि न च खिद्यते ।

तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥ ५६ ॥

योगी Yogi सन्तुष्टः pleased अपि though सन्तुष्टः pleased न not (भवति is) खिन्नः afflicted अपि though न not खिद्यते feels distressed च and तस्य his तां तां that and that आश्चर्यदशां wonderful state तादृशाः those like him एव alone जानते know.

56. Though¹ pleased he is not pleased, though pained he does not suffer any pain. Only² those like him understand his wonderful states.

[¹ *Though etc.*—Pleasure and pain are the different modifications of the mind from which the Self is completely detached. The man of Knowledge, therefore, though outwardly appearing to feel pleasure and pain, is not at all affected by them.

² *Only etc.*—Because his external behaviour is not so different from that of the ordinary people.]

कर्त्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।

शून्याकारा निराकारा निर्विकारा निरामयाः ॥ ५७ ॥

कर्त्तव्यता The sense of duty एव indeed संसारः metempsychosis (भवति is) शून्याकाराः of the form of void निराकाराः formless निर्विकाराः immutable निरामयाः untainted सूरयः the wise तां that न not पश्यन्ति see.

57. The sense¹ of duty, indeed, is metempsychosis. It is transcended by the wise who are of the form of the void, formless, immutable and untainted.

[¹ *Sense etc.*—It is from attachment to the worldly objects that the sense of duty arises and binds us more and more to the world, and thus subjects us to the rounds of births and rebirths. (See also note 1, verse 8, chapter XVIII.)]

अकुर्वन्नपि संक्षोभाद् व्यग्रः सर्वत्र मुदधीः ।

कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥ ५८ ॥

मुदधीः One of dull intellect अकुर्वन् without doing anything अपि even संक्षोभात् owing to distraction सर्वत्र at all times व्यग्रः agitated (भवति is) कुशलः the skilful one तु but हि surely कृत्यानि duties कुर्वन् doing अपि even निराकुलः unperturbed (भवति is).

58. One of dull intellect, even without doing anything, is ever agitated by distraction ; but the skilful one, even doing his duties, is verily unperturbed.¹

[¹ *Unperturbed*—Because his mind is ever calm and tranquil owing to the absence of any egotistic feeling even in the midst of activities.]

सुखमास्ते सुखं शेते सुखमायाति याति च ।

सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥ ५६ ॥

व्यवहारे In practical life अपि also शान्तधीः equable-minded (ज्ञानी the wise one) सुखं happily आस्ते sits सुखं happily शेते sleeps सुखं happily आयाति comes याति goes च and सुखं happily वक्ति speaks सुखं happily भुङ्क्ते eats.

59. Equanimous in practical life as well, the wise one sits happily, sleeps happily, moves happily, speaks happily and eats happily.

स्वभावाद्यस्य नैवार्तिर्लोकवद्व्यवहारिणः ।

महाह्रद् इवाक्षोभ्यो गतक्लेशः सुशोभते ॥ ६० ॥

व्यवहारिणः Acting (अपि even) यस्य whose स्वभावात् through self-possession एव verily लोकावत् like ordinary people अर्तिः distress न not भवति is सः he गतक्लेशः with sorrows gone महाह्रद्ः vast lake इव like अक्षोभ्यः unagitated शोभते shines.

60. He who even in practical life does not, owing to his self-possession, feel distressed like ordinary people, remains unagitated like a vast lake with all his sorrows gone.

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of the *Memoirs* is of special importance as it deals with Swami Vivekananda's plan of work for the regeneration of India. We do not mean to continue the *Memoirs* in the next year. A portion is still left; and the whole thing will soon come out in book form. . . . Many of our readers may know that Swami Abhedananda is a direct disciple of Sri Ramakrishna and has done yeoman's service to the cause of Hinduism by preaching Vedanta in the West for a very long time. The present article is the report of a lecture he delivered in San Francisco, U. S. A. in 1921. . . . We hope Prof. Nicholas Roerich's stirring 'Address to the Youth' will not go unheeded. . . . Sister Nivedita's writings about education are al-

ways interesting and a profitable reading. The present article, we trust, will not be an exception. It has not been published before. . . . Mr. D. S. Sarma, M.A., is a professor in the Presidency College, Madras. He has already established his name as an author of books on religion, which have been well received by the public. . . . Mr. Melvin J. Vincent is an associate professor of Sociology in the University of Southern California, U. S. A. . . . Sister Devamata belongs to the Ananda Ashrama, California, a description of which was published in the *Prabuddha Bharata* in March last. She has written several books, which have been highly popular both in the East and the West. The present article will form a chapter in her forthcoming book, *CHARACTER*. . . . Baroda can well boast of a library

system which has been doing much towards the spread of education. We hope that the detailed description of the system as kindly supplied by the Curator of the State Libraries will be of benefit at least to some of our readers.

MAHATMA GANDHI'S EXPERIENCE OF PRAYER

While on board the *S. S. Rajputana*, a Musalman youth asked Mahatmaji about what he had experienced as a result of prayer. We give below a short extract of the reply made by him, which is but the personal reading of a page from the Book of his life :

"Prayer has been the saving of my life. Without it I should have been a lunatic long ago. My autobiography will tell you, that I have had my fair share of the bitterest public and private experiences. They threw me into temporary despair, but if I was able to get rid of it, it was because of prayer. Now I may tell you, that prayer has not been part of my life in the sense that truth has been. It came out of sheer necessity, as I found myself in a plight when I could not possibly be happy without it. And the more my faith in God increased, the more irresistible became the yearning for prayer. Life seemed to be dull and vacant without it. I had attended the Christian service in South Africa, but it had failed to grip me. I could not join them in prayer. They supplicated God, but I could not do so, I failed egregiously. I started with disbelief in God and prayer, and until at a late stage in life I did not feel anything like a void in life. But at that stage I felt that as food was indispensable for the body, so was prayer indispensable for the soul. In fact, food for the body is not so necessary as prayer for the soul. For starvation is often necessary in

order to keep the body in health, but there is no such thing as prayer-starvation. You cannot possibly have a surfeit of prayer."

INTERNATIONALIZING RELIGION

Prof. A. J. Saunders, Ph.D., writes a thought-provoking article on the above topic in the last October issue of *The Young Men of India, Burma & Ceylon* and quotes at the very outset the memorable words of A. W. Martin :—

"Only one man there was who courageously exposed what he saw—the utter futility of the expectation that one of the seven great religions of the world would ultimately triumph over all the rest, and world unity be attained in that way. Only one man there was who caught the vision of unity in diversity, or an organic fellowship of faiths, who saw and expressed the utter futility of expecting that any one religion would outstrip all the rest and rule in their stead. That man was the illustrious Hindu, Vivekananda. At the closing session of the World's Parliament, he spoke these glowing words! 'If anyone here hopes that unity will come by the triumph of any one of these religions and the destruction of the others, to him I say 'Brother, yours is an impossible hope.' If anybody dreams of the exclusive survival of his own, and the destruction of all other religions, I pity him from the bottom of my heart.'"

In course of the article, the writer shows his sincere zeal for the unity of religions—for an organized fellowship of faiths all over the world. But he does not hint or suggest the lines along which the idea may be possibly carried out. Unless there is a rational philosophy which would be so wide as to include the fundamental principles of all religions—and at the

same time, so scientific and universal as to transcend the limitations of dogmatic faiths, the idea of making religion international can hardly gain any footing in the comity of nations. Rightly does the writer use the concept religion in a large sense, he does not mean any Church-organization or any set of dogmas.

FOLK-DANCE AND FOLK-SONG IN INDIAN SCHOOLS

It is true to the letter that a race which cannot heartily laugh and merrily dance is about to dig its own grave. Mr. G. S. Dutt, I.C.S., is well-known for his manifold activities for the welfare of our country. He is not only a dreamer but also a constructive thinker. He is the pioneer of some useful movements in Bengal. Recently he has started the folk-dance and folk-song movement in several schools of Bengal. Its result has been remarkable within a short time. The details of the movement are given with all nicety by Mr. Dutt himself in a series of articles in the *Bangalakshmi*, a Bengali Monthly, and in an issue of the *Teachers' Journal*.

"It is a matter for congratulation," writes Mr. Dutt, "that the District Board of Birbhum has been quick to realise the significance and possibilities of this movement and has appointed experts from among the depressed classes, who are proficient in this priceless national art of Bengal, as teachers of the Rai-bishe and the Kathi dances in the schools of this district. From the point of view of physical culture alone the importance of the introduction of Folk-dance in schools can hardly be overestimated; particularly so in the case of the Rai-bishe which is not only one of the finest and manliest folk-

dances in the world but has, as an integral part, a complete system of martial acrobatics developed and perfected in the soil of ancient Bengal. But its real importance and significance lies in its power for reintroducing among the lives of the so-called cultured and upper classes of Bengal and other provinces of India, that spirit of *Anandam*, and that spirit of manly vigour which alone can help and sustain a nation in the world-struggle for existence. From the educational point of view, one of the chief values of the introduction of folk-song and folk-dance lies in the fact that they will liberate the spirit of the students which has been repressed and starved by an over-intellectualised education and offer a welcome release of the emotion in a healthy channel by furnishing a manly system of artistic self-expression—a system which is indigenous to the soil and genius of India and is a form of expression of its highest ideals and aspirations. And this in its turn will have a far-reaching effect on the development of character."

We are glad that the movement has met with the unqualified appreciation of the Department of Education in Bengal. We hope that the noble example of the schools in the district of Birbhum will be followed by all the schools in the province as well as outside it.

CHASING THE SHADOW

One great effect of the last War has been that many people have become alive to the horrors of the war. Many are now actively thinking as to how to end war. Disarmament is believed in many quarters to be the only method of combating war. And as a plan of a worldwide campaign for Universal Disarmament, a movement has been set on

foot to get a petition printed in many languages, signed by millions of men and women in every nation and to present that before the Disarmament Conference, to be held next year.

It is said that Great Britain has already obtained a quarter of a million names and the United States are out for millions of names. Many people of other countries also have joined the movement.

But will pacts and agreements serve any purpose until the outlook on life is fundamentally changed? The modern age whets human passions and greeds in every possible way and then shudders at the sight of its brutalizing effect on human society and civilization in general. To bring about real peace in the world man's outlook on life should be changed. Man should live more an inward life than let his senses go outward and astray. Peace is within and not without. When majority of men—

at least a good number of them will look for happiness within themselves by controlling their appetities and senses, then the real peace will come on earth. Cannot humanity be trained that way? At least cannot that be held as the only goal which is worth striving for? Otherwise what is the use of trying to propel the boat, while it is lying at anchor?

By disarmament, if that is at all possible, warring nations may be clipped of their power to do harm. But then there is difference between a man with tools removed from his hands and a tiger with claws cut off from his feet: whereas the tiger cannot get his claws to grow again, man at will can make arms and weapons and prove himself more dangerous than before. The real question then is not to make it impossible for man to commit harm, but to change his very nature so that the desire to do harm will not arise in him at all or at least that will be minimized.

REVIEW

AWAKENING OR THE ESSENCE OF THE DETERMINATION OF THE UNIVERSAL RELIGION. By Swami Jnanananda Abadhut. Translated by Swami Nityaswarupananda Abadhut, Mahanirvan Math, Kalighat, Calcutta. 202 pp. Price Rs. 1/12.

The book is an English rendering of a Bengali work entitled *Chaitanya Ba Sarva Dharma Nirnaya Sara*. Spiritual truths belong to the seers of the world, for they are not things of study or intellect or imagination, but of realization. Only such persons have right to speak on religion. The illustrious author has tried to convey to his reader the nature of ultimate realities like Brahman, Maya, Iswara, Jiva, Incarnation, Perfection, etc., with the authority of one to whom Truth has been revealed. His expressions are terse, pithy and ana-

logical, for super-sensuous truths can be suggested only through similes taken from common life.

The book has been written with two distinct motives:—(1) to rouse in man the latent spiritual forces, and (2) to dispel all discords among religious sects by referring to a common synthesis of life and truth.

God is the only reality. He is to be attained by all means. Herein lies perfection. God has got various aspects, Sakara and Nirakara (with and without form), Saguna and Nirguna (with and without attributes). Brahman, Iswara and Avatars have been compared to seed, tree and fruits respectively. The Absolute when manifested, becomes Sakara and Saguna and before manifestation remains Nirakara and Nirguna. So these attributes do not deprive the Absolute of the possibilities of form and

quality, only they do not appear at that stage.

A Jiva is separate from Brahman. In Nirvikalpa Samadhi he loses his separate consciousness, but remains separate still. In Nirvana or Laya he is one with Brahman, the separate existence being altogether lost. So the lifelong endeavour of an individual soul that is separate by creation, should be to merge itself in the Supreme goal by proper spiritual practices.

The relation of Spirit to matter has been beautifully illustrated thus: "The dark room is not lighted, if the lamp, the wick and the oil only are put there either separately or together. But it is lighted when these three are associated with light. The lamp, the wick and the oil are unconscious things and fire is the Spirit, so to speak. No action of the Spirit can be manifested except with the association of insensate things. And we see the manifestation of the activity of Spirit where it is associated with the visible (coarse) body which is an insensate thing." (p. 83.) Spirit depends for its manifestation on matter, while matter derives its attributes and usefulness from Spirit.

The above considerations show how Monism and Dualism, Idealism and Realism have been harmonised.

There is always a danger of translating such books into a foreign tongue; for many Indian notions cannot have their corresponding English equivalents. But the theme is

noble and proceeds from a life of inspiration. We commend it for a wide circulation and proper assimilation.

MY SONG GARDEN. By Sister Devamata. Ananda-Ashrama, La Crescenta, California, U.S.A. 71 pp. Price not given.

The book is a nice bouquet of sweet and simple child-songs. The author has given some tunes and drawings too. The songs will no doubt be a happy welcome to the little ones. They are so sweet, at the same time so lively and lovely! The book has a superbly beautiful get-up.

MAHATMA GANDHI'S SAYINGS. Selected by Priyaranjan Sen, P. 49. Fern Road, Ballyganj, Calcutta. 27 pp. Price 2 As.

Mahatma Gandhi's words are serving as a great spur to thousands of persons working in the field of politics or religion. As such we feel no doubt that this brochure will receive a great welcome from the reading public.

THE ORIENT. An illustrated bi monthly Magazine. Published from No. 5, Military Square, Fort, Bombay. Annual subscription: Rs. 4.

It aims at interpreting the best in the Western and the Eastern thoughts and represents the spirit of India's Renaissance. We congratulate the enterprising editor on his choosing altogether a new way in the field of Indian Journalism.

NEWS AND REPORTS

MRS. FRANCIS B. LEGGETT

It is with deep sorrow that we announce the death of Mrs. Francis B. Leggett, one of the most ardent American admirers of Swami Vivekananda. This melancholy event took place on the 1st October last at her English home Halls Croft, Stratford-on-Avon, where she was staying with her sister Miss MacLeod. They first met Swami Vivekananda in 1893 when he was lecturing and preaching on the western side of America after the Parliament of Religions. From the very first both the sisters became attached to the

Swami and he was often their guest in New York and at their country residence Ridgely Manor, Stone Ridge, Ulster Country, New York. She first married Mr. William Sturges of Chicago, who died in 1894. By him she had a son Mr. Hollister Sturges and a daughter, the present Countess of Sandwich. She later on married Mr. Francis H. Leggett of New York, who died in 1909, leaving one daughter Mrs. David Margesson. Both Mr. and Mrs. Leggett became the Swami's intimate friends and helped him in various ways. Mrs. Leggett recognized in him what she aptly put as "He was a

Grand seignior". "There were but two celebrated personages whom I have met, that could make one feel perfectly at ease without themselves for an instant losing their own dignity—one was the German Emperor, the other the Swami Vivekananda." In 1900 when the Swami was at Paris for the Congress of the History of Religions he was the guest of Mr. and Mrs. Leggett at their handsome residence in the *Plase des Stat Unis* where it became possible for the Swami to meet numerous distinguished people who had come for the Paris exposition.

Mrs. Leggett was in India twice since the passing away of the Swami and during her stay in Calcutta put up at the Guest House of the Belur Monastery for sometime, a place which she loved very much. Her regard for the Swami and her love for the cause for which he gave his life prompted her to donate munificently towards the various activities started by the Swami for the regeneration of India. She also would show great solicitations for the Swamis of the Order who have been preaching Vedanta in America since the passing away of Swami Vivekananda.

The funeral took place on the 3rd October at the parish Church at Stratford-on-Avon. May her soul rest in Peace.

THE VEDANTA SOCIETY OF CHICAGO, U.S.A.

Visiting the City of Chicago in July, 1929, on his way to California from New York, Swami Ganeswarananda felt very keenly the need of having a centre of the Vedanta Society in Chicago. It seemed indeed strange that the city, which for the first time, witnessed the signal triumph of the message of Vedanta through the great messenger Swami Vivekananda during the time of the World's Fair of 1893, did not have a Vedanta Centre.

Late in December, 1929, Swami Ganeswarananda arrived at Chicago from New York, taking upon him the great task of opening a new centre there. Trusting on the greatness of the message and the protection of the Divine Masters, all alone in that enormous city, having nobody to sponsor the cause, Swami Ganeswarananda interviewed some of the very prominent persons of Chicago amongst whom were, Miss Jane Adams of international reputation, Dr. Arthur Compton, the Nobel Laureate, Prof.

E. Hayden and such others, and explained to them the purpose of his mission.

On Sunday, January 19, 1930, a mass meeting was held at the Masonic Temple in which Prof. Archibald Baker of the University of Chicago introduced Swami Ganeswarananda to the public, explaining briefly the need for the message of Vedanta in modern America, and welcoming the Swami as the representative of the much reputed Ramakrishna-Vivekananda Order of India, once more to that historic city of Vivekananda memories. The Swami gave a fitting reply and the Vedanta Society of Chicago was duly inaugurated with great enthusiasm.

Since then the Society is having regular Services every Sunday at the New Masonic Temple, and the interest of the people is gradually increasing. The average attendance during the first season (Jan. to June, 1930) was 60, and that of the second season (October, 1930 to June, 1931) was 90.

During the first season the Society had a suite of three rooms in the business districts of the Loop for its Office and Headquarters, where three classes were held every week, interviews and private lessons were given, and a reading room was maintained for the benefit of the members. The classes grew considerably within a very short time and the class room proved too small to accommodate the growing seekers of truth. Consequently the meditation class had to be divided into two batches, meeting at different times, thus making the number of classes four. Besides the two classes of meditation, one class was given for the systematic study of Hindu Philosophy and another for teaching the Sanskrit language.

More than fifty persons joined these classes during the first season and twenty more have been added during the second.

In February, 1931, the Society has moved to a much bigger and more convenient quarter in a very respectable neighbourhood near the Lake, at 120 East Delaware Place, where all the classes, social activities, birthday celebrations of Sree Ramakrishna and Swami Vivekananda, and such other functions are held.

Over and above these regular activities in connection with the Society, Swami Ganeswarananda was invited by various churches, clubs, forums and universities to speak on India and her Philosophy and culture. Some of these lectures were broadcasted over the radio, thus carrying the message to a vast number of people. As

many as 48 such lectures were given during the season from October, 1930 to June, 1931.

In course of its very short period of existence, the Society has gained for itself a wide circle of friends drawn from very highly cultured Americans. With their interest increasing and spiritual need supplied, the Society has a very vast field of work before it.

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

The report for 1930 gives an account of the activities done by the Home under the following heads:—

I. IN-DOOR GENERAL HOSPITAL. There are 145 beds in various wards. The total number of new cases admitted was 1,569, of whom 1,037 were cured and discharged, 131 left treatment, 91 left protection or were discharged otherwise, 126 remained till the end of the year and 184 died.

II. REFUGE FOR THE AGED MEN. The Home has 25 beds for poor invalids. At present, there are 7 permanent inmates for this refuge.

III. REFUGE FOR WOMEN INVALIDS. There are 14 members in this refuge. The entire expenses for food, clothing and other necessities are met from the funds of the Home.

IV. GIRL'S HOME. Seven girls belonging to respectable families have been accommodated in the women's department of our Home, who, under the guidance of a competent Lady Superintendent, are receiving education, and helping the work of the Female Hospital.

V. HOME FOR PARALYTIC PATIENTS. During the year under review, the Home accommodated 14 paralytic cases in all.

VI. DHARAMSALA FOR THE POOR AND THE HELPLESS. About 200 people were given shelter and food or either during the year under review.

VII. OUT-DOOR DISPENSARY. In the year, 29,074 new cases attended the Out-door Dispensary as against 31,526 of the previous year and the number of repeated cases was 45,569. The daily average attendance was 205 and the total number of the Operation cases was 306.

VIII. OUT-DOOR HELP TO INVALIDS AND LADIES. Besides relieving the extremely helpless cases by admitting them in the Refuge for Invalids, the Home distributes

weekly doles of rice and money to respectable men and women, some of whom almost entirely depend upon this charity. There were 197 permanent recipients of Out-door relief this year and it cost the Home Rs. 2,845-2-0 in money and 162 mds. and 82 srs. of rice and atta besides clothes and blankets.

IX. SPECIAL AND OCCASIONAL RELIEF. In the year, almost daily people came to the Home for special help of one kind or another. In all, 714 persons were assisted under this heading.

The income and expenses of the General Fund of the Home during the year under review were as follows: Subscriptions Rs. 8,294-8-0, Donations Rs. 5,820-3-0, Interest on Endowments and other invested Funds Rs. 11,014-12-7, Paralytic and Dharamsala Funds Rs. 621-14-0, Sale proceeds of garden and other articles Rs. 1,462-6-3, Endowment Fund Rs. 8,154-7-6, Self-Diet and Cremation, etc., Rs. 852-0-0, House rent and Land Revenue Rs. 1,056-0-0, or a total Receipt of Rs. 37,276-3-4 in all. The total expenses of the General Fund under various headings as per particulars in the Balance Sheet come to Rs. 51,106-15-0, showing a deficit of Rs. 13,830-11-8 which is due to the purchasing of G. P. Notes and has been met from the Endowment Funds specially raised for the purpose in the previous years.

THE RAMAKRISHNA ASHRAMA, KHAR, BOMBAY

The report for the period from 1928 to 1930 gives the activities of the Ashrama as follows:

During the period under review there were regularly held weekly religious classes at the Ashrama and nine other places. The number of such classes in all were 262, 234 and 153 in 1928, 1929 and 1930, respectively. On invitation from the different quarters of the city and its suburbs, as well as several other Districts of the Presidency, and outside, the Swamis delivered in all 128 lectures during the period.

Besides these, the Ashrama undertook and helped various humanitarian activities, such as, Gujrat Flood Relief Work, Assam Flood Relief Work, Pegu Earthquake Relief Work and Sind Flood and Loot Relief Work. Attached to the Ashrama, there is a well-equipped Dispensary which was utilised by men and women of all castes

and creeds. A public free reading library has been started with a sufficient number of books on varied subjects and numerous periodicals. The Swamis granted private interviews to earnest seekers of truth and spiritual aspirants of all creeds on seeking an appointment to discuss their personal doubts and problems in life.

THE RAMAKRISHNA MISSION SEVASRAMA, TAMLUK, MIDNAPUR

The report for 1928 to 1930 shows that the Sevasrama did its best in relieving the sick and distributing medicine among them. The number of patients was 921, 811 and 903 in 1928, 1929 and 1930, respectively. Treatment was, from time to time, made in the houses of the patients themselves. The Sevasrama conducted relief works in time of epidemics during 1928 and 1929. Poor families and indigent students were granted monthly and occasional help during the period under review. Religious classes and lantern lectures were held as usual. A library consisting of a large number of books and periodicals was made good use of by the reading public.

RAMAKRISHNA MISSION FLOOD RELIEF WORK

The Secretary of the Ramakrishna Mission has sent us for publication the following appeal under date 22-11-31:

The public are already aware from our previous reports that we have been conduct-

ing flood relief operations at twelve centres in the districts of Pabna, Dacca, and Mymensingh. The final distribution of rice was made in the first week of November from the centres of Dacca, and in the third week of the same month from the centres of other districts. At present relief operations have been confined to the distribution of cloth or building of houses at those centres except at that of Khalsi in the district of Dacca. Relief operations have been closed at the centres of Khalsi in Dacca, Goyhatta in Mymensingh and Salap in Pabna after the distribution of rice and cloth. The distribution of cloth has just been begun at Sthal, Mulkandi and Gopulpore centres in Pabna. But the quantity of cloth we have received is very insufficient and the cold season has already set in. It would be an immense relief to the distressed people if immediate offers of new cloth and blankets be forthcoming.

It has already been intimated that we have run short funds. So in spite of urgent need at certain centres, lack of means has forced us to close them. We appeal again to the generous public in behalf of the distressed. Contributions of money, cloth and blankets will be thankfully received and acknowledged at any one of the following addresses:

1. *President, Ramakrishna Mission, Pclur Math, Howrah.*
2. *Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.*
3. *Manager, Udbodhan Office, 1, Mookherjee Lane, Bagbazar, Calcutta.*



205/PRA



31119

